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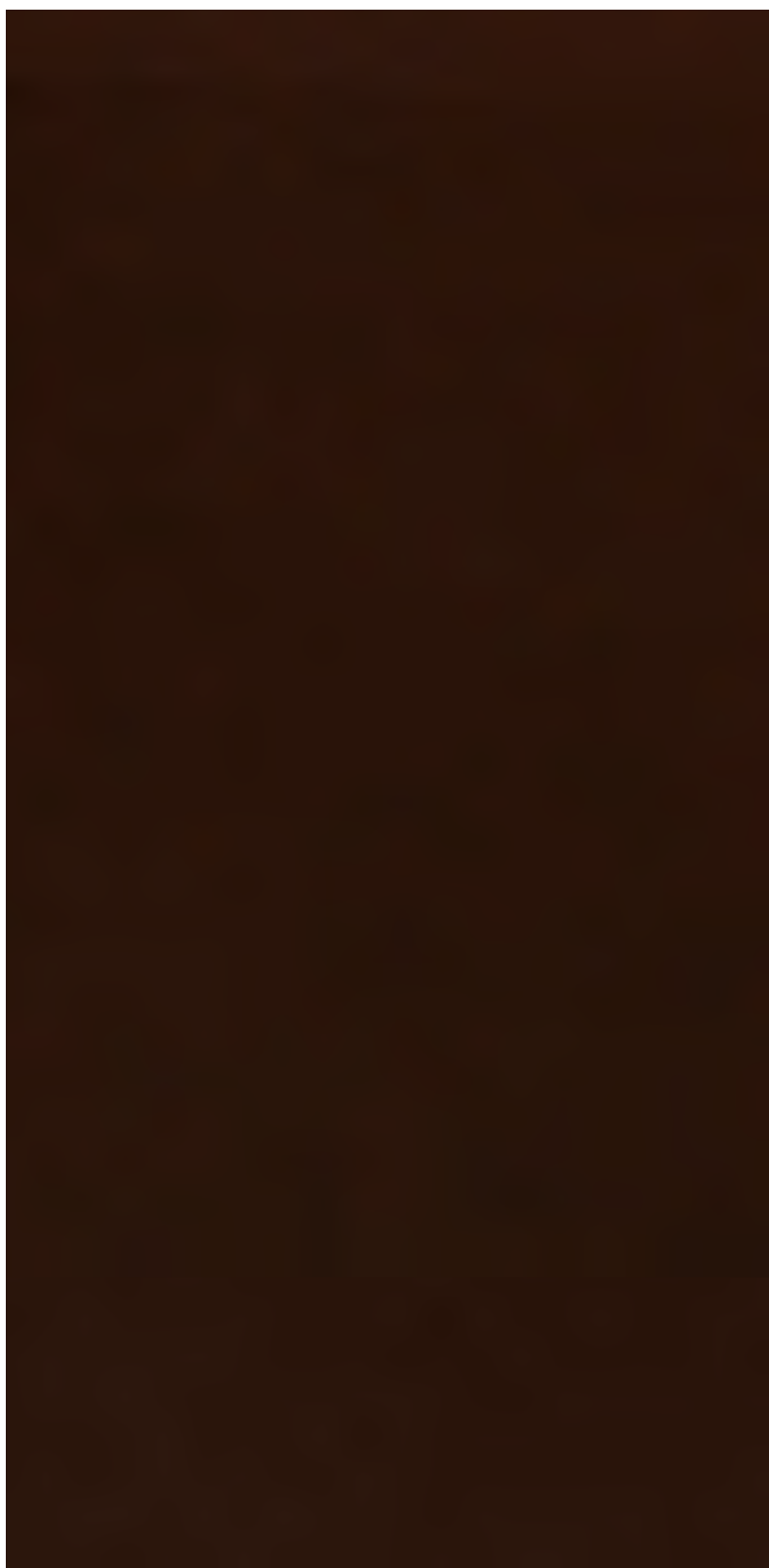
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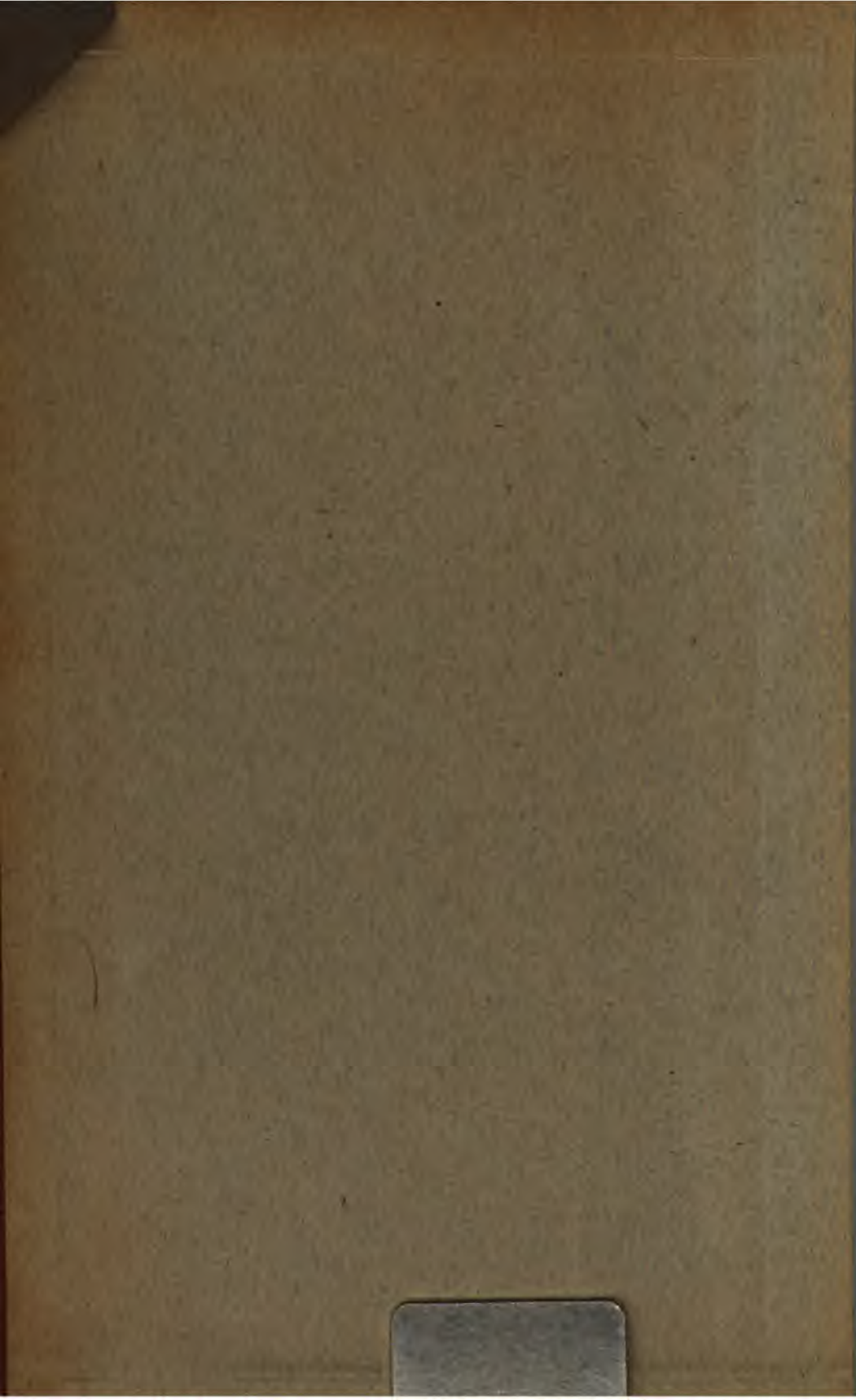
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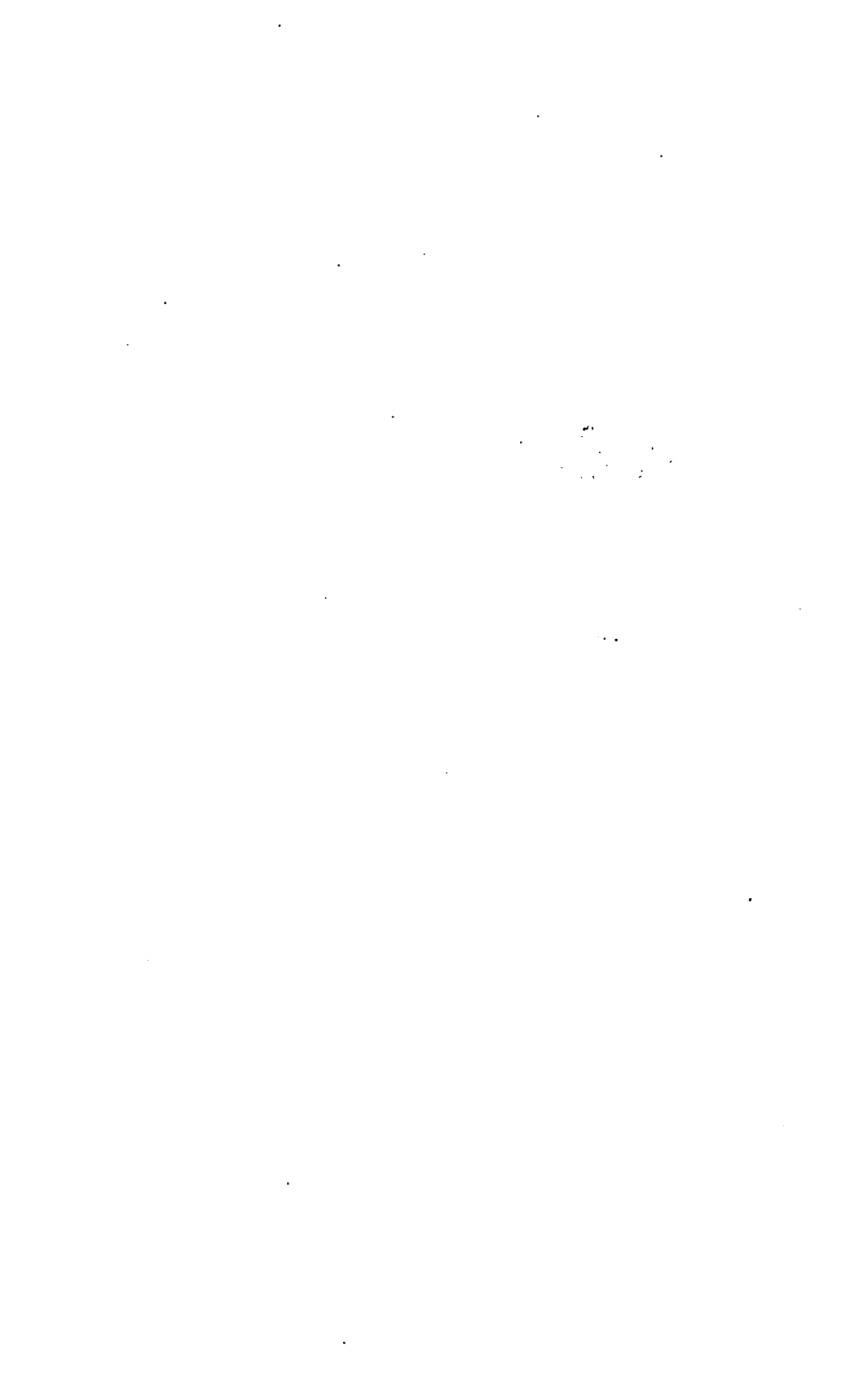
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of the world



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THE
THEOSOPHIST,

A MAGAZINE OF

Oriental Philosophy, Art, Literature & Occultism,

CONDUCTED BY

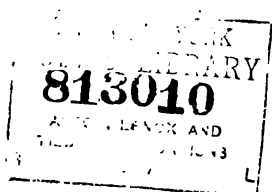
H. S. OLCOTT.

VOL. XXI.

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THE THEOSOPHIST.

VOL. XXI. NO. 1, OCTOBER 1899.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SECOND ORIENTAL SERIES, CHAPTER XXX.

THE disturbing factor in our Indian Branch formation is, as above noticed, the constant transfer of Government servants from one station to another. This makes it always impossible to forecast the term of a Branch's activity, as that depends upon the length of stay at the station of the one, two or three leading spirits who caused the Branch to come into being, lead its members in theosophical work, and make it seem to their colleagues that without them the Branch must collapse. For this reason it is always wise, where possible, to put residents of the town, such as pleaders, merchants, doctors or teachers, not in Government service, into the offices of President and Secretary, when the cleverer or more enthusiastic Government employée is likely to be transferred within the next few months. But, if the system of transfers sometimes causes the temporary collapse of Branches, it also tends to the resuscitation of collapsed Branches or the formation of new ones by the transfer of these precious theosophical workers to stations where their help is most needed. So moves on this ponderous Indian official machine and, concomitantly, the theosophical movement in India surges ahead, ever broadening and strengthening, ever settling down upon the strong foundations which we have laid for it in the Indian heart.

The foregoing remarks are *à propos* of the languishing states in which I found the Nagpur T. S., and the Sanskrit School, for whose upkeep I had raised a generous sum at a public meeting two years previously. Several of our best working members had been transferred.

I reached Benares again on May 9th (1887) and was most kindly received at the station and put up in a garden-house of Babu B. S. Bhattaacharji, of Gaya, a candidate for membership in our Society. I

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The third series or volume ends with the present chapter. The November one will be chapter I. of volume IV.

stopped here three full days, visited the late venerable Swami Bhaskarananda, whose welcome to me was most cordial, and Maji, the Yogini. One lecture at the Town Hall on "the Book of Chitragnpta" was my only public appearance this time, and on the 12th I went on to Allahabad—now like a banquet hall deserted, after the departure of the Sinnetts, in whose house had been the old local focus of the movement. Without them and without H. P. B., the town seemed empty. In fact, this tearing away of H. P. B. from me was constantly brought up in my mind by visiting the stations where she and I had been together, having our first Indian experiences and dreaming over dreams for the revival of Eastern learning and religion. One would need to have been so closely joined to her as I was in this world-work to realise what it must have been to me to go over the old ground and see the old faces of friends. Ahi! Ahi! O Lanoo, these meetings and partings are fraught with sorrow. But you and I know how many ages we have worked together under the guidance of the One; how many more of like relationships lie before us. *Fare, Salve!*

The heat? Awful, wilting, metal-melting. I went to see my friend the Swami Madhow Dass, the compiler of "Sayings of Grecian Sages," and had an agreeable talk with that good Sage. My rooms were thronged daily with Conundrum-asking young metaphysicians and amateur agnostics, whose ardor was not damped by the rise of the mercury. On the 15th I lectured at the Kynstha Patsbâla on "The Other World," but in so weak a condition of body that I had to sit during the last half of the discourse. This was the immediate result of dysenteric symptoms brought on by indigestible food, aggravated by the intense, debilitating heat. The next day I was worse and felt so used up that my friends begged me to stay quiet a few days; but I could not afford to waste time with so long an itinerary before me, so I went on to Cawnpore, arrived there at 5 p.m. and was most affectionately welcomed. They put me up at the large bungalow of H. H. the Maharaja of Birdwan, where Damodar and I stopped in 1883 and at which occurred the convincing phenomenon of the introduction into my locked, tin office-box, of a letter from one of the Masters, which was described in an earlier chapter. Dr. Mahendranath Ganguli, F.T.S., finding me so weak, strongly recommended my taking chicken broth which, after some hesitation, I did, thus breaking the vegetarian course of diet which I had been following for several years. The effect was instantaneous, my physical strength poured into me in full force and by the next day I was quite recovered. From that time on I did not return to vegetable diet until about two years ago, when I did so on the advice of the French clairvoyant, Mme. Mongruel (queerly appropriate name for the occasion!), with the happiest results. A Hindu banquet to forty Bengali gentlemen, given in my honor by Babu Nilmadab Banerji, on the same day, and a second lecture on the next, followed, and at midnight I took train for Aligarh, where three days were spent profitably in the usual way. Next came Buland-

shahr. I was here publicly insulted by a boorish civilian, my first experience of the kind in India. This man was a bigoted cad wholly ignorant of Indian literature, correspondingly intolerant, and devoid of good breeding. However, I settled him, to the satisfaction of my audience. The weather was now so hot and the audiences so uncomfortably large that we held our meetings out-of-doors whenever possible, carpets and mats being spread on the grass and chairs placed for the more important personages, *darbar* fashion, in parallel lines, facing each other. Meerut and then Hardwar, the pilgrimage resort at the head waters of the sacred Ganges, came next. A great Sanskrit Revival Convention was sitting, at the latter place, at the call of the aged Dewan Ramjas, retired Prime Minister of Kapurthala state, whose idea was to organize a large and strictly national Society of Sanskrit Pandits, to work together for the revival of the ancient religion and literature. By request, I addressed the Convention, or "Bharata Dharma Maha Mandal," and when my address was finished, Resolutions of thanks to myself and confidence in the Theosophical Society were adopted by acclamation. This was a good point to score, for, owing to my open profession of Buddhism, and H. P. B.'s, the Society had always been looked at askance as, perhaps, secretly hostile to Hinduism, and, possibly, a Buddhistic agency of propaganda, though not the least cause had been given for so unjust a misrepresentation of our policy as a Society. The fact is, eclecticism in religion is the least conceivable attitude of mind to sectarians, whatsoever form of religion they may follow,* and our Society is to-day in Burma, and to a much less extent in Ceylon, suspected of ultra-Hinduism because of Mrs. Besant's bold avowal of her religious preferences, as it was, fifteen years ago, of being exclusively Buddhistic, because of its two Founders and Damodar having taken the Five Precepts from Dharmarama Terunnanse, at Galle, in 1880, in presence of a great multitude of excited Buddhists. But time scatters all illusions and the truth at the end prevails. It is worth the while of an Anglo-Indian to visit Hardwar for the sake of the view of the grand scenery and the bathing in the clear cold current of the rushing Ganges. I mingled with the throng of bathing pilgrims daily, in the water, to my great refreshment. On the 1st June, the great bathing day, I could compare the crowd to nothing else than bees swarming, and the noise, to a prolonged roar of a storm-blast. The Police, under an European director, were very rough to the poor pilgrims, pushing and knocking them about like a mob of cattle. But so it is everywhere, in whatsoever direction one looks, harshness the rule, gentleness and patience the exception.

On the last morning of my visit I strolled up the paved way leading from the bathing-ghât towards the mountain, and was greatly shocked at something I saw. Squatting on the pavement was a group

* It almost seems as if they thought divine truth to be an inverted pyramid, of which the base, spreading upward and outward, receives the whole religious influx, and the apex—the discharge-point—rests upon their particular altar. Outside the pyramid, nothing, save untruth.

of three, an elderly Hindu woman, a young man—apparently her son—and a Brahman. Between them, some human bones and ashes done up in a dirty cotton cloth. A chaffering, like what I heard once at an Irish fair, for a pig, was going on, the angry voices raised, offers and refusal; on the one part, humble faith, on the other priestly greed. The issue was as to how much the priestly shark should have for throwing the bones and ashes into the swift-slipping water. A glance at the man's face was enough to fill me with disgust and indignation, and I felt the greatest inclination to pitch him into the river with the bones tied about his neck. This is one of the depths to which the sublime religion of the Rishis has sunk in the hands of the degraded scum who officiate in so many temples, defiling the sanctuary of the Gods by their moral effluvia. The more honor to those who keep the faith of their forefathers as, conscientiously, custodians of a great treasure, and square their lives of usefulness with their religious professions.

Lahore next, where H. H. the late Maharaja of Kashmir had placed his palace—a dilapidated building—at my disposal and where a company of soldiers could have been given quarters. The energetic Pandit Gopinath, F. T. S., had arranged all the details of my visit, and kept me busy with crowds of visitors and daily lectures in the several quarters of the city. This was the capital of Runjit Singh, the warrior king of the Sikhs, surnamed the Lion of the North. A great man was he and a great soldier, but not a lovable character—rather a man of iron. Every good work on psychology tells the story of the burial of the Hatha Yogi, Haridas, for six weeks, in a tomb specially built in the Maharaja's garden, his subsequent exhumation and resuscitation and his dismissal by the king, with costly presents. On this occasion, as during my previous visits to Lahore, I searched after elderly men who had been eye-witnesses to the marvel of Yoga, and found one in an old Sikh Sirdar, whose account agreed, in the chief particulars, with those of Dr. Macgregor and Sir Claude Wade. In fact, there can be no question whatever as to the prime fact that this man had, by Yoga, acquired the power of suspending animation to the limit of at least forty days, and could suffer himself to be tied up in a bag and kept all that time in a sepulchre, without the chance of eating, drinking or even breathing, and with guards keeping watch over it day and night to prevent the possibility of trickery. He was no saint, was Haridas, as I have explained in previous notices of the case, but yet he could do this wonderful thing, and I should be glad if every student of occult science could realise that strictly moral attributes are by no means indispensable for the psychical phenomena exhibited by spiritual mediums, mesmerisers, hypnotisers, healers of the sick, clairvoyants, prophets of sorts, and other possessors of abnormal faculties which pertain to the astral body and function on the astral plane. Think, for one moment, of the worthless characters of many of these surprise-workers, in our day as at previous epochs, and the truth will be seen. At the same time, the reader must not run off with the idea that *all* disease-curing, clairvoyance and seership is confined to the lower self; far from it, for

the Adept acquires all the *Siddhis*, and can thus have access to all repositories of knowledge and work manifold wonders for the good of mankind. But He takes no fees, creates no scandals, does no wrong to a living being ; He is our benefactor, our Teacher, our Elder Brother, our exemplar ; a sacred radiance broods over Him, He is the beacon of the race.

The outcome of my visit was the formation of a Branch under the name of the Lahore Theosophical Society, and I then went on to Moradabad. Here I found, as District Judge, our old friend Ross Scott, C. S., our fellow passenger on the ill-fated "Speke Hall," and ever our brave colleague who had stood up for us through good report and evil report, despite the whole force of Anglo-Indian prejudice. On this occasion he most willingly took the chair at my lecture and spoke most kindly of the movement and of ourselves.

Next on to Bareilly for lectures, receptions and inspections of our own Sanskrit School and another, both flourishing. While I was here the monsoon broke and the mercury dropped from 98° to 82°, and life was again bearable. At Bara-banki, the home of Pandit Parmeshwari Das, there was much interest shown in our work. I saw here a real curiosity in the shape of a dwarf, 32 inches high, perfectly formed, 23 years of age, a clever fellow, and a salaried office messenger or *chuprassi*.

With the rains came swarms of bugs and all sorts of insects, which had been brought to life by the kindly moisture in the ground. I found this out beyond mistake, at Fyzabad, where, the Museum Hall becoming uncomfortably crowded, we adjourned to a lawn outside. A table with two sheltered candles being placed for me, and the audience accommodated with chairs and carpets, I began my (extempore) lecture on "Chitr Gupta," and managed to go on for a quarter of an hour, but by that time I was surrounded by a swarm of evil-smelling bugs, attracted by the lights, and was forced to stop. It would have amused any one to have seen me standing there, with my figure lighted up by the candles, going ahead with my discourse as best I could ; bugs crawling up the legs of my pyjamas, crawling up the sleeves of my Indian *chapkan*, slipping down my neck, getting into my eyes, ears, nose and mouth ; I, shaking my garments and hunting after them in my neck, stamping my feet, and brushing them out of my hair ; and the smell—well, think of that of the potato-bug, that malodorous pest, to touch which is to have one's fingers tainted. That was my predicament at Fyzabad, and one can imagine that it was not conducive to extemporaneous religious discourse. At last I had to give it up in despair, so, to put as good a face on my discomfiture as possible, I said : " Gentlemen : It is a law of physics that two bodies cannot simultaneously occupy the same space. We have, it seems, intruded upon a meeting of the National Bug Congress. The delegates from the four quarters are, as you see, crowding me from the four quarters, so I close my speech and move an adjournment." The next evening I lectured inside the building, great open

pans of water being placed on the floor, into which the bugs, under some mysterious attraction, fell, and I was able to get through my lecture more or less comfortably. While at Fyzabad I was driven to the beautiful park and bathing-ghât, at the site where Sri Rama, the Avatâr, is said to have made his last appearance on earth, and which possesses, on that account, a character of great sacredness.

All this district was Indian classical ground. From Fyzabad, I travelled towards Gorakhpur, crossing the Gogra River from Ayodhya, Rama's ancient capital, by a steam ferry. What would Rama and his Court have thought of that !

Bankipur and Durbhunga followed after Chupra, which was next after Gorakhpur. At Chupra, among my foreign letters I received one from H. P. B. which distressed me much. She had consented to start a new magazine with capital subscribed by London friends of hers, while she was still editor and half proprietor of the *Theosophist*, a most unusual and unbusinesslike proceeding. Besides other causes, among them the persuasion of English friends, a reason which strongly moved her to this was that Mr. Cooper-Oakley, her own appointee as Managing Editor, had more or less sided with T. Subbarow in a dispute which had sprung up between him and H. P. B., on the question whether the "principles" which go to the make-up of a human being were seven or five in number. Subbarow had replied in our pages to an article of hers on the subject, and her letters to me about it were most bitter and denunciatory of Cooper-Oakley, whom she, without reasonable cause, charged with treachery. It was one of those resistless impulses which carried her away sometimes into extreme measures. She wanted me to take away his editorial authority, and even sent me a foolish document, like a power-of-attorney, empowering me to send him to Coventry, so to say, and not allow any galley-proof to pass to the printer until initialed by myself. Of course, I remonstrated strongly against her thus, without precedent, setting up a rival competing magazine to hurt as much as possible the circulation and influence of our old established organ, on the title-page of which her name still appeared. But it was useless to protest; she said she was determined to have a magazine in which she could say what she pleased, and in due time *Lucifer* appeared as her personal organ, and I got on as well as I could without her. Meanwhile, a lively interchange of letters went on between us. She was at strife then, more or less, with Mr. Sinnett, and before this was settled, a number of seceders from his London Lodge, organized as the Blavatsky Lodge and met at her house in Lansdowne Road, where her sparkling personality and vast knowledge of occult things always ensured full meetings.

The Maharaja of Durbhunga, whose guest I was at Bankipore and his own capital, who was a member of our Society and professedly my warm friend, drove me out and spent hours in discussions with me, but on my leaving, neither came to bid me farewell nor sent me a rupee on account of his voluntarily offered yearly subscription towards the

Society's expenses, nor even for my travelling expenses ; a discourtesy that no Branch, however poor, had ever paid me. I have never said a word about it before, but I believe the cause of his sudden disaffection was, his discovery that I would not do a certain act of sorcery for him, one that many Indian rajas have had tried for them. If I am mistaken, then his behaviour after this was perfectly inexplicable.

Jamalpur, a new town built up by the Railway company, and where it has very extensive machine-shops and a great many houses and cottages for its employées, which it rents to them at fixed cheap rates, was my next objective point. I was enabled to get through a lot of my correspondence here, the office duties of our members giving me the necessary leisure. We celebrated the fourth anniversary of the local Branch, and I, after lecturing twice, proceeded on to Monghyr, where a new Branch was organized. I then came to Bhagulpur, the home of my blind patient, Babu Badrinath Banerji, about whose most strange recoveries under my mesmeric treatment, and relapse into blindness, I have written elsewhere. These relapses were sad enough, yet the enjoyment of a whole year's eyesight after one day's treatment was not so bad a bargain, after all.

A gratifying incident occurred after an address of mine at the Taj Naraen College, to the Boys' Moral Society. Besides the Hindu students there were many Muslim ones, so I framed my discourse on "Man and his Duties" so as to make it applicable to the followers of the Prophet as well as to the others. On my resuming my seat a handsome Muslim Maulvi rose and in a most eloquent discourse thanked me for my references to the moral code of Islam. Badrinath Babu profited by my healing passes, to the restoration of his sight for the third time, and when I left the station was quite able to get about without help and to read the papers of the day.

Berhampur, seat of an old, active, ever staunch Branch which has played so active a part in our early Indian history, gave me a royal welcome. I was the guest of Dr. Ram Das Sen, the Orientalist, so well known in Western lands, and after the usual public and private meetings, I left for Marshidabad where my friend the Nawab had bidden me to visit him at his Palace. I stopped over night with him, lectured on "Islam" to a very uncomfortably packed house, took his Dewan into membership, and then returned to Calcutta once more and to my dear colleagues, Norendronath Sen, Neelcomul Mukerji, S. J. Padshah and the rest. So ended this long circuit of my ten thousand mile Indian Journey of 1887.

H. S. OLCOTT.

VARIOUS CONCEPTIONS OF DEITY UNIFIED.

I.

IT is an acknowledged, world-wide fact that one great characteristic of the human heart is the craving for something permanent in the midst of an ever-changing world. In this the human heart stands not alone, but witness to the fact is also given by the numerous records of human life we possess to-day, in whatsoever age they may have been written. Geniuses who have by their poems touched the pulses of the world have generally had this craving within themselves with an intensity not sensed by the multitude, and have proceeded to give it utterance through their ballads, thereby warming the hearts of those who perhaps have it in a lesser degree.

Artists who have striven to portray by their pictures this same craving, have done so because they possess to some degree the longer vision, and by it have peered into the eternal, perchance dimly and transiently, still they have peered therein, and have then striven to express on canvas the result of their search; portraying it through the paint-brush dipped in earth's sordid and dull colouring, in comparison to the intense and more vivid coloring of higher planes of being.

Man is constantly searching for the permanent, and the permanent is that Great Being men have been pleased to call God. For ages man has fashioned theories about God. For ages man's quest has been for God. Therefore to-day we find ourselves with numerous presentations of him. Ever since child-man lived on this fair earth of ours, he has possessed what may be termed the religious instinct. This was not a something imposed upon him by priest or hierarch, but is something inherent in him, an essential part of his nature. Child-man felt within himself that there was an infinite something, an ideal, somewhat behind the phenomena of the universe, and this something goaded him to search. Aye, ages before God's children were Christian or Buddhist or Brahmin or Parsi the search began.

In viewing this subject from the theosophical standpoint we find it to point out that the great Spiritual Intelligences were given charge of our humanity. These Intelligences were fitted for this work because on previously manifested solar systems they had passed through an evolution corresponding to ours. When They were given charge of this evolutionary scheme, They also brought with Them all the knowledge and experience They had gained from Their own pilgrimage, which had taken place in the æons of time lying behind us. Into Their hands was committed the teachings concerning Deity, and man's relation thereto, and also the method of man's evolution. This was to be given out as humanity was fitted to receive it; for we must bear

in mind that the soul in man is a growing entity, and was in the early days of our humanity but a baby-soul. This being so, humanity could but grasp simple conceptions. These Divine teachers, knowing this, gave out the necessary teachings in symbol and allegory. Why? Because the symbol and allegory accommodated itself to the growing mind, and as the mind unfolded, so also was more truth seen in the symbol. This could not have been so if the truth had been given to man by a creed. A creed is a fixed form of conviction at which we rest. In it there can be no growth or change, hence it is a fixed form of thought. This was not to be desired as long as the soul was growing, so the method of using symbols was adopted.

We find to-day that most of the great world-religions possess the same symbols. Sometimes the symbols used were geometrical figures, sometimes the planets or elements were chosen, for these Divine Teachers used such helps as were most apt and striking at the time. We read that the sun was chosen as a symbol of Deity, for as it is the source of all life and energy on the physical plane, so was it considered a fitting symbol of That (call it by what name you like) which is behind every thing in the manifested world. So, in those far-off days, early man worshipped the sun.

But as evolution proceeded it seems to have been necessary for man to descend into materiality. The teaching he had received also became materialized, hence, in time, infant humanity confounded the symbol with the reality, and we read that they worshipped the sun as being Deity itself. To check this, God's servers, the guardians of humanity, when the cycles permitted, gave out the teaching of pantheism, or God manifested in everything in the universe. But as the ages rolled by, this also became degraded, and the peoples evolved the thought that there was in every force and form a separate God. Hence the crude idea of many Gods arose, or the polytheistic conception.

Coming down the ages we find that the monotheistic teaching as to Deity was brought before the minds of the people, and because the teachers did not give out more details of the question, and show how the one essence differentiated into many, the monotheistic view was held as the only true one. In time this one God grew into the anthropomorphic conception, and men applied to this being, qualities and attributes that were human.

To-day we find that the great religions of the world hold one or another of these four conceptions of Deity, and when, at the latter half of the nineteenth century, Theosophy comes upon the scene, it shows that in every one of these conceptions there is a basis of truth. And in bringing before you the teachings of the Wisdom Religion, I am not placing before you any new religion, but bringing the basic truth which those Divine men, Krishna, Buddha, Confucius, Jesus of Nazareth and others, have given humanity, in the different aspects needed for humanity's development at the time.

Theosophy is simply a further presentation of Divine truth—not a

final presentation—and its mission is to garner together the concepts of all religions, and present them to the world as a whole. Then these teachings can be compared with the further revelations of truth which are being given out to the world to-day. And I venture to say this is needed. Why? Because man possesses not only a devotional nature, but also an intellectual one, and under the spur of the scientific investigations and analyses of the last half-century, the intellect of Western nations has made rapid strides. This has not been met by a corresponding advance in the presentation of religious truths. The inner, esoteric meaning has been lost, hence this defection accounts for the loss of some of our greatest thinkers from religious organizations. Science has given to man many new conceptions of the universe. Geology and biology have taught men the theory of evolution, and also the grand conception that the universe is evolved under laws. When man realizes these conceptions of law and evolution he is no longer satisfied with the outward presentation of the purposes of the universe, which most of the religions of the world give; for his growing intellect has forced him to see that there must be an esoteric or inner meaning, and, ever and anon, down the ages, Great Teachers have been sent out to humanity, to restore to the hearts and souls of men the spiritual truths which have been lost.

The Great Teachers whose names illuminate the history of the race taught nothing radically new. Such men were reformers, not innovators. Their mission was to infuse new life or meaning into the symbols. God's servers stand at the cross-roads of evolution, to give the help needed, and to-day they have caused the Ancient Wisdom-Religion, spoken of as Theosophy, to be prominently brought before the world. Not as a combatant, clad in the armour of the warrior, entereth she the field; nay, not that—but as an angel of peace cometh she to us. Listen to her words: "Howsoever men approach me, even so do I accept them, for the path men take from any and every side is mine." Her arms are outstretched with benedictions for *all* men, her face beameth with compassion.

Let us glance at the explanation Theosophy gives us of the different conceptions of Deity. First the Monotheistic. This conception has been strongly maintained by the Mahomedans and Jews. This is a true concept if it is applied to what is spoken of as the First Cause. But it must be clearly understood that the First Cause must not be confounded with that Great Being we speak of as God. Theosophy postulates one eternal essence, which has always existed, which will always exist. This is spoken of as the "Unknowable." As far as this manifestation is concerned It is unknowable. To It we cannot ascribe attributes. Language applied to It means naught; words cannot describe It. Suffice it for us that It exists, for the manifested implies the unmanifested. Religions designate It by different names. In the Hindu religion It is spoken of as Brahma. In the Parsi religion the term used is Ahura Mazda. The Christian religion speaks of It as the Word.

The Monotheistic view if applied to the First Cause is correct, but

to gain a perfect view more is needed, and Theosophy provides more ; for it teaches us that from that eternal principle emanation takes place, and then is produced a Great Being—the Logos of our system. Coming from the depths of one existence, from That which is beyond all thought and language, is God. In coming out from “The One,” God limits Himself, voluntarily circumscribes Himself, in order that His very own life may spring forth into endless forms, these endless forms, in the millenia lying in front of us, producing new centres—other self-existent lives.

It may be that at the same time, other Great Beings were similarly manifesting.—*may be*, I say ; for we know not—but it is well to raise our minds so as to grasp such a possibility.

Thinking quietly in those moments of silence which come to most of us at times, perchance we may catch a gleam of what this means. The life of God, which is self-boundless in its essence, is self-limited in expression. And this is done for love’s sake, done in order that millions of other beings may partake of the blissful consciousness He Himself has risen to ; for even the Logos of our system has had to rise to that consciousness, by evolutionary processes in the yesterday’s of eternity. And as He has so evolved from the past, so shall our humanity in the unborn ages in front of us rise, step by step, until the same high stage of consciousness is also reached, “From glory to glory,” as the great Initiate, St. Paul, taught us.

God having manifested and limited Himself, sent out force, the force produced what we speak of as matter, and the aggregations of atoms or matter produced different forms. Matter and force are but aspects of God, and His life gains experience through these forms, producing in time individual existence. First on this plane encasing itself in mineral matter it uses that form ; bursting forth from that into the vegetable kingdom, when mineral matter confines it too much. From the vegetable form it progresses to the animal, each progressive form becoming more subtle and ductile, until in process of time the form of animal man was reached. This is the secret of evolution—God cabined in a form ; and when the limit of expansion is reached, disintegration of form and the life taking to itself forms more plastic.

All nature is the expression of God—the “outward and visible sign of an inward and spiritual life.” This is when the pantheistic concept of Deity is shown to us as being true, and a glorious conception it is. Every atom has its own distinct “life, but of herself nature furnishes to every creature a silent life. Ask of the bright worlds around us as they roll in everlasting harmony, and they whisper gently to us of Him. Ask of the towering mountains as they lift their heads above the azure clouds, and they speak to our hearts of Him. Ask of the tossing waves, and they chant from shore to shore a hymn to the source of Being. Aye, ask of every religion of this round globe of ours, from the burning equator to the icy pole, from every rock-bound coast to the verdant plains ;

ask of the numberless tribes of plants and animals, and they all testify to the action of the great source of all life."

"Not a flower

But shows some touch in freckle-streak or stain,
Of His unrivalled pencil."

As every atom of nature is ensouled by God, because manifested within his aura, so also is man. But man is ensouled in a much greater degree. For when the form of animal man was perfected, there was God in the form. At this juncture another life-wave came from God and produced in man the soul; so man has God in the form and God behind the form. God is everywhere, and this teaching of pantheism is the grandest teaching that can be conceived of by the finite brain of man. Nature and man may be likened to an unhewn block of marble which the great spiritual artist has brought from his quarry. Within this shapeless block of marble is the germ of a perfect statue. Through evolution this great spiritual artist is chiselling it into the perfect form. Through man's many earth-lives God is chiselling his thought. Every blow of the hammer is given with intention. Not a single circumstance of joy or sorrow, not a single crisis in life but is a stroke of God's artist-hand. Aye, comrade, there's a purpose in life.

In adapting this pantheistic concept of Deity to our daily lives, we are adapting something practical, and nothing metaphysical. For if we realize that the One Life takes on countless limitations—each part being right in its own place, in its own time—we can view with perfect serenity all the seemingly imperfect parts. All nature then is hallowed, for God is there. Aye, more. All the cursed places of the earth are hallowed, for God is there. What? Are the dens of infamy and lust hallowed by God's presence? Yes—a thousand times yes, for evil is but undeveloped good. With the psalmist of the Christian Scriptures we can say—

"Whither shall I go from Thy Spirit, or whither shall I fly from Thy presence: If I ascend up into heaven, Thou art there: If I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me."

Leaving the monotheistic and pantheistic conceptions of Deity, we come to a specially interesting aspect, that of polytheism. The teaching of many Gods is rife in Grecian mythology and in the ancient religions. The polytheistic conception, according to the light Theosophy, gives us, is a helpful and reasonable idea. It brings to our minds the teaching that when the Creative God of our system manifested, he brought with Him the fruits of past evolutions. Spiritual Intelligences were..... they, who came as co-workers with the Creative God in this evolution. We are told that there are seven Great Ones who are spoken of in the Revelation of St. John, as the "Seven Spirits round the throne of God." From these seven emanate lesser Gods, so that from the lowest to the highest in the universe are grades of spiritual intelligences. Linked

to the God of our system are hierarchies of spiritual beings, each having their own special work. Those spoken of as the "Mystic Watchers," by the Christian Kabalists and Alchemists, watch over each respective region of the universe from the beginning to the end. Then there are the four Mahârajas who preside over the cardinal points. These are connected indirectly with the Karma of individuals, for the latter needs intelligences to carry out its decrees. These Mahârajas influence the winds; and, as we all know, the winds have an evil or beneficent influence upon the health of people. Beside the Gods of the cardinal points, there are the Gods of the elements—earth, air, fire, and water.

Great stress is laid on these in the Hindu religion, and they are named Indra, Agni, Pavana, and Kshiti. Then there are the Gods spoken of as the Lipika. The word is derived from *Lipe*, the Scribe. And in reality they are Scribes for they are mystically connected with the law of karma, the law of retribution, be it for weal or woe. Theosophy points out to us that around our world there is an etheric medium which is very impressionable, and on this etheric substance is impressed every science which has ever held place in the history of humanity; and it is also the faithful recorder of every thought and act of every child of man. It has been well named "the picture gallery of eternity." The judgment-day book of the Christian Bible is no fantastic dream, but simply refers to the Astral Light. The Lipika, or the "recorders" are "connected with the birth and destiny of every child, the chief points of whose life are already traced in the Astral Light." They exercise an influence over the science of astrology.

In "*Les mysteries de l'Horoscope*" we read the following: "Now that photography has revealed to us the chemical influence of the sidereal system by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain, virgin of any impression, in a definite manner and according to the presence on the zenith of such or another zodiacal constellation." Working under the Lipika are all the planetary spirits, the informing spirits of the stars in general, and of the planets especially. These rule the destinies of men born under one or other of the constellations.

In the "*Secret Doctrine*" we read,— "Mapped out in the blue expanse of heaven is the history of all the soul may accomplish and all it has accomplished; silent witnesses of our fate and destiny, they mark out to-day and to-morrow. Each hour brings forth its blessing or its curse. We may accept one and reject the other, just as we will. We may use the influence of a star to fly on the wings of aspiration to the very highest devotion, or bring it downwards into a force that may break upon terrestrial objects."

Again, we read, in the same marvellous book, of the Gods named "The Builders." This name includes innumerable intelligences, who build the forms of every plane. It is the work of some of these to

rebuild every system after its period of rest. Theosophy, then, from the polytheistic aspect of Deity, shows orderly evolution; no gap and no great break between man and the Highest Intelligence of our universe, the Logos of our system. Polytheism then is true.

And now we come to a concept more familiar to Western minds than others—the anthropomorphic concept. There is in the human heart a craving for a personal Deity—a something to which the highest attributes can be applied. It seems as if this craving could not be rooted out of the human heart. If you try for centuries, with every effort of the human soul, you will find no progress is made towards its extinction. This want is met in Theosophical teachings. To understand these teachings aright a true conception as to the relationship between man and God is necessary. Bear then in mind that God emanated parts or atoms of Himself in order that this universe might be manifested. Allow me to use a homely simile to make my point more clear. The body of man is composed of numerous atoms, and these numerous atoms collectively make the human body. Every separate atom has its own place and work; and if there could be the absence of *one atom* there would be a *want of completeness in the body*. All these atoms are magnetically connected with the centre of consciousness, be it where it may. This simile may be applied to man and God; He being the centre of consciousness—humanity the atoms. The ground-work of all the Theosophical teachings is this: In the midst of this vast ocean of Being—touching, pervading, and supporting it at all points—is the Father of all. He is conscious of the life of every soul, because everything is in magnetic affinity with him. He knows every thought of joy and sorrow. What touches any son of man touches Him. He it is who works through our hand when we undertake manual labour. Therefore with that phase of work He is in touch. He also it is who shapes the thought on to the canvas, conceives the music that charms our ear. Aye, my fellow traveller, He writes with us on all subjects of human thought, leads us into all the arts and sciences. Both pain and pleasure are passed through with God. As this thought has been so beautifully expressed in that Persian poem by Omar Khayam, I will quote from it:

“The ball no question makes of ayes and noes,
But here or there, as strikes the player, goes;
And He who threw you down into the field,
He knows about it all—He knows—He knows.”

Aye, through all the past humanity, through all the present humanity, and through all the future humanity still in the womb of the unborn ages, one thing forever throbs and thrills—Infinite, universal Life. One quality forever grows, and that is holiness. One passion burns with an unquenchable fire—the passion of love which comes from God, which is God, and which irradiates the universe.

In dealing with these different aspects of Deity, no word of division has flowed from my pen, no words save words of unity and peace,

for this grand philosophy—the Wisdom-Religion—shows the oneness of all religions, the underlying truth of all. Every aspect of Deity ought to be helpful to our minds, much more so the combined aspects. Let us take, therefore, these helps for the long journey lying yet in front of us—the journey home to our Father. Many earth-lives we have lived, lying in the yesterday's of eternity; many yet await us in the æons of time yet unborn. Through these lives we are growing up into God; now that the perfect form has been evolved, it has now to grow more subtle and ductile, in order to fully express the Divine Life. And as, life after life, man is seeking after God, so also is the incarnate God seeking after man. And the quest will not always be in vain. But in that grand future lying before us, after the troubled and fitful dreams of earth-lives are over, we shall awake satisfied, because we shall awake in His likeness. What more could we desire? Let us be worthy of the thought. Let us take all kindness into our souls. Let us take the sense of brotherhood, the sense of our common love and sorrow, our common passions. Then will our hearts beat with the hearts of all the world. We shall be ennobled by the lifting of our hearts out of self, into union with the whole. This will deepen in our hearts the gratitude for human work done in the past, fill our hearts with hope for the work men are striving to do in the present and kindle unbounded hope for the future. And then, beyond all this, yet penetrating all, we shall rise to the fountain whence issue all the thoughts and imaginations of man from age to age.

SARA DRAFFIN.

STRAY THOUGHTS ON KANT'S CRITIQUE.

WE find Kant, of all men in the world, speaking of *Metaphysics* as “a bottomless abyss, a gloomy ocean with neither shore nor lighthouse,” and of philosophical discovery as “meteors whose brilliancy gives no promise of durability.” It is from sceptical views of this description, that any investigator may derive permission to rehandle the thoughts of the greatest masters on the deepest themes; for if such lights announce their periods of obscurity, it is made clear that the seers do not always see. If our investigator therefore can but bring a horn-lantern with him into a dark place, he may, in his limited radius do a little good there or be at least without offence. I only intend, thus excused, to introduce a few remarks on the “Introduction to the Critique of Pure Reason,” as translated by Hayward, and I shall propose to do so with as much confidence as if I were infallible, and I leave it to the reader to infer from the foregoing prelude, that I quite as little entertain that infatuation as he does or can do. Great things should be uttered as of a mouth capable of “speaking great things (Rev. xiii—5);” for it is no need it should be blasphemous as the phrase is applied in the *Apocalypse*. It saves much vain preamble, this, and complimentary

finishing; as also much of modest circumlocation. Nothing ought to be said but what is true. If our investigator be right he needs no justification, and if wrong he can procure none. . . .

All cognition begins with experience, says Kant. Yes, if you define cognition as knowledge of the outer world, but I think not. Cognition to my thinking begins with the consciousness of living, the sense of being alive, and that in my opinion commences with the first breath drawn. Let us go further and say it is the first inspiration. Here we may see, potentially, what cannot be seen with the eye; and it may quite well differentiate, fundamentally, the man from the monkey. Inspiration touches the babe with a wand of prophecy. The infant is a possible prophet before speech has come. The babe grows bard, *in posse*. In Homer and Dante it proved a fact. Can it not be repeated for us in this fresh breather, or is to-day, alone, time-cursed and debarred through-out of all miraculous divinity?

Admit that cognition of feeling is life, and you have furnished a basis for experience. Thus, when we experience sensations from without, that receptivity or understanding—capacity, as Heyward rendered it—may less be called a cognition than a recognition. Our first consciousness should henceforth be designated cognition. A thing not of experience but of consciousness—the basis of experience. The recognition is a second consciousness, on experiencing which, our inner world takes note that there is an outer world. Self vaguely recognises non-self, even in the babe.

It is well remarked by Professor Ferrier, that it is long before the young child talks of itself as I. It is not in that sense, self-conscious. That is true and very valuable, but it does not affect the cognition established above. That cognition is *felt* more than *thought* out. It is more animal perhaps than rational, but as it is vital it is the inception of both. It is conscious but not yet self-conscious. Here we touch another depth, that I am not upon, so shall not handle now. Hinder not the children, "for of such is the kingdom of heaven." The crushed Will is the pass-key to heaven. Man must return to the child with the Will put to sleep, or he enters not. One of the Gospel Logia is met here at a great depth, but in the simplest vesture in which nature can clothe itself.*

That Kant was not himself sure of the truth of this first axiom of his, although he accompanies it with, 'there is not any doubt,' becomes certain when we reach his third paragraph, where he says, that closer

* Renan ("Origine du Langage," p. 68) says that those who wish to build a scientific theory of man in the primitive ages must make the child and the savage the grand objects of their study. The child is in the Paradise that we are told Adam fell from, so this might be of some use. But why you should study a savage who is usually a man fallen more or less to a condition of degradation, one cannot so clearly see. Yet the axiom has met with a wide acceptance both here and in France. It is plausible and not very wise, so it is of sure acceptance. Eliphaz Levi ("Splendeur," 232) tells you you cannot enter *Malkuth*, or the kingdom of science, unless you follow Christ's rule for heaven. For in this study, the dispositions likely to succeed are, a grand rectitude of judgment, great independence of spirit, and a mind altogether above prejudice. What this has to do with a childlike simplicity tasks the dexterity of Levi himself to explain, or explain away.

investigation is wanted,—‘whether there is such a cognition independent of experience and even of all impressions of the senses.’ Whether, in fact, his opening paragraph is false or not, in his 5th paragraph on page 2, we find that, in the sequel, he intends, amongst cognitions *à priori*, only to consider those to be such, as are absolutely independent of all experience. This is the complete contradiction of the first paragraph. What he says in note number one, on this passage, that cognition begins in time with experience but does not arise out of it, is excellent as fact, only had he taken it, as I wish to do, as the very basis that makes experience possible, it would have left everything clearer and simpler for the introduction of the grand discovery of his life, that all embracing distinction between the necessary and the contingent. Thousands of eminent men saw it and even said it before him, but Kant established it as a foot-rule to work with and be used by every artificer in thought who may hereafter enter the great temple of ideas.

We ought always to recollect that fine minds have invariably been guided by Kant's axiom, whether they knew it from Kant, or without Kant. Malebranche uses the very words in the same connection. You may see it perfectly clear as guiding Norris of Bemerton, in his “Theory of the Ideal World.” It is not so strongly stated as by Kant, but it is there and operating towards truth. The snowy tracks betray the passing footsteps of Cudworth, and if we may credit Taylor the Platonist, Socrates was actuated by it. The spirit of man is an emanation of God's wisdom and is drawn to truth by a thousand principles of which it has consciously recognised not one. Kant can discover nothing that was not native to St. Augustine, but that it will be found only to exalt the merit of the philosopher the more, who formulated as a rule for all lesser men, what only the *magnetical* were actuated by before. Titian and Velasquez painted, out of themselves, the colour complementals that Chevreul has brought down to the level of every reading student of to-day.

Kant says, page 2, that ‘experience teaches us that something is constituted in such and such a manner, but not that it could not be otherwise.’ A judgment, *à priori*, is a proposition accompanied by a sense of its necessity. But it is a proposition, *à priori*, if besides this it is deduced from no other and holds true as necessary. This is interesting to the speculative thinker on a very broad ground that is usually overlooked. Experience shows that a thing is so and so, but not that it *could not* be otherwise. Clearly, then, possibility and impossibility are only determined about, *à priori*, that is to say, by the construction and constitution of reason itself. Now, as the Divine reason may not be, nay, cannot be, constituted in all respects like ours, all things may thus become possible to Him, for His reason has, on account of omniscience, no limitation. Nature and miracles disappear at this elevation. All is possible because the power and the reason are both infinite. The reason then comes to stand alone in its exaltation and everything grows possible in its *raison d'être*.

At page 9 we get this,—‘take away from your experiences’ conceptions of a body everything empirical therein, colour, hardness or softness, weight, impenetrability, still the space remains which the body, that has now disappeared, occupied, and this you cannot take away.’ The resultant from this is, that analyse as you may, you cannot deprive a conception of what inheres in it as substance, and so must confess that it has its seat in your faculty of cognition, *à priori*. I think that the three conceptions independent of experience are, God, space and eternity. These constitute the conditions of all human conception. The human ‘understanding capacity’ cannot be brought into operation except by the help of these three conditions. Every phenomenon that the world excites in, or as we say, conveys to, the human mind, is dependent upon the mind’s power of furnishing it with space to be in. Take away the body of anything and the space it occupied remains, as well as the space that lay outside and embraced it. So far as space is concerned, no change has taken place. The space is *plus* or *minus* the body, but the space is space, remains space just the same, occupied or vacant. Eternity or duration embraces time just as space embraces body. It is present always and indestructible, whether time be or be not drawing its little circles in it.

Kant rules that space and time have no reality except in our conception of them. My reply to this is that time only relates to this world. It should be space and eternity. Then the absoluteness of our concept of them is the *à priori* proof of their reality. The visible things of the world have less reality than these invisible concepts of ours, that render the outward, visible things visible by us. If we suppose the human reason to figure in any distant degree the divine reason, by analogy, space and eternity grow divine also; their spirituality being free from any mixture of matter, they are more real than any of the visible things which Plato treats as Divine ideas in matter—signatures in the wax of materiality, from a royal signet.

He styles (page 5) God, Liberty, and Immortality, the unavoidable problems of pure reason itself. The latter two are problems to be submitted to the pure reason like any other, but they are not unavoidable, and to my thinking partake in nothing of the necessity that pertains to the idea of God. Liberty is a soporific frenzy leading to bloodshed, a nothing-something for after-dinner cavilling, or a platform-bladder to swim upon through a sea of heads. God, Space and Eternity are a truer triad, far.

A remarkable statement is made on page 12. We are told that no principle in geometry is analytical. That ‘the straight line between two points is the shortest,’ is a synthetical proposition. ‘Straight,’ he very accurately notes, contains nothing of quantity, only a quality. So that this notion of shortness is a pure addition not deducible from the concept, straight line. So that intuition must come in to help make the synthesis possible. The acuteness is most commendable but the expression is not adequate. Intuition is misapplied here. Perception of

the necessary, as in other propositions, is all we want. As he wanted to call it synthetical, it was necessary to introduce the idea of addition. But synthesis and analysis are both a botheration that may here be left out with advantage. If you know what straight is, you know what crooked is, and you know that of two wires similar in length, the one that zigzags is the shorter in extension, and to make it reach the same point as the straight it must have a piece added, so the way of the crooked wire is longer than the way of the straight. Hence the straight way is the shortest. This is seen to be necessary at a glance, the instant that the conditions are understood. Acute though it be, quality and quantity have nothing to do with the point. You add no conception of shortness. It is a foregone part of the concept straight. This is necessity, not synthesis.

We read (page 19) that this Critique, in order to be a complete system, must also contain a full analysis of the whole of a human cognition, *à priori*. In this is involved all that may be said about system. System must always be, to a large extent, a matter of arbitrary order and, as such, calculated to cramp genius, invention, discovery. It may be an academical method, useful in teaching, but it is the death of discovery. Bayle says, that the principal impediment in natural philosophy is, writing systems. To avoid this lobster-curing it was that Bacon threw his *Novum Organum* into broken aphorisms. In this the East backs the practice of the author of the Inductive System. Asiatics still write in amthâl or moral sentences. This absence of system has preserved the East from the insolent spirit of European science. The latter is all conceived in the conceit of the Greeks who, knowing nothing of themselves, borrowed, through Pythagoras and others, all that they ever came to know, from the East, and then sneered at, as barbarians, the profound Masters, who it would seem had brought them everything but madness. 'Manners maketh the man,' said the old schoolman of New College, and the want of manners we say unmaketh him. It seems to be the task of the nineteenth century and of the civilisation of to-day, as comprehended by democracy (French and Colonial), to unmake man.

Renan proposes to revive paradise by studying the savage, and the noble savage of Jean Jacques is busy scalping men of manners and destroying every remnant of gentleness that he comes in contact with, in the rueful course now pursued by him, which he calls progress.

C. A. WARD,

WHY SHOULD WE NOT EAT ANIMAL FOOD?

FOOD sustains life everywhere throughout the universe. It is therefore as worthy of consideration as life itself. The whole universe is full of life. The food as nourisher is as much life as the life nourished. The selection of food is thus but a selection of life or lives to nourish life. Since a life must be nourished, and since life only will nourish it, that food will be the best which benefits most the nourished and harms least the nourisher.

The nonrished, as also the nourisher (food), is a being, an existence in the universe. They are both life as said above. Life involves and is maintained by change. Wherever there is life there is liability to change. This change, while it maintains some life, involves the end of some other life. Thus life and death go hand in hand in this universe of life. What nourishes dies that the nourished may live. In other words, food dies that the being fed may live.

With these prefatory remarks we shall begin with the consideration of food best suited for human beings. A human being is a complex organism. He is made up of his physical body, his prana, senses, Manas, Buddhi and Soul or A'tma. To speak in the words of philosophy, he is the Reality encased in five bodies or koshas, viz., commencing from the grossest, the Annamaya, the Pranamaya, the Manomaya, the Vijñānamaya and the Anandamaya koshas.

Form first begins, and the individuality of the being manifests itself first, at the highest point of Manas, which is nothing more nor less than the *Samskāras* of the individualized being, come to manifestation. The Manas gathers experience from the objective world. The resultant of one incarnation is turned into *Samskāra* which determines the next incarnation.

Thus a man is what his *Samskāras* have made him, and as his *Samskāra* again is what he made it, a man is what he has made himself. His Manas is the manifestation of his *Samskāra*, and has within it the potentialities of the feelings, passions and emotions with which he had allowed himself to be influenced in the past. These limit his existence and being, and it is himself that has determined this limit. With experience and ripe judgment he comes to know that what he once believed to be happiness becomes a source of pain to him. He begins to feel the burden of his attachments, his loves and hatreds, and realize his own imperfection. He strives after his own bliss and perfection. To free himself from what causes misery and to ensure the removal of what limits him, become the objects of his life. His *Samskāras* are what limit him, and his attachment to them is what leads to his misery. The removal of these becomes his aim and his duty. These *Samskāras* are nothing else than

sensations, which were more or less modified and organized into concepts, when he as a self-conscious being, emerged from his animal nature. The development of these very sensations reached its climax in the awakening of his self-consciousness.

Without self-consciousness there could be no intelligence and reason and idea of self—that intelligence, reason and idea of self which matured by experience now prompt him to accomplish the well-being of his self. Thus the development of sensations to which the animal evolution contributed, was essential to fit him for accomplishing the well-being of his self which he now aims at.

His *Samskâras*, as constituted in any one incarnation, determine the limit of his self and disclose his own imperfection. His aim is towards perfection. It is the expansion of his now limited self he seeks. The sensations organized into concepts limit him. These he must break through if he is to accomplish his object. The self-consciousness will then be developed into universal consciousness. The once individualized and limited "I" will then realize its identity and oneness with the whole Universe. The self will develop and expand into the Universal Self, including within itself all beings. What was latent in the animal consciousness will have become fully developed. The man arrived at this stage is a perfect yogi.

There is even a higher state beyond, which a yogi aims at and is intent on. But that does not pertain to the question in hand, *viz.*, the consideration of the food best fitted for human beings and tending most to their well-being. His own well-being every human being has at his heart, and his well-being consists in the expansion of his self to its extreme limit. It reaches its climax in his attaining the state of a yogi, as explained above.

The self-conscious, individualized "I" can only consciously attempt the expansion of his self. These limitations which he seeks to remove are the organized products of the mineral, vegetable and animal evolutions through which what now calls himself the self-conscious, individualized "I" had to pass to make its very being possible. These products made his being possible. These again form his limitations which he seeks to remove. What was essential to bring him to being, serves now as an impediment to his well-being. These products form now his nature as an individualized being. In seeking to remove them he desires a change. Change means life. While there is life there is change. To accomplish this change, therefore, the individualized being must live. To live he must have nourishment or food. The nature of the food must be such as will enable him to live and at the same time not defeat his aim, *viz.*, the expansion of his self by the removal of what limits him. The food, while sustaining his life, must not add to his limitations or render their removal difficult.

Every kind of food the individualized human being may select for himself, will come from one or other of the four kingdoms of nature—

the mineral, the vegetable, the animal and the human. The products which limit him are equally derived from the same four kingdoms through which, in coming to being, the present individualized being had to pass in his evolutionary course. Thus the food he will have to select will be more or less related to the products he seeks to remove.

To understand the nature of the products he seeks to remove, and to judge whether a particular food will help or retard their removal, a brief sketch of the mineral, vegetable and animal evolution will not be without its use.

Every atom of the mineral is a life. So is every vegetable and animal cell. The life of the mineral is in the atom. It manifests only in its form. The proof of this is seen in the process of crystallization. Every molecule is an independent life by itself. The mineral clings to its form. The similarity of life in two or more molecules brings them together into a mass. But the life of the mass is the lives of its constituent molecules. It receives impressions from without but assimilates none. The space or the *jada* aspect in the mineral, has completely overpowered the *chaitanya* aspect which has its play limited in the extreme. In this grossest state it responds to no irritation, i.e., in the presence of external impacts it preserves its particular form.

Strong and repeated impacts on the mineral life, hammering on the encased *chaitanya*, and repeatedly throwing it into vibrations, generates a sort of habit under which it begins to respond and conform to such impacts and accommodate itself to them. When this stage is reached the mineral is evolved into the vegetable. The *chaitanya* has a freer play. The mineral atom is evolved into a vegetable cell. The mineral in it is in a subtler form which allows the *chaitanya* in it to respond to outward irritation. The vibrating *chaitanya*, working in the vegetable cell evolved out of the mineral molecule, while it determines the form and life of an individual vegetable cell, draws together similar cells and, functioning within them all, forms them into one complex whole. This life, functioning in the various vegetable cells and keeping them in a certain mutual relation, determining their growth, decay and regeneration, and forming the life of the plant as a whole, is the *chaitanya* aspect manifesting in what corresponds to the *Pranamaya kosha* of the human being. Thus the *Pranamaya kosha*, or the potentiality of the existence immediately above and subtler than the physical, is awakened with the evolution of the vegetable. Concurrently with its awakening, the mineral matter has become sufficiently organized to constitute the body of the vegetable cell. As constituting the body of the vegetable cell, it not only receives the vibrations, as it did when constituting the mineral atom, but conveys them to the energy playing within, which thus becomes modified and acts on the composition of the cell itself. This liability of the energy in the vegetable cell to be influenced by external impacts, and its influencing the form and functioning of the cell itself, marks the awakening of the *Pranamaya kosha*. To speak in other words, the evolution of

the vegetable has awakened the energy working in subtler matter, which was latent in the mineral atom and which will go to build up the *Pranamaya kosha* in the human body,

In the vegetable we find the cells not merely in juxtaposition and functioning independently of one another, but there is a life which makes the functioning of each individual cell-life work in harmony with itself, thus contributing to the preservation of the integrity of the whole plant. With the evolution of the vegetable comes the element of co-operation of the individual cells for a common purpose. In addition to mere physical existence which belonged to the mineral, there is developed irritation (unconscious) in the vegetable. The co-ordinating life in the vegetable, through the more or less organized cells of the latter, is liable to be irritated by external impacts and makes the cells co-operate accordingly.

Constant, repeated irritation of a similar nature generates a settled tendency in the functioning of the vegetable life to respond more readily to one sort of irritation than to the other. In this settled tendency is the germ of the sensation which characterizes the animal evolution.

When a particular sort of irritation is so far settled that it generates a centre, so to speak, which influences the whole vegetable life, a higher, subtler form of energy is awakened. This centralization of the vegetable life marks the beginning of animal life with its sensation or *kāmic* body, which forms the lower part of what develops into the *Manomaya kosha* of the human body. The energy of the *chaitanya* aspect has a freer play here than in the vegetable life corresponding to the *Pranamaya kosha*. It is the awakening of the *chaitanya* functioning in a subtler state of matter. The *Pranamaya kosha* or vegetable life is organized into a particular mould and so is what once formed the vegetable cells. They are so far organized that, in the presence of a particular sort of irritation, they are thrown into a vibration which they convey to the *kosha* or plane of matter subtler than that in which works the vegetable life, which no longer itself commands the functioning of the cells but merely executes the orders of the master beyond. When the centre is firmly formed, and the *Pranamaya kosha* or vegetable life, and the individual cells, become settled in a particular vibration in obedience to the ruling centre, any discordant irritation will meet with resistance from the cells, the *Pranamaya kosha* and the ruling centre. The resistance will show itself in the disturbance of the harmony of vibrations and will be telegraphed to the ruling centre which will feel the disharmony as pain, and exert itself through the *Pranamaya kosha* and the cells, to withstand and remove the disturbing cause. While thus it resists disharmony, it courts and draws in harmony and feels pleasure. Every such centre formed in the *kāmic* body is the development of sensation.

With the evolution of the animal is the awakening of consciousness and the feeling of pain and pleasure. Every sensation means what was

merely irritation in the vegetable evolution, settled and moulded into a particular centre with the awakening of the kâmic body. Every irritation that harmonizes with a particular centre is assimilated and organized in it.

Beyond the consciousness of harmony and disharmony of irritations and external impacts, and regulating the Pranamaya kosha to court harmony and avoid disharmony through the cells constituting the physical body, animal evolution does not go. The external impact causes pain or pleasure, the animal feels it, and exerts itself to avoid the former and court the latter, while the impact continues in relation with the body and keeps vibrating the cells, the Pranamaya kosha and the sensation centre in the kâmic body. The relation ceasing and the vibration subsided, the animal ceases to have any concern with it or any experience of pain or pleasure. It thus concerns itself more with the irritating vibration which is conveyed to the sensation centre, than with what causes that vibration. Its consciousness does not sense the relation between two consecutive sensations produced by the same object. Pure animal nature consists merely in being conscious of individual contacts. Frequent and repeated contacts of the same nature accustom the sensation centre to automatically respond to them, till it gets so acutely sensitive that a mere sight or the slightest touch of the irritating cause which was before not so easily responded to, is sufficient to arouse the sensation. This is the development of what is called instinct in the animal. And in some of the higher animals the instinct is so acute and developed that it comes very near the Manas of man. As in the vegetable, automatically and unconsciously responding to irritation, lies the germ of the sensation and consciousness of the animal, so, in the instinct of the animal lies the germ of the self-conscious Manas of man.

Frequent and repeated impacts on the sensation-centre establish a sort of relation between the sensation and its cause, till the very approach of the latter, even before actual contact, is sufficient to arouse the sensation in the animal. When some particular sensation is repeatedly aroused in an animal, it impresses its own stamp, so to say, on the whole animal. It is the beginning of character, by the sensations being organized into a higher centre. This centre centralizes similar sensations or something common to many dissimilar ones. It is on a plane higher and subtler than the kâmic or sensation body. This plane is the plane of Manas, where the sensations are organized. The perceptual sensations centralize into a thought or concept which rules and modifies the kâmic body, the Pranamaya kosha and the physical cells, and impresses its stamp on all of them. With the development of such thought-centres begins the human evolution of Manas. By the time this stage of evolution is reached, the physical cells, the Pranamaya kosha, and the kâmic body, have advanced a step in their respective organization, and as now organized, they so vibrate in the presence of external impacts that they transmit their vibrations to the subtler plane

of *Manas*, and respond to the impulse which comes from it. Sensations so organized and centralized are concepts. The concepts form the character of the human being. They are his essence. They distinguish him from every other being. Here begins the individualized being. When the *Manas* becomes awakened with the centralization of sensations into concepts, the animal consciousness becomes developed into self-consciousness of the individualized human being. His concepts are what he assimilates into his being. They limit and distinguish him from the rest. Their resultant is the *Samskāra* which at the time of incarnation differentiates into the original concepts and moulds his *Manas*. The human being during any one life strengthens, changes, or modifies his previous concepts and thus generates fresh *Samskāras* for future birth. This goes on, birth after birth. When the individualized being realizes the limitation which his own *Samskāras* confer on him, and attempts the expansion of his self by removing what limits him, he strives to free himself from those *Samskāras* by abandoning them altogether. When no *Samskāra* of his, as an individualized human being, is left to limit him, he attains to the state of a *yogi* and realizes his oneness with the Universal Being.

To accomplish this the individualized being wants time and life. For life he requires nourishment or food. This brings us to the consideration of the food he should select to accomplish his object.

As already said above, any food that he may select for himself must needs come from one or other of the four kingdoms of nature. His life on the plane beyond his *Manas* is sustained by the force of his *Samskāra* which manifests as *Manas* with its concepts. His concepts, as has been stated, determine the limit of his life. The objective universe, which is his field of action, becomes related to him through his concepts or *Manas*, differentiating as sensations of the *kāmic* body, which vibrate the *Pranamaya* kosha and throw the cells of his physical body into the corresponding vibration. These in their turn are the media to bring him in touch with the external universe. And they are sufficiently organized to convey, by their vibrations, external impacts to the region of *Manas* and the concept-centres where the self-conscious individualized being cognizes them.

In selecting food, the chief object of the human being's life is to be always kept in view, *viz.*, the expansion of his self by removing its limitations.

Take first the flesh of human beings—evidently nearest the life which requires to be nourished. Every atom of food is vibrating with the concepts, sensations, and irritations of the being from whom the food comes. The individualized being that is to be nourished, requires matter of various grades of grossness to replenish the wear and tear which continually goes on in his physical body, his *Pranamaya* kosha, his *kāmic* and *Manasic* bodies. Matter in these various forms he will obtain from the human being he utilizes for his food. But at the same time he will get the matter with certain organized vibrations impressed

thereon during the life of the being. The man partaking of the food, however, has to stamp his own impressions thereon. There will be thus a conflict of vibrations on all the four planes—the Manasic, kâmic Pranic and physical—of the being who uses human beings for his food. The potentialities in the food, corresponding to Manasic matter, he cannot assimilate into his Manasic body, unless he either overcomes the vibrations of the food and succeeds in stamping his own on them, or changes his own to those of the food. In both ways his aim is defeated. He wants to get rid of his concepts that he may expand his self. To get rid of them he must ensure their easy flow and thus allow them to exhaust themselves. The vibrations of the food he takes offer resistance to the course of his concepts, the stamp of which they will not take, nor vibrate in harmony with them. Part of his energy will be taken up, if he succeed at all, in effacing the vibrations in the subtle matter of his food, that his concepts may have their unimpeded course. And further, the employment of such energy on his part strengthens his attachment for the concepts he aims to be free from. Be it remembered that it is the Manasic matter he wants to replenish the wear and tear of, so as to sustain his life on the Manasic plane. The impressions of organized concepts with which that matter comes stamped in his food, are not only of no use to him, but detract from the value of his food.

Next comes the sensation plane which in the food he takes, vibrates in harmony with the concepts of the being from whom the food comes. Here too the same difficulty as in the Manasic plane presents itself. There is opposition and retardation which defeat the aim of life of the being. The matter of the Pranamaya kosha and the physical body, which such food supplies, is open to the same objection.

The more organized matter easily controls and so conforms to itself the less organized. Thus conceptual impressions in the food are more objectionable than the perceptual ones or sensations, the latter more than the irritations of the Pranamaya kosha, and these more than the vibrations of the physical matter of cells. The reason is obvious. When food is derived from some being in whom concepts are not awakened, the subtle matter which enters into the composition of the Manasic body, and which is contained in the being from whom the food is derived, comes in its virgin state. While it nourishes the mental plane, it takes the stamp of the concepts of the nourished being. There is no reason why it should not.

Thus the selection of human beings as food most defeats the aim of life. There is retardation and opposition and waste of energy of the being, on all the four planes which he wants to nourish.

Next let us consider animal food. The Manasic matter comes in the virgin state, and takes easily the stamp of the concepts of the being nourished. Here there are the sensation-centres which are firmly impressed in the kâmic body of every cell of the food. If the concept-centres of

the human being are very strongly developed, and the being has overcome sensations coming from the external world, and deals only with the concepts, without allowing himself to be influenced by the sensations, this food will not influence his concepts, which will force their way through the vibrations of the organized sensations in the food stuff. But here too the flow of his life, consisting in the course of his concepts, will not be so easy and smooth as it would have been had his kâmic body been supplied with virgin matter, which then would have, from the beginning, caught up the vibration of his kâmic body, determined by his own concepts. But the objection becomes vital when the being is not quite dead to sensations, but wants to have their harmony, regulates them according to his concepts, and even forms new concepts from them. Instead of a smooth flow of his concepts and harmony in his sensation body, there is discord and disharmony. The matter impressed with the organized sensations of the animal, to be assimilated into his kâma body, must first be deprived of the vibrations stamped thereon, and thus made to vibrate in harmony with his own sensations. Or if the sensation centres of the being are not strong enough, and he has not removed himself beyond their influence, such animal food will impart impressions of its own to the being, and generate concepts akin to them. Instead of removing any concepts, he will manufacture fresh ones, and these too of such a nature that they will be stimulating and inflaming animal passions rather than helping the expansion of the individualized self.

In the human being who is still wedded to sensations of his kâmic body and who allows himself to be influenced by them, animal food will strengthen the bond and make him more an animal than a human being whose aim is ever to seek the expansion of his self. If he is not wedded to sensations and is therefore not influenced by them, it prevents the smooth flow of his life, and to the extent which it obstructs it, prevents the life of the being from fulfilling its purpose, *viz.*, expansion of the individualized self.

Let us next consider the vegetable kingdom as a source of food. The vegetable supplies the vegetable cell with its *Pranamaya kosha*, awakened. The matter suited to the kâmic body and the Manasic plane; which the vegetable cell contains in latency, comes to the respective plane of the human being in its virgin state, unimpressed with a single sensation or concept. It catches the vibrations of the being on those planes and is thus assimilated without the least effort.

It should be noted that every atom or cell, be it mineral, vegetable, animal or human, before it is assimilated and goes to nourish a being or an existence, breaks up into the energy peculiar to, and liable to be manufactured into, the matter of the various planes, from the subtlest to the grossest. If the being or the existence that is to be nourished has not yet developed one or more of the planes, the matter corresponding to these planes which the nourishing cell contains and which before being utilized as nourishment becomes reduced to the corresponding liberated

energy, remains latent in the being it nourishes. This happens in the growth of vegetables that are fed with animal and human manures. The particles of such manures have more organized vibrations derived from the sensation and the Manasic bodies of those from whom they come, but while nourishing the vegetable with the sort of matter it needs, the matter of the kâmic and the Manasic bodies, liberated into the corresponding energy, remains latent in the vegetable cell that is manufactured and nourished, or perhaps is not taken up at all. The same vegetable, animal or human cell, that will nourish and supply materials for all the four bodies of a human being, will equally nourish the vegetable or the animal. The liberated energy corresponding to the wanting plane will become latent or remain unutilized.

To return to the vegetable food. It supplies, as said above, virgin matter to the kâmic and Manasic bodies and, while it nourishes, allows the smooth flow of life and thus helps most in the fulfilment of its end.

The Pranamaya kosha and the physical body in the human being are more organized and more intensely vibrating than in the vegetable. The vibration in the vegetable is certainly not the same as in the human being. But the vegetable vibration which shows itself as mere irritability is so little organized that it is easily amenable to any stronger vibration, be it external or internal. Thus it readily conforms to the stronger human vibration, and its irritability, if it does anything, adds to the energy of the human Pranamaya kosha, and thus energizes life, the very thing which the human being wants, without exerting any influence on his sensations or his concepts.

The more developed and therefore the more organized the concepts and the sensations in a human being or an animal, the more unsuited it proves as food. As regards the vegetable, too, the further removed it is from the animal, and thus the more devoid of any settled irritability is its Pranamaya kosha, the more suited it will be for food.

Below the vegetable comes the mineral kingdom of nature. The matter corresponding to Pranamaya kosha, the kâmic and the Manasic bodies, it will supply in its virgin state. The mineral is quite unorganized. So unorganized it does not respond by any irritability, nor allow free play to activity. It must needs be organized more or less before it can build up a functioning cell in the human body. It exists so organized, more or less, in the vegetable. Either, therefore, it can be utilized as found in the vegetable or, the human being, through his Pranamaya kosha working in the various functions of his body, may sufficiently organize it to make it fit for assimilation and building up of functioning tissue. The energy of the being that will have to be expended in the latter case will be saved by using vegetables as food.

Among minerals too, such will serve as food that more or less admit of change and modification in their structure by the action of the external forces on them. Thus those are best which are soluble in some of

the juices of the body. Common salt, for instance, by its solubility, becomes assimilated, while a granite stone does not nourish in the least.

It is well known that a certain salt as organized in the vegetable, is more easily assimilated than when taken in its pure, unorganized, mineral form. This is due to the fact that the demand which a pure mineral makes on the Pranamaya kosha of the human being, for awakening its latent irritability before it can be assimilated and utilized in building up of tissue, is not made when it comes as organized in the vegetable.

It will thus be seen that vegetable food is best suited for the human being. It gives the maximum of nourishment with the minimum of effort, and without defeating the purpose which the life it nourishes has to serve. Looking to his own interest, therefore, a human being should subsist on vegetable food.

C. G. KAJI.

(To be concluded.)

KARMA.

"JUSTICE HARBOURS ALL."

THE Mission of the T. S. is to break down materialistic views of life and build up in their places habits of thinking of continuity of life as a certainty. If this continuity is not a certainty the T.S. is nothing. Reincarnation has now taken a strong hold on some of the best minds amongst religious people. There are good grounds for thinking that at one time the Christian Church openly taught it. The Bible remnants point to a good deal about Reincarnation having been deliberately torn out of it.

Apart from religious people, the moral character of the progressive races is regulated by an undercurrent of belief that man does not perish at the grave. This undercurrent flows in spite of all intellectual refusals to admit a future. Its presence is to be traced to past acceptance of rebirth which had been an easy belief in former lives, to be traced perhaps to times when a higher psychic development made clear certain facts about our nature, which later lives of development have obscured for a time, to come back to the race with greater force by reason of the experience acquired in the meantime.

There is, however, the fact before us that the reasonableness of Reincarnation has taken hold of men's minds. The chief difficulty with most is to square the broad fact of it with the varying details of our social surroundings and the failure to find harmony between the idea that we come back to life again and again, and the demand in the inmost soul of all progressive nations, for justice to one and all.

This demand for justice to all, absolutely to every one, is one of the most beautiful and most promising features in the mind of later-day humanity. As it reaches to the very highest planes of thinking, the most

refined forms with the choicest souls, the poets for instance, so it is ingrained in the commonest minds. It goes down to the very bed rock of social life. The Englishman's love of fair play in all sport and contests of pluck, skill and endurance is really a worship, in one way, of an inborn love of Justice. Advancing to the larger field of social intercourse, it holds the swindler in business and the betrayer of a woman, up to men's contempt, and, carrying it into the field of international politics, it brings forth the outcry of the nations against manifest oppressions, and applauds the efforts of those peoples who will unite to crush a tyrant and oppressor. So I think we may claim that any new theory of the mystery of life will have to be now measured by some standard of justice, and the question will at once be asked "Does karma square with what in the long run will be right and just?"

In the long run—there is much in this proviso. Especially in national matters this has to be borne in mind. On the narrow view of immediate results it has often been impossible to see where the justice has been shown. The partition of Poland was once regarded as an inefaceable crime, but history has already shown some of its benefits, and possibly, in the course of time, it will be seen to have been an absolute benefit for the Poles themselves. People may question the justice of the English methods of taking possession of some of the Colonies, but time will probably justify all the forcible possession of the lands they have occupied. People have felt that there was a national destiny or duty to work out, that it involved some temporary or seeming lack of justice; but looking further, the benefit to the race at large has been so certain, that the sense of the larger view of justice has not only not been outraged but has been paid tribute to. I believe, in our English race for instance, the love of Justice is real—the stand taken over the Dreyfus case is a fair index. Whether guilty or not, they feel that fair dealing has been ignored to pander to a national vanity.

We may therefore expect that unless the theory of Reincarnation can be shown to harmonise with the nation's sense of justice it will fail to take any hold on the nation's heart. And it is precisely because it can be shown to so completely harmonise with the facts of life in all their infinite variety, that what we term Karma is always found bound together as inseparable with Reincarnation. The plain teaching regarding Reincarnation is being so constantly put before the world by the T.S., that by this time it is fairly well understood by those who come to our meetings, and indeed it has spread itself far and wide, but it is too much to claim that the vast and wonderful arrangements made for coupling justice to us all with it, is also understood. The understanding of it can only come by earnest and determined study of it at some period of our lives. The fact that some of us seem to see the justice of it, from the very first, only means that at some time in past lives we have worked hard at the many *problems* it presents, and have solved some of them to the satisfaction of the intellect and contentment of the heart. some of these problems must be admitted to be very difficult, bringing

such dreadful situations in their trail that the firmest believer and the one possessing the deepest intellectual and intuitional certitude regarding them, is often at a loss for any explanation; but this we must expect, and should receive the very presentations of them to us as spurs to our better understanding of its marvellous complexities. Just now I am not going to attempt to wrestle with any of these complexities—even were I able to give you a capable exhibition of dexterity with them, which I certainly am not. I purpose only putting forward a few of its broad features only, in the hope that they may explain for you, as they have for me, some of the more ordinary facts regarding our relations with each other.

Many months ago, I came to hear of a short English definition of karma which struck me at once by its brevity and comprehensiveness. It was defined as “Cause and Effect and *Character*.” Please particularly note well the last word. For a motto at the head of any work on karma we may always choose “Whatsoever a man sows that shall he also reap.” This is broadly what the generality of us think karma means, and it works mainly on this pivot. Yet there is interlaced with this a most complex series of small parts, wheels and springs of the vast machine, which are so plainly responsible for modification in the working of the whole, that it is seen at once that cast-iron cause and effect does not always work out as we expected. These subsidiary wheels and springs and their modifications, we may all bring under the term “Character.”

One thing seems very clear to me in connection with karma, and that is, the danger of seeing in it a cast-iron system of cause and effect which, alone, would make of us all so many plotting and perhaps selfish machines for building up our minds and arranging all our lives with the view of making up a good credit balance of deserving or harmless actions to our account, avoiding all that tends to go against us on the other side. So that having delivered ourselves from dependence on a vicarious Redeemer, we rivet about us chains afresh, by self-centred efforts to achieve salvation or liberation from the wheel which “goes round unceasingly,” by piling up what is called a good karmic record. To be wrapped up in this view of karma is only to exchange one form of selfish effort for the salvation of one's own soul, for another form of it. If we associate karma with thoughts of repeated lives as means only of our own progress to perfection, or as securing for us in the following life a better social position or a better intellectual surrounding, why then we are on much the same plane of effort as the person who wastes his life in painful efforts simply to save his own miserable soul, perhaps from fear of a punishment to last forever for those whose souls he conceives of as not saved. If by putting the law of karma before people we are only going to alter and deepen their reasons for self-salvation, we had better let all of it alone. Our standard would, I think, be infinitely lower than that of many high-minded materialists who, seeing no promise of any reward for good deeds, and dreading no judgment in an after life for evil ones,

yet choose to give effect to the noblest that is in them. The creed of Huxley and Darwin would be a noble one, compared with ours if this is to be our motive. So indeed would Bradlaugh's motive for noble effort far transcend ours—the man who, being asked what motive to philanthropic work he thought could be found for the believer in Free Thought, replied, "Motive enough, though only our dead body in the ditch may serve as a bridge for others to pass over." Is this not felt at once to be a high standard of motive for action in this life, and shall that of our Theosophy be any lower than this?

No, knowledge of the law of karma "can only come to us with benefit, in the shape of cause and effect, when we can set in motion causes to bring about effects not so much for our own good as for the general good, or to abstain from bad lines of life, not that ourselves shall be kept clean, but because it is right to abstain. To do this, to choose this line instinctively, as though no other were possible, without any regard to the results to ourselves, but in spite of all results; to be prepared to obey the right thought, as St. Paul says, "I myself should be a castaway," the man who stands in such a position is quite unassailable by any combination of misfortunes.

Man is the maker of his own destiny, propelled into the midst of an evolution governed by the complicated mechanism of this law of karma and, checked at every step, he has to achieve his own liberation from the lower sphere of the law's operations; to carve out his own character till it is fit to place him in higher regions than those limited by physical life. We are all doing this by degrees. Man has various bodies provided him which bring him into touch with such of the planes of Nature as the growth of his character or soul require experience in for that growth, and certain causes associated with any of these bodies produce effects upon the plane to which it belongs, upon itself and upon others on the same plane. Mind develops with these bodies and at a certain stage is able to produce changes of the body. We quite agree that mind governs matter. Mind, the Divine Mind, Creative Thought, produced the Universe, set our sun and planets in motion, but all is governed by fixed laws, all determined upon before the first turn of the wheel was made. There are schools who hold that thought can govern matter to such an extent as to ignore Universal Law, but it cannot be so. Thought is probably the greatest power put into our possession, and it produces wonders, what some call miracles, but it can only work within the law. An accident occurs in the street and a man breaks his leg. The law commonly applying is that, set the bones in proper place again and keep them there for so many days or weeks and Nature will knit the bones together again. Because in some cases we find powers of an abnormal kind have healed such a fracture by a touch only, we are not to jump at the conclusion that the law has been ignored: due cause has been set in motion though so rapidly we could not follow its effects—we only see the final results. Thus a man suffering from a

so-called incurable injury or disease has been cured by one of the Great Ones in a night.

So in the realm of moral law cause and effect hold sway. "Do one wrong, an equal retribution must be made." Does this mean a going back to the "Eye for an eye and a tooth for a tooth" Mosaic Law? The Pharisees who are said to have crucified the holy Nazarene allowed that they were enforcing the good law, but it didn't concern them unless it worked the effect at once—the finer operations, the "Dharma tarrying long" was nothing to them. A much larger view of karma is put before us; much more is demanded of the man who can grasp something of the large patience of the law in dealing out our effects to us. To him who understands, the law will bring with it certain kinds of acts, immediate effects; with others somewhat deferred ones; with others again, long postponed ones but quite inevitable. As he receives these effects so will fresh causes be set in motion, and the character is what will determine this. The student of the law of karma, upon right lines, will bring upon himself the total results of the operations of karma in the past, which have gone to form his own character, to bear upon every fresh experience of karmic character, which his life brings to him, and will use it for transmutation into faculty of the soul by accepting all it brings as part of the good law. Do we not see this in everyday life? An accident happens, several persons are hurt; amongst them will be those who fume and fret, but there will be those who are resigned to the position, do not let it worry them and will not be all the while chafing at 'their awful luck.'

We have no space here to take up the tremendous questions of freewill and necessity, or of hereditary tendency; these may well form subjects to be spoken of by themselves, and the first, especially, forms a subject so complex as to compel most of us to let it alone. I propose to take up these at some future time, being content now with an attempt to show the broad lines upon which the T. S., in spite of the terrible suffering, of all the dreadful tight places some of us are pushed into, makes still the statement that "Justice Harbours All."

Necessity is a vast compulsion beginning with the dawn of an evolution, leading down to the crystals, the metals and the rocks, and up through the vegetable forms of life to the wider experience of animals with human consciousness, and it goes on working from this point, checked and modified by the action upon it of the character as it is built up. In the earlier stages there is as yet no character to bring about these modifications. For instance, two sheep placed in similar straits, though out of sight of each other, will probably act alike. Two men so placed, though apparently similar in acquirement, will not do so always, by any means. A fire takes place in a stable,—the horses will probably remain to perish. But at the wreck of a steamer, one man will cut his way with a knife, to the nearest boat, another remains to be the means of getting others ashore upon a life-line; it matters not whether both

are saved or drowned, character has decided what fresh karma should come out of it.

Do not translate this into meaning that character nullifies karma. Were it so, the lack of character would leave us the eternal toy of karmic cause and effect. The wheel goes round unceasingly, but the effect is a propulsion of the units "upward and onward for evermore."

Doubtless there are those of us whose course is at present very slow and many indeed are the bitter experiences which the karmic law brings with it and, life after life, a soul may seem to get deeper and deeper into karmic debt, to be so involved as to make it seem hopeless ever to wipe out the score it has written up by action; but character is formed only by experience, and there lives not the soul that shall not come to the time when the wealth of its gleanings from evil as well as good will be such as to make up a character able to decree for itself a certain future line of life; one that will quickly burn up the karmic effects of the past; and it may well be that those who have come through the tightest places—been the deepest immersed in the slough—shall be the brightest and the strongest among the units produced by the evolution of our time.

W. G. JOHN.

ATOMIC EVOLUTION.

(Concluded from p. 718.)

BUT in Nature nothing is left idle and useless, the vegetable monad is on the watch for suitable material to clothe itself, and though the material is only coarse and poor, it manages to utilize the detached atoms as a filling for its plainest forms—say a lichen.

Now I do not mean to infer that a lichen is the lowest form of vegetable life, and that from it the other forms have sprung; there are no doubt many other lower and simpler forms; and also other conditions and influences have been at work, to prepare the earth's crust for vegetable life. I use it merely as an example well known to every one, which by its very slow responsiveness to external influences and almost indefinite term of existence, shows that the materials of which its physical body is built are destitute of power to respond to a larger range of vibrations. It is outwardly almost resembling the rock on which it grows.

While speaking of the lichen, it is interesting to note that it does not occur in and near large cities.—Biologists assign as a cause for this, that the air in such places is impregnated with smoke, soot and other substances, deleterious to the plant. From our point of view, this seems to point to the fact that the atmosphere in such surroundings is saturated with atoms of a higher stage of evolution, for the chemical constituents of smoke, &c., are undoubtedly derived from higher forms of life. But these surroundings abound also with the atomic emanations of men

and animals, and these require higher forms of life, for their further evolution than the lichen material. Such higher forms, in their more complex structure, absorb this material for the structure of organs of lower functions.

But however long and uneventful the life-cycle of a lichen be, its atoms are subjected to more varied influences than they were in the stone. Wind and weather impart to it some little motion, the circulation of moisture within its cell walls, and again the inactivity and lethargic state during periods of dryness, provide different and more varied conditions which leave their impression on the material. And when the lichen-form at last dies, the atoms can be assimilated in higher plant forms, where the acquired experience can find expression. Reappearing in the moss, the atoms respond already to more vivid color vibrations, and learn again greater differences in light and shade, and freer motion under the influence of atmospheric currents. Then in other plant forms, grasses, &c., these experiences are utilized, and under different conditions are accentuated and augmented.

So the atoms rise, with their increase of experience and increased power of responsiveness to different vibrations, into higher and more developed forms; they help, after long cycles of evolutionary activity, to fill the more complex forms of shrubs, and then the mighty trees.

Here their experience becomes more extended; they are, within the branches and leaves, swayed by the gentlest breeze and tossed under the influence of the tempest; towering aloft they are bathed in light of sun and moon and the glorious colors of the sunset-sky. And in time they begin to reflect these colors, not at once, for their responsiveness is still feeble, and for ages they are subjected to these influences in evergreen trees, where the life-cycle of individual parts, as leaves or needles, is very great. But when they have assimilated all the experience attainable in these conditions, they are taken up into the higher forms of deciduous trees, which are more highly developed in structure and functions, responding more readily to the influences of the varying seasons and varying temperatures, which are offering to the atomic hosts shorter but ever recurring cycles of varying activity, in greater ranges.

With the Spring-season, myriads of atoms are absorbed by the tree, to build new branches and clothe itself with a mantle of leaves, which reflect during their cycle of activity many different shades of green, forming for our atoms a school where greater attainments can be acquired.

And with the Autumn the atomic leaf-school becomes closed, but, before dispersing, a grand exhibition is made, to convince the world of the proficiency attained by the little scholars. They have learnt to correspond to higher color-vibrations, and reproduce the brilliant shades of the sunset sky, before departing. They may fall short of their pattern in brilliancy, for the original rock-vibrations still tinge the atomic life

and give a shade of brown, of earthiness, yet what an advance from the dull shades of the lichen to the autumnal purple and yellow shades of the dying leaves!

With the fall of the leaves decay begins; the atoms are set free to enter other fields of activity. According to their proficiency they are absorbed, some into the lower forms of animal life, some into other plant forms where their attainments can find expression and further extension. We find them again, furnishing the delicate shades and odors of forest flowers, filling the forms of higher developed plants whose more active circulatory and nervous systems require atoms of greater sensitiveness, to fill their forms efficiently.

But in a sketch of this kind we cannot follow the atoms in all their successive stages; we can only hint at a few of them, for their number is legion, and then take up a more important factor in atomic evolution.

So far, we have only followed the atoms as they are absorbed and utilized by plants. But the plants themselves are utilized as building-material for the physical bodies of animals and men, and so lead their atomic constituents into fresh and higher cycles of evolution, where more numerous and wider ranges of experience are offering.

Even in the lower animal forms, the atoms are brought in contact with the vibrations of sentient life, and every life-phase so passed, leaves its impress as greater sensitiveness to more varied vibrations. Within the bodies of the higher evolved animals, atoms of all stages of evolution find a field for experience. The lower classes, which have just emerged from the mineral state, find a place in building the bony skeleton. Those of higher attainment form the material filling the cell walls of hair, skin and other tissue. Greater sensitiveness is required of those filling the organs of the more important functions of life, and the highest developed find a field of usefulness and experience in forming the physical material of nerve fibre and brain cells.

And as the atoms rise in evolution, their cycles of activity become ever more rapid. Passing from the animal body, they are absorbed again by lower organisms, enabling plants of higher evolved form to give physical expression to higher attributes, in enhanced color, odor, and greater sensitiveness, and perhaps even stimulating the plant to a varied expression of its own evolutionary status, with the impulse they brought over from their contact with animal life.

It may be contended that all that has so far been advanced does not give satisfactory proof that the atom is an evolving entity which accumulates experience, as the result of activity in varying conditions, and which retains and shows this experience as an increased power to respond to external impulses in an ever increasing range.

True, in man's present condition of development, it is impossible, except for the advanced few, to study and follow the evolution of even physical atoms by direct perception. We have to content ourselves for the present with conclusions drawn by inference, but such conclusions

become probable, if not convincing, as they rationally explain or give plausible reasons for phenomena which under former conceptions could not be logically explained.

Some of these phenomena have been mentioned, and the student will find more corroboration as other instances and phenomena are studied by the light of our theosophical teaching.

We can observe that when, under certain conditions, atoms, strongly impressed with animal life impulses, accumulate without having an adequate number of lower atoms associated with them, plant life has to give way before the lower orders of animal life.

Sheep pasturing in considerable numbers on rich soil, enrich the ground so much by their excreta and exhalations that, after some time, the grass begins to disappear in patches; and on examination one finds these patches teeming with animal life of lower orders. The ground has to be cultivated to mix the poorer subsoil with the over rich surface matter, to obtain again conditions for healthy plant life.

There we find that the atoms filling the grass, by passing several times through the animal bodies of the sheep, become strongly impressed with higher life-impulses, and are able to respond to higher conditions than the low vegetation in the form of grass can offer, and the more active animal monad steps in and absorbs them for its lower forms.

One can trace in the atoms filling animal bodies, attributes which they exhibited in gradually increasing intensity in their lower stages; especially is this the case with odoriferous vibrations. We can observe this in the breaking up of animal matter, the decaying of corpses, when the atoms, hitherto arranged in certain combinations in molecules and cells, subordinate to the higher life ensouling the animal form, are set free and re-arrange themselves according to their inherent affinities. The subjection and restraint in which they were kept and forced to certain duties, in combinations perhaps not congenial to them, are just their evolutionary training to fit them for higher stages. But once the ensouling, controlling life of the form is withdrawn, the atoms either re-arrange themselves, or attract other atoms from the surrounding ones with which they harmonize in vibration, and thus form combinations which furnish the characteristic sickening odor of decaying animal matter. Science has managed to extract some of these odoriferous atoms, or rather force them artificially out of their self-chosen combinations, and has produced in this way aromas similar to those given out by scented flowers. It seems therefore reasonable to suppose that the odor of animal matter and flowers is caused by atoms of the same or similar vibratory states.

The remarkable tenacity with which some substances retain their particular odor without losing in substance, seems to indicate that the odor is not matter given out which impinges on the nerves of smell, but rather the power of the atoms, or molecules, constituting such sub-

stance, to awaken in the surrounding ether odoriferous vibrations. Musk is a good example of this class of matter. I recently came across a statement, that in building one of the older churches at—if I remember rightly—Moscow, musk was mixed with the mortar, and even now, after centuries, the odor is still plainly perceptible. If the substance were given out with the odor, it would be reasonable to suppose that it might be exhausted after such lapse of time; but taking the atomic vibration theory, then the odoriferous power is retained, because the fragrant particles in the mortar are protected somewhat from external impacts, which would in time alter their vibratory standard, and thereby their peculiar odor.

In all these instances, of course, the phenomena observed may not be directly attributable to atoms *per se*; they seem rather the result of aggregations of atoms, or of molecules, but then after all, it is the condition of the different atoms which, harmonizing in their combinations, produce the different characteristic phenomena, as odor, color, &c.

The indefatigable chemist, in his researches, has succeeded in producing, artificially, different flavors and odors of fruits and blossoms. By patiently studying the affinities of molecules and atoms, he has learnt to make use of their sympathies and antipathies. He induces certain atoms to leave their associations, by bringing them in contact with others, for which they have greater affinity, and substitutes others of known character, which harmonize in a different way with the remaining ones. Thus he has attained combinations which were formerly only produced in the secret laboratory of nature. But whence are the atoms derived which he uses for these combinations, and why is it that they bear the characteristic of producing these fruit flavors and odors? As just mentioned, some have attained this characteristic during their sojourn in animal bodies. A far greater number are obtained apparently from mineral matter, from mineral coal, or as usually said, from coal-tar-products. But mineral coal, as is well known, is the product of vegetable matter decomposed under the action of moisture and heat, with the partial exclusion of air, and so becoming fossilized. Although the matter containing these atoms has assumed under these conditions a mineral appearance, the atoms have retained their status attained during their cycles in the vegetable form, and those which had gained the power to respond to odoriferous vibrations, when set free again, exhibit their acquired attribute, and when arranged in different combinations, exhibit the same varieties of odor which we find produced by flowers and fruit.

The same holds good with those atoms which had in those antediluvian days become proficient in color vibrations. The chemist abstracts them again from the coal and so produces the great range of colors represented by the aniline pigments.

It may be asked, what then is the highest state which physical atoms can attain in their cycle of evolution, and what is their

ultimate destiny? To both questions the correct answer is of course only obtainable by the liberated consciousness acting in higher vehicles than physical brain matter. But by analogy we might attempt to infer an answer to the first.

Man's body is acknowledged to be the highest form of physical matter, and the brain the highest physical organ through which mind acts as intelligence. Of the different parts of the brain, there is one little organ whose action or use is unknown to science—the Pineal Gland. Some have connected it with mind, and Descartes saw in it the seat of the soul. But we have been taught that occultism declares it to be the chief organ of clairvoyance, the organ of spiritual sight in the human brain, through the action of which man becomes temporarily omniscient, or conscious on the spiritual plane while in the physical body. In this gland is found after death, “a concretion of a yellowish substance, semi-transparent, brilliant and hard,” which, “upon analysis, is found to be composed of animal matter, phosphate of lime and carbonate” (see “Secret Doctrine,” Vol. II., page 305, *et seq.*, and Vol. III., page 504, *et seq.*).

Now scientists affirm that all nerve-matter and especially brain substance is very rich in phosphates,—phosphate of lime and phosphoric acid. The concretion of phosphate of lime in the Pineal Gland after death seems to indicate that phosphoric atoms, or finer atoms bound by them, are aggregated there in especially large numbers during life, and the well known fact that phosphorus combines very rapidly with oxygen, decomposing under its action in a white, luminous vapor, might be the reason that the proper structure of this organ cannot be observed after death. The ruling life of the form being withdrawn, oxygen at once starts its free activity in atomic evolution, by combining with the atoms of which phosphorus seems to be a vehicle, and which fill the delicate structure. The form is thus destroyed, leaving its ruins as a concretion of phosphate of lime, the coarser animal matter, and phosphoric acid.

This seems to be further corroborated by the established fact that nerve and brain matter during life reacts neutrally, whereas after death it at once shows an acid reaction. One can understand therefrom, also, why physiologists differ in their description of nerve structure, from occultists and even ordinary clairvoyants; the former describing them as solid fibres, somewhat akin to telegraph wires, whereas the latter describe them as hollow threads, tubes for the circulation and distribution of the life-ethers. But as nerve and general brain matter are not so rich in phosphorus as the Pineal Gland, the more inert animal matter being more preponderating in their composition, their general form is preserved after death while the Pineal Gland collapses altogether, showing only a heap of debris.

The conclusion we can come to, then, is that the structure of the physical organ for spiritual activity is mainly filled with phosphor-like atoms, or rather highly sensitive atoms which are bound and held by

phosphor-atoms, and which, having passed through their cycles of highest physical activity, having acted as mediums for spiritual sight, are set free again as luminous fire-mist, and so return to a state analogous to the primary cosmic fire-mist, but plus the experience gathered and sensitiveness gained in atomic evolution.

The solid, unresponsive physical atom has become etherialized again. It has, in its long ages of training and innumerable schools for experience, learnt to respond to all vibrations, from the coarsest impact to the highest of subtle spiritual thought waves, and, to make another bold guess, it now seems to correspond somewhat to elemental essence and, as such, enters the second great evolutionary wave, the evolution of form.

As said before, the foregoing arguments are, after all, so far, only speculation. If and how far the inferences can be verified, will depend on the progress we make in theosophic study and theosophic life. But I think it will be conceded that there is an atomic evolution separate from the monadic evolution, in the study of which, being partly on the physical plane, all theosophic students may take part. If we theosophists (speaking of us general students) would only emulate the patience and undaunted perseverance of materialistic scientists, and study nature by the light of what has been transmitted to us of the archaic wisdom through Mme. Blavatsky, and so greatly augmented through the labours of Mrs. Besant, we should soon help to span the gap which now divides western from eastern philosophy. But to do this successfully we must throw the old preconceived notions aside. Having accepted the ethical teachings of Theosophy and recognised their inherent truth, surely it is an insult to our teachers to try their teachings on other subjects by our old rules, and reject them, if not in accord with these rules, without having honestly tried to grasp the subject from their point of view.

We might make mistakes and misleading blunders in our conception of the subjects, but what matters that? The very fact that we make blunders shows that we work for ourselves and rely not altogether on others to think for us, and the recognition of our blunders marks the attainment of better knowledge—we learn through our failures. Mme. Blavatsky may have made mistakes in details, she herself has repeatedly warned us of them, but the general principles of an important matter, like evolution, will be found correct. A knowledge of the principles of evolution is a *sine quâ non* to the attainment of occult knowledge and power, and H. P. B. is acknowledged to have possessed high occult power.

The plan and arrangement of her writings were not so much to transmit knowledge, as to develop the knowledge of the student, make him a thinker and then a knower. One might liken her works to one of those instructive child-puzzles, where a picture is cut in numerous small pieces of varying shape, and the child has to exert its intelligence and power of combination, to place them together in the form of the

original picture. So, numerous fragments of occult wisdom are scattered through the volumes of the "Secret Doctrine," and it is for the student to exert his intelligence and intuition to find and place them together. If he succeed in finding only a few, fitting together perfectly, he will be recompensed by getting a glimpse, an idea of a possible whole, marvellous in its conception and glorious in its beauty.

H. F. KESSAL.

RELIGIOUS EPOCHS

AND THEIR CONNECTION WITH ASTRONOMICAL DATA.

AT the present time when we hear so much about the closing of certain cycles, and so many minds appear to be more or less exercised upon the subject; when Christians (whether reasonably or otherwise) are looking for *their* special "Millenium," and Hindus are looking upon the termination of the first five thousand years of their Iron Age with confused expectations; it seems not an unfitting period in which to offer a few notes upon the analogies which may exist between various religious epochs, and the probable method of their respective determinations.

Theosophists who, in all the data of the various religions, seek a connecting link which may point to the existence of some common underlying system or groundwork, may not unreasonably expect to discover, in the chronological determinations used by the religions of the East and the West, an identical basis, howsoever discordant their respective computations may at first sight appear, to those who look at them superficially.

The search for such a basis would doubtless be a work of considerable magnitude, and could not be effectively dealt with in a short paper like the present—nor, perhaps, in many such. A few instances of the derivation of a certain class of dates, with some remarks as to their probable correspondences, must for the present suffice; and as one of these epochs has occurred within a short period of the time of writing, the calculations may be the more appropriate.

The dates under consideration are those connected with the transit of the equinox from sign to sign, and more particularly with the change from the sign of the Fishes, where this point has been for more than two thousand years, into that of the Waterman, or Aquarius. How these dates are derived will appear further on; but we may first make reference to a few scattered paragraphs and notes from various sources which, at first sight, may not appear to have any special connection with each other.

1. According to some of these, the Hindu astronomers begin their movable zodiac from a point which is somewhere between the last of the stars in the constellation Pisces and the first in Aries; but they appear so uncertain as to the exact point from which they calculate (the two constellations overlapping considerably), and which point they call the

Ayanamsa, or difference between the fixed and movable zodiacs at any given epoch, that all we can determine is, that so far as this era is concerned, it seems that in the year 1801 A. J. C., it was about twenty degrees and some odd minutes.* It connected with the position of a star called *Revati*, now supposed to have disappeared from the sky, and of which more anon.

2. "There are several remarkable cycles that come to a close about the end of this century. First the 5000 years of the Kaliyuga cycle; again the Messianic cycle of the Samaritan (also cabalistic) Jews, of the man connected with *Pisces* (Ichthys or the "Fishman," *Dag*). It is a cycle historic and not very long, but very occult† lasting about ‡ 2155 solar years, but having a true significance only *when computed by lunar months*. § It occurred 2410 and 255 B.C.; or when the equinox entered into the sign of the Ram, and again into that of *Pisces*. When it enters, in a few years, the sign Aquarius psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change."||

3. Cassini, in some very remarkable passages,** has shown that the true date of nativity of Jesus Christ must fall in the year of the Julian period 4713, when there was a mean conjunction of the sun and moon on the day of the mean vernal equinox (or its date as derived from an equal division of the year, corresponding to the sun's mean motion, instead of the true elliptic movement); and that this date is an epoch connected with the lunisolar cycles of former ages.

4. "According to solar months (of thirty days, one of the calendars in use among the Hebrews) all remarkable events of the Old Testament happened on the days of the equinoxes and solstices.....On the same cardinal days, the most remarkable events of the New Testament happened; for instance, the annunciation, the birth and the resurrection of Christ, and the birth of John the Baptist. And thus we learn that all remarkable epochs of the New Testament were typically sanctified a long time before by the Old Testament, beginning at the day succeeding the end of the creation, which was the day of the vernal equinox..... Then Christ arose from the dead on the 22nd March, 17th, *Nisan*, Sunday, the day of the vernal equinox—that is, on Easter, or on the day when the sun gives new life to the earth."††

We shall find that the above notes, when carefully examined, will provide sufficient material to show, in what seems a conclusive manner, that the religious methods of settling epochs are the same in

* See *Theosophist*, April 1883.

† Much more so than any exposure of its epoch by these methods can reveal.

‡ Written advisedly, because the time varies greatly, and the dates quoted are not exact.

§ Here the italics are mine.—S. S.

|| Cf. *Lucifer*. Nov. 15th, 1887, No. 3, p. 174—Article by H. P. B. on the "Esoteric Character of the Gospels."

** Cited in "Anacalypsis," vol. I., ch. II., Sec. 1.

†† S. D., vol. III., p. 138, quoting Seyffarth and Balston Skinner.

principle both in the East and the West, and only differ in the details of their application.

To begin with, we may fix upon a tentative value for the Indian *Ayanamsa*. In the uncertainty as to its exact value, we may take a mean between the positions of two stars among the last in Pisces and first in Aries; selecting such as, in the calculations to follow, may give a mean position coinciding most nearly with the equinox as it was in the year 255 B.C., when they are reduced from the longitudes they have in the year 1801, by the amount of precession in the interval. Such a position is not necessarily that adopted by the Hindus for the star Revati, which it is probable could only be found from a comparison of many such epochs, but is near enough for present purposes.

The two stars used are, one of the third magnitude in the knot of the two lines of Pisces, and one of the fourth magnitude, which is the preceding star in the horn of Aries. In modern catalogues the first is called Piscium, the last, Arietis. The first was, in 1801, in Aries $26^{\circ} 35' 2''$; the other in Taurus $0^{\circ} 28' 7''$; so that their average is $28^{\circ} 29' 45''$, which is the approximate place of Revati in 1801. We might adopt other star-combinations, and use with them sundry values of the precessional motion, but the available positions do not differ more than about 25 minutes of arc at any epoch. And that the adopted position is sufficiently correct, may be seen in this manner:—Divide the arc $28^{\circ} 29' 45''$ by the precessional motion, 50 seconds; we then get 2052.3 years as quotient, and this taken backwards from 1801 leaves 252.3 B.C. as the date when the assumed star was in the equinox, and is as correct as the date given by H. P. B.

Thus the date found shows that the Indian *Ayanamsa* in 1801 was $28^{\circ} 29'$ nearly; but as the exoteric value is only 20 degrees odd, the difference corresponds to about 600 years, which would leave $20^{\circ} 9'$. This difference involving as it does the mystic Neros quoted by Josephus, goes to show that the popular exoteric and the semi-esoteric reckonings begin from different dates—as might be expected; and consequently, that the latter calculate from an epoch 600 years earlier than the former. Owing to the remaining uncertainty as to the position of the lost star Revati, the exact dates of equinoctial transit cannot be found thereby; but they could not in any case, for these dates are ultimately computed by means of the lunations which fall upon the equinoxes, and this is why their true significance depends upon lunar months.

Different religious systems would use dates corresponding to the stars they might adopt as the points where their zodiacs commenced. Whether the early Christians did so or not, they appear to have adopted the equinoctial lunation as their radix; and to prove this we may refer to Cassini's epoch, which he calculates by the Gregorian or new style; and with this we find, by the latest lunisolar tables, the date of the mean new moon at Bethlehem in March of the 4713th year of the Julian period was the 22nd day, at 12h. 52m.—astronomical reckon-

ing—that is, on the 23rd, at 0h. 52m. A.M., when the mean longitude of the sun was $359^{\circ} 15'$. This day was a Wednesday; and, as being the fourth day of the week, was the same as that assigned to the creation of the sun and moon according to Genesis I., 14—19. The next day, Thursday, March 24th, would therefore be the first day of the Hebrew month and the new year.

Thus it appears that the mean conjunction and the mean equinox both took place on the same day by our civil calendar, and from this date, thus accurately determined, we may see the peculiar nature of the epochs required; and hence that any other dates, such as those of equinoctial transit, general conjunctions of the planets, birth of avatars, &c., would all have to differ from each other by cycles which are lunisolar—such as the Neros, the Metonic cycle and its multiples, and so on. Hence, also, the time which the stars take to pass through one sign of the zodiac is to be measured (for these purposes) not exactly by thirty degrees of the zodiacal precession and its corresponding number of years, but by such cycles of the sun and moon as may accord most nearly therewith. It follows that the date of equinoctial transit, as found by the stars alone, is always to be corrected by the lunations, and therefore that the dates 2410 and 255 B.C., are only approximations to the epochs required.

And this, too, is only when we are speaking after the manner of the received chronology, where all the precessional cycles are nearly equal; but for mystic purposes, while the arrangement of the lunations is adhered to, the amount of precession to be accommodated may vary within wide limits, because of the unequal spaces occupied by the constellations. It appears to have been only the divisions of almost exactly 30° each that were used in the semi-occult derivation of dates by the lower priesthoods (or whoever made these calculations), the results of which were in any measure public property—the other this paper does not directly deal with.

In this manner we shall find the true date for the nearest epoch before Christ, computed for the meridian of Benares, will be J. P. 4455, 81d. 12h. 49m., which is March 22d. 12h. 49m. of the year 259 B.C., or March 23rd of the same year at 0h. 49m. A.M.; and this will be the date to adopt as that when, according to the Indian calculation, the equinox changed from Aries into Pisces.

According to the same method, the date when the equinox changed from Taurus into Aries was J. P. 2302 yrs. 79d. 4h. at Benares; and this is March 20d. 4h. P.M., B.C. 2412.

And if we take from Cassini's date (in J. P. 4713) the Gregorian lunisolar cycle for 3101 years, we reach J. P. 1612, 81d. 22h. 54m. at the above city, or B.C. 3102, March 23rd, at 10h. 54m. A.M. This is the date which is the vernal equinox, in the year the Hindu calculators assign as the date of an approximate conjunction of all the planets; and the epoch from which is counted the Kali-yuga or Iron Age of their exoteric chronology.

Further, we shall find similar results if we apply the same rules to the Christian epoch of the creation. Numerous as are the dates which have been assigned to this supposed event, it is generally referred to the year 4000 B.C.; as quoted by Hevelius and Dr. Marsham.* If we compute by aid of the sort of tables to which calculators during the last century had access, and of which those given by Ferguson,† are a fair sample, we shall find J. P. 713, 82d. 14h. 40m. under the Greenwich meridian; and this, reckoning from Cassini's epoch, is B.C. 4000, March 23d. 14h. 40m., by the Gregorian style, the mean equinox taking place 82d. 17h. 12m. by the same data.

This shows that the modern Christian calculators, whose religion was so largely founded upon the Hebrew scriptures, adopted also the methods of the Jewish chronologists—which are similar to the Indian. The epochs assigned to the creation by the Jews are made, as in other cases, to depend upon the same equinoctial lunations; but sometimes the mean equinox is employed, and at others its true date, or that which is found by taking into account the eccentricity of the sun's apparent path. And here we come upon a curious evidence as to the degree of antiquity which we are to assign to these determinations; for by all the cases tested, it appears that the erroneous lunisolar tables of Ptolemy were employed. These were the only tables known to be available to the Jewish calculators and the fathers and leaders of the Christian churches, prior to the ninth century A. J. C. This early astronomical work originated at Alexandria, and its computations date 140 years after Christ, or about the Julian year 4853, at which time they were supposed to agree with the heavens. As the length of the solar year used by Ptolemy was differently estimated from that now used chronologically, the "leap year" corrections, used to keep the observed date of the equinox to the 21st of March, will not be the same that we now employ. By modern reckoning, we intercalate three days in 400 years; but the Ptolemaic tables require one day in three centuries—and this, judging by their creation epochs, the Jews certainly used.

To prove the above, we may take the dates assigned to the creation by Seder Olam Sutha, Gersom, Maimonides, and the Asiatic Jews,‡ as also that used by their co-religionists at present; and if we use the tables of the Almagest, as we assume they did, dating from J. P. 4853, and correcting the tabular syzygies and equinoxes by one day in each three centuries backwards, we have the Ptolemaic dates corresponding to the Gregorian calendar method, resulting thus:—

SEDER OLAM SUTHA.

J. P. 962, which is B.C. 3751.

Mean syzygy in March, 80d. 1h. 40m.

True equinox „ „ 81d. 3h. 15m.

* Cf. "Anacalypsis," I., 247, *et seq.*, Burns's ed.

† "Astronomy," I., 258, *et seq.*, Brewster's ed., 1821.

‡ "Anacalypsis," *loc. cit.*

GERSON.

J. P. 959, or year B.C. is 3754.

Mean syzygy in March is 82d. 10h. 41m.

True equinox „ „ „ 81d. 13h. 59m.

MODERN JEWS.

J. P. 951, being the year B.C. 3762.

Mean syzygy in March is 80d. 21h. 59m.

True equinox „ „ „ 81d. 14h. 38.

MAIMONIDES.

J. P. 655, or the year B.C. 4058.

Mean syzygy in March is 82d. 9h. 52m.

Mean equinox „ „ „ 82d. 14h. 46m.

ASIATIC JEWS.

J. P. 583, which is year B.C. 4180.

Mean syzygy in March is 80d. 17h. 50m.

True equinox „ „ „ 81d. 12h. 5m.

The dates are in Greenwich mean time, and the days are reckoned from January 1st. The modern Jews do not begin to count the years until the September following, so that their epoch appears as if it were J. P. 962, whereas it is really 951 as above.

These dates, so derived, are an incontestable proof as to the method of their origination ; but, had the Hebrew chronologists been able to prove and test their epochs by our modern tables of the sun and moon, they would have found that the times of the equinoxes as computed from the Ptolemaic tables were nearly *fourteen days* in error ; and hence that all the dates were at least twelve years earlier than they were intended, and indeed this error might amount to quite 42 years. How different was it with the Hindu astronomers who, in their similar determination of the year which is the Kaliyuga epoch, and by their own tables in the Surya Siddhanta, were not a single day in error !

That the Jews of the middle ages were acquainted with the Almagest is well known ; and Isaac Hazen, Ibn Said, or Abensid, was employed in the thirteenth century by Alphonse tenth, of Castile and Leon, to reform and improve the work of Ptolemy above referred to ; but the Hindu astronomers were, at the same period, better acquainted with the movements of the sun and moon, as shown elsewhere.*

Thus it is evident that the Hindus, Jews and Christians all used an identical method in settling their epochs ; and that all these are derivable from that of the transit of the equinox from sign to sign, by applying thereto such lunisolar cyclic periods as may bring the several dates into accordance with each other as measured by astronomical methods. The dates when the equinox passed from one constellation to another were the true radix ; but as these were made to depend upon the equinoctial lunations, every other date so treated would be separated from such epoch of transit by an exact number of years or of mean

* "Secret Doctrine," I., 658 n. c., 722 o. c., et seq.

lunations—so that it was all a matter of cyclic calculation, from end to end.

The whole being thus satisfactorily established, we may next proceed to find what ought to be the date when, according to the ancient rules we have been considering, the equinox would leave the constellation of the Fishes and enter that of the waterman, Aquarius. According to modern tables, this will fall later than the entry into Pisces, by 2155y. 363d. 15h. 34m.; and if we add this to the time already found in the year 259 B.C., when the entry into Pisces took place, and make due allowance for secular equations, we reach J. P. 8611, 81d. 7h. 36m. at Benares—that is, 1898, on the 22nd of March, at which time the sun's longitude is $0^{\circ} 5'$, or he has passed the equinox by about two hours, according to mean motion only.

This date is a remarkable one in certain ways, for it is that referred to by H. P. B., in the preceding extract from *Lucifer*, and also the one upon which depends the expectation of a certain section of Christians who are on the lookout for the Millenium about the end of this century—though they seem to have no definite idea of its real nature or meaning. It is also the closing point of that portion of time roughly spoken of as the "first 5000 years" of the Kaliyuga; but the mean value of this period is not exactly 5000 years, but 4999 years 0h. 17m. nearly. Why it is not exactly 5000 years is because the various cycles run into error some eleven days in that time, and a lunar year has to be deducted in order to bring the sun and moon again into agreement with the equinox. If we calculated by the Julian method and the old style, the year when the conjunction falls upon the 22nd of March is 1897: but this is wrong, as the sun is then nearly twelve days off the point where spring commences. Some have supposed this cycle to end with the 31st of December 1899—possibly because there is a new moon on that day—but it is not so; for that date has no connection with the equinoctial series of cycles at present under consideration.

Here, then, our calculations may, for the present, come to a close; but it may reasonably be asked, if there is nothing further to be derived from the consideration of them? Since it has been shown that all these dates we are dealing with have been made to depend upon bare astronomical calculations of the simplest kind, and that, as might be anticipated, these have yielded different epochs among different nations, according to their several religious proclivities and their attainments in astronomy, can it be contended that such dates, when truly computed, have no true significance? Because the epochs of transit of the equinox through the various signs or constellations depend, in this scheme, rather upon the dates of the lunations which happen to fall in the immediate vicinity of the equinox than upon the exact coincidence of the latter point with some particular star, is the whole to be looked upon as arbitrary and meaningless?

By no means; for, in the grand procession of events, there should always be found a certain degree of correspondence between things

earthly and things celestial—as we look for it between things human and things divine—the microcosmic is similar to the macrocosmic, and the less is analogous to the greater. Thus, possibly, it comes about that mankind—ever seeking some proof and application of this correspondence—has, perhaps, intuitively perceived that, since the general cycle of our actions (depending upon the changing seasons of the year) is in reality connected with the sun, it has also looked for some similar cycle of our thoughts. And here, so far at least as the bulk of humanity is concerned, the cycle of the sensuous, instinctual, and semi-intellectual faculties, together with the creative proclivities, are supposed to be dependent upon the moon *; or at least, the astrological science of former ages has always asserted such a connection—and modern physiologists, after denying and ridiculing anything of the sort, are now showing a tendency more or less in favour of the ancient opinion. But it follows that if, on the whole, our general actions depend upon the period of the sun, whilst a large proportion of our thoughts do the same in the case of the moon, these together will make up the cycles of history, and perhaps the periods of re-incarnation, whence these historic phases of resemblance must in reality arise. And as the lesser cycles merge themselves in the greater, so do the menstrual and annual cycles—the mental and the physical—become synthesised in the stellar or historic unitary period. The twelve months of the solar year, marked out as they are (in their proper cycle) by the successive synodic positions of the sun and moon, may not improbably correspond to the twelve greater periods of the *annus magnus*, or sidereal year, in each of which the equinox passes through one of the twelve constellations or signs of the zodiac. But, as we have seen, each of these periods must contain some exact number of years and of lunations—for otherwise it could not be looked upon as a cycle—and therefore it must always coincide with the commencement of a given year; and this, in its turn, with the day of a new moon. This must accordingly be the reason why, in the East as well as in the West, the crucial dates of religious history have been so marked off (whether correctly or otherwise); and however they may have been misunderstood, they, like the exoteric religions to which they primarily appertain, yet also correspond (if they do not exactly belong) to a reality which lies behind their outward application.

For it seems not improbable that the zodiacal cycles, if truly understood, are the periods which govern the minor stages of human evolution, and thus may indicate the successive characteristics of the mind, as they are exhibited in each sidereal period of 25,920 years, more or less. Now the successive phases of the mind must proceed *pari-passu* with the history of the world, and these, again, with the changes in the positions of the heavens, as one who knew these things caused Colonel Olcott to perceive, for the latter says, “most vividly of all, I remember one evening when, by half hints more than anything else, he awakened my intuition so that it grasped the theory of the relationship of cosmic

* See my “Views on Thought and Matter,” in *Theosophist*, April, 1899.

cycles with fixed points in stellar constellations, the attractive centre shifting from point to point in orderly sequence." *

A more appropriate quotation it would perhaps be difficult to find ; and something of what it refers to may, probably, be gathered from the preceding attempt to lay bare some of the ways in which the religious minds of all ages have tried to commensurate the movements of the heavens and the evolution of man. No one need hesitate to make known the methods of such determinations, for such machinery can at best be semi-esoteric ; and what Colonel Olcott's Guru referred to could have hardly been the mean divisions connected with the world's accepted chronology—for it would doubtless belong to one which, in addition to taking a far wider scope, would also adapt itself to the *exact* spaces which each of the constellations hold in the sky ; dealing with their true divisions, in place of those merely exoteric groupings which were all that appear to have been known to the framers of our current measures of time. Therefore it is not to be supposed that the chronological systems of the Hindu, Jain, Buddhist, Parsi, Zoroastrian, Hebrew, Christian, or whatever denomination we consider, shall accurately mark out the cycles of human progress although they may all in some measure stand related thereto. Nor can it be certain that the outpourings of knowledge from its hidden sources can be exactly ruled by the last 25 years of each Christian century, whatever inferences may have been drawn from the last and the present ; for it is certain that no celestial cycle will exactly fall in with the limits of each century so measured, but will vary therefrom in such a manner that a cycle will be formed, and only at certain intervals will the dates return again in the same order. History plainly shows that the various activities of the human mind, though cyclic in their manifestations, are not governed simply by those divisions of time which the Christian churches have seen fit to sanction, but by some period which is by no means under any such control.

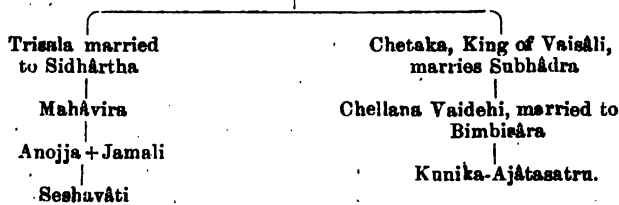
In the time to come, when these things are better understood, and when scientists have learned to examine the ancient theories as to the connection between all things earthly and celestial in a different spirit from that prejudiced one which has held sway during at least a century past, all such things will be better defined, and a flood of light will be thrown upon many matters which, for the present, remain in an obscurity but little less dark than it has been for ages past.

SAMUEL STUART.

* "Old Diary Leaves," p. 248, vol. I.

DATE OF MAHAVIRA.*

THE most important of the Buddha's contemporaries was Mahāvira or Vardhamana, the last of the twenty-four *Tīrthankaras* of the Jinas. He was born at Kundagrama, near Vaisāli. His mother was the sister of Chetaka, the king of Vaisāli, whose daughter was married to Bimbisara, and had a son, Kunika, who is known in the Buddhistic Chronicles as Ajātasatru Vaidehiputra. Vaidehi was the name of his mother, so called from Videha, the name of the country of the Vrijies or Lichchhavis, of which Vaisāli was the capital. Mahāvira was thus related to the king of Magādhā, Bimbisāra, who was the first patron of the Buddha's Church. The genealogical table here given will elucidate the point better :—



Mahāvira was said by Bhadravāhu, the spiritual guide (*Guru*) of Chandragupta, in his original *Kalpasutra*, compiled between B.C. 371—357, to have been born on the 14th of the dark fortnight of the month *Chaitra* (March-April), while the moon was in the constellation *Uttara-phalguni*, and after living seventy-two years, died on 10th *Suklapaksha*, in *Vaisakha* and in *Nakshatra Svati*, in the year B.C. 527, in the *Duhshamasushama* of the *Avasarpini* cycle, when only three years eight and one-half months were left. .

This B.C. 527 is arrived at from several dates, given in the Jaina scriptures. The first two dates are the eras of Vikramaditya and Salivahana, which, according to the *Svetambaras* and *Digambaras*, the two chief sects of the Jinas, are 470 and 605 A.V. (Anno Vira). Now it is well known that the *Samvat* era commenced in 57 B.C., and the *Saka* in 78 A.D. Jaina *Rajavali Kathe*, written in ancient *Kanarese*, records that Salivahana, "by his knowledge of astronomy, having made an almanac, established his own era from the year *Rudirodgari*, the 605th year after the death of Mahāvira." (*Indian Antiquary*, III., p. 157.) From both 470×57 and $605 - 78$, we get 527 B.C. as the date of the death of Mahāvira. Another date is given in the present version of *Kalpasutra*, which records at the end of the book, that 980 (or 993) years expired since his death, and 1230 years after the death of Parsva, the 23rd *Tīrthankar*, when it was recompiled and composed by the council held under Devardhi at Vallabhi in Saurashtra,

* Supplementary to the article on "Asoka Sandracottus,"—see Vol. XX., p. 751.

(Kattiwar-Guzerat) in 454 (or 466) A.D. when king Dhruvasena was reigning at Anandapura. These data establish, beyond the possibility of a doubt, the era of Mahāvira as commencing from B.C. 527.

Gosāla, the son of Makhbali, is mentioned in the Jaina scriptures as one of the disciples of Mahāvira, who seceded from his church and established a sect of his own. He is also referred to in the several Lives of the Buddha as one of the heads of the heretical schools existing in his time. Gosāla's life is given in "Bhagavati," XV., I.

Mahāvira is also mentioned in Majjima Nikaya, 56, as Nigantha Nātiputta (Nirgrantha Jnātiputta), as residing at Nālanda, where Upāli, a very rich disciple of his, lived. When the Buddha visited Nālanda, Upāli heard his preaching and was at once converted. Mortified at losing his rich disciple, Nirgrantha Nātiputta retired to Pāvā, where he afterwards died. And in his last visit to Vaisālī in B.C. 544, the Buddha converted Singha, the commander-in-chief of the Licchavies, and the disciple of Nirgrantha Nātiputta, who had several times dissuaded him from listening to the Sakya doctrine,—“Mahavagga,” VI., 31 (S. B. E., Vol. XVII., p. 108).

Mr. Vincent A. Smith has kindly translated for me the following note from the German essay of the late Dr. Bühler, who on treating of the Jaina monk, Hema Chandra, says that “the date (1669) in the first verse is of special interest. It shows clearly that Hema Chandra, like the rest of the Svetamvaras, placed the Nirvana of Mahāvira 470 years before the beginning of the Vikrama era; inasmuch as only 1669 less 470 gives the correct date, V.S. 1199, for the beginning of the reign of Kumarapala.”

“Jacobi (*Kalpāsūtra*, p. 8) has therefore remarked that the statements of Hema Chandra in the *Parisishtaparvan* do not agree with the ordinary reckoning. In that work (VIII., 339) the coronation of Chandragupta is placed 155 years after the Nirvana, whereas the old *Gāthas* show sixty years more. The latter say that Mahāvira died on the night on which Palaka was crowned. Palaka reigned, according to them, for 60 years; the Nandas lasted for 155 years; and between the coronation of Chandragupta and the beginning of the Vikrama era, 255 years elapsed.

“On this statement, Jacobi based two hypotheses,—that Hema Chandra, following a better tradition, had omitted the 60 years of Palaka, or secondly, that he placed the Nirvana 410 years before the beginning of the Vikrama era, that is to say, in B.C. 467-66.

“I do not see that these deductions are tenable, inasmuch as according to the *Parisishtaparvan* (VI., 243), Nanda I. ascended the throne sixty years after Mahāvira's death:

“*Anantaram Vardhamana Svami Nirvana vasarat, galayam Shashiti vatsa-ryam eshan Nandobha an Nripati.*”

The reckoning of the *Parisishtaparvan* is therefore as follows:—

From Mahāvira's Nirvana to Nanda I. 60 years.

From coronation of Nanda I., to coronation of Chandragupta... 95 do.

Total... 155 years.

In this way, Jacobi's first proposal is proved to be erroneous.

"As for the second hypothesis, it has not yet been proved that Hema Chandra, like the *Gathas*, placed only 255 years between the Vikrama era and Chandragupta. The circumstance that, according to the *Mahāvira-charita*, the Nirvana occurred 470 years before Vikrama, makes it probable (unless there is a clerical error in the *Parisista-parvan*) that Hema Chandra, for his authorities, reckoned 315 years between the coronation of Chandragupta and the beginning of the Vikrama era and, like the Ceylonese Buddhists, put the former event too early.

"The supposition that, in the twelfth century, the Svetamvaras held two views as to the date of the Nirvana of Vardhamana, B.C., 527-6 and B.C. 467-6, is therefore in my opinion not credible.

"In Note 15 of my 'Essay on the Jains' (p. 38 of reprint), I have shown that the date B.C., 467-6, for Vardhamana's death, cannot be correct if Sakyamuni Gautama died about B.C. 477."

Further mention of Nigantha Nātaputta (Jnātriputta) is found in *Anguttara Nikaya*, III., 74, where Abhaya, a learned prince of the Licchavies of Vaisāli, gives an account of his doctrines. In the same scripture, 70, 3, the Nirgranthas are described as a class of Sarmanas. Buddhaghosa, in his commentary on the "Brahmajala Sutra," *Digha Nikaya* I, 2, 38 ("Su mangala Vilasini," p. 119, of the *Pali Text Society* edition), refers to the Niganthas as holding an opinion in contradistinction to the Ajivikas, whose leader was Gosāla, the son of Makkhali. In *M.N.*, 36, Gosāla is recorded as the successor of Nanda Vatsa and Kisa-Samkicchha of the long-established sect of Achelako Parivrajakas. "Indeed," says H. Jacobi in his Introduction to Vol. XXII., *The Sacred Books of the East*, "the Buddhistical and the Jaina traditions about Mahāvira, the circumstances in which and the people with whom he lived, so very nearly tally with, complete and correct each other, that the most natural and plausible way to account for this fact, which our preceding enquiry has established, seems to be, that both traditions are, in the main, independent of each other, and record what at the time of their attaining a fixed form was regarded as historical truth."

But Mahāvira was not the founder of Jainism. He was preceded by another Tirthankar, Parsva, who being born of the king of Benares, died on Mount Sammeta, 230 years before the death of the former at Pāvā in the writers' hall of king Hastipala. That Parsva was most probably a historical saint is now acknowledged by all Orientalists. Mahāvira's parents were of his church; and Kesi, who appears to be the leader of his followers at the time of Vardhamana, is frequently mentioned in the Jaina *Sutras*. In the *Raj prami*, Parsva is said to have a discussion with king Paesi, whom he afterwards converted. He married the daughter of the king, Presenajit.

That the traditions about the Jaina saints are of great antiquity, does not now admit of any doubt. H. Jacobi, in summarising all evidence on the subject, held that the whole of the Jaina *Siddhānta* was composed about the fourth century B.C. The original doctrines of the fourteen *Purvas* being nearly lost, the reduction of the *Angas* took place under Bhadravahu, who compiled his *Niryukti*, which is the oldest commentary extant. Bhadravahu's death took place in 170 A.V., according to the Svetamvaras, or in 162 A.V., according to the Digamvaras. During the reign of Chandragupta, the Jaina Saṅgha of Pataliputra, under Shluabhadra, collected the eleven *Angas*, when

Bhadravahu was absent in Nepal, where he went at the time of a great famine.

Additions and alterations continued to be made in the canonical works, till the time of their first edition under Devardhijania (980 A.V.—454 A.D.).

The following table, compiled from *Indian Antiquary* for September, 1882, from the Jaina *Pattāvali*, will show the dates of the *Sthaviras* with their contemporary kings, which support the initial era of *Anno Vira* in B.C. 527 :—

JAINA CHRONOLOGY.

<i>Kings.</i>		<i>Patriarchs.</i>	
	A.V. B.C.		A.V. B.C.
Srenika, at Rajgriha	... — ...	1. Mahāvira died Pava	... — ...
Kunika at Champa	... — ...	2. Gautama-Indirbhuṭi at Rajgriha	1 — 527
Udayi founds Pataliputra	... — ...	3. Sudharman at Rajgriha	12 — 515
Palaka-King	1 — 527	4. Jambu of do	20 — 507
Nanda	60 — 467	5. Prabhava, son of King Vindhya of Jayapura	64 — 463
Chandragupta	155 — 372	6. Syambhava from Rajgriha	75 — 452
Bindusara	... — ...	7. Yasobhadra	98 — 429
Asokasri	... — ...	8. Sambhuṭi Vijaya	148 — 379
Samprati,	235 — 202	9. Bhadravahu, guru of Chandragupta	156 — 371
the 17th from Srenika...		10. Sthulabhadra, son of Sakata, minister of 9th Nanda at Pataliputra	170 — 357
Vikramaditya of Ujjain	470 — 57 A.D.	11. Mahogiri	219 — 306
Salivahana	605 — 78	12. Suthastin, guru of Samprati	249 — 278
		13. Suthita	265 — 252
		14. Indradinna	313 — 214
		15. Dinna	
		16. Singhagiri converts Vikramaditya	

P. C. MUKHERJI.

NEARER TO THEE.

Nearer, oh Truth, to Thee,

Nearer to Thee,

Wild though the storm may rage

Surrounding me ;

Still must I struggle on,

At last the victory won,

Nirvana leading on

Nearer to Thee.

Great is the joy I feel,

Nearer to Thee ;

Fainter desire grows,

Nearer to Thee.

Oh Truth, Thy light bestow ;

I would thy glories know ;

From Thee that light doth flow ;

Nearer to Thee.

Long has my journey been
 In finding Thee;
 Oft have I been deceived,
 Wandering from Thee.
 But now Thy voice I hear
 And I am drawing near,
 Nearer, oh Truth, to Thee,
 Nearer to Thee.

WILTON HACK.

Theosophy in All Lands.

EUROPE.

LONDON, *August 31st, 1899.*

Whatever else this letter may turn out to be, it certainly cannot be a record of theosophical activities, for there have been none, at any rate, on the part of Lodges, or in the shape of meetings. London has been at its hottest, the month has been phenomenally dry and fine, and the great majority of members have been holiday-making at the seaside, or in the country. Even Mrs. Besant's tireless energy was fain to be content with a lecture in Bayreuth, where she addressed a select audience of Wagnerites, who had gone to attend the musical Festival on the legend of Parsifal; and a short visit to Amsterdam and Brussels, at which last place she again lectured most successfully to a crowded audience. It is to be hoped that stores of health and vigour are being laid up for use in an active and successful winter campaign, so that renewed energy may be thrown into the great work which looms ever larger and larger as our mental horizon widens with increasing knowledge.

Before leaving for India towards the end of September Mrs. Besant is to deliver a short course of lectures in the Banqueting Hall, St. James Restaurant, on Sunday evenings, and the subjects which are announced will be likely to attract attention. "Why and How we Dream" and the "Meaning of Dreams," are titles to excite the interest of all sorts and conditions of men; while "Eastern and Western Science" is sure to lend itself to one of Mrs. Besant's finest efforts.

Writing of Western Science, it is not a little satisfactory to note that in his presidential address at the Annual Meeting of the British Medical Association at Portsmouth, Dr. Ward Cousins entirely refrained from any glorification of the results of vivisectionary experiments on animals, yet he was sketching the "century's progress in Medicine and Surgery" and this progress is so often flaunted in the faces of anti-vivisectionists as being largely due to experiments on animals, that it is quite refreshing to observe the silence of the President of the B. M. A. on this topic, and the *Zoophilist* pertinently queries—'where do the animals come in.'

They 'come in' very prominently in the case of some human lives. M. Zola, for instance, has just written to a Paris Journal that "of all my sacrifices [during his enforced sojourn in England in connection with the affair Dreyfus], the death of my dog in my absence has been the hardest to bear. I know these things are ridiculous," he adds, "and if I tell you the story it is

because I am sure to find in you a tender lover of animals who will not laugh too much." It is difficult to see why it should be more ridiculous to lament the loss of an animal than a human friend. Hindus who love the story of the king who refused Svarga rather than desert the dog who trusted and followed him, will not be inclined to quarrel with M. Zola for lamenting the death of his faithful companion.

Stonehenge has always had a special interest for students of the occult, and Theosophists will be interested to know what fate is to overtake this most ancient memorial of a long forgotten past. The owner of Stonehenge and the surrounding plain is offering it to the Government for one hundred and twenty-five thousand pounds—a large sum truly for what is mere wild pasture land, looked at commercially—but Sir Edmund Antrobus realises that his property is unique. Such a memorial ought, of course, to be national property, and the war office wants it for military purposes, but to many of us even its occasional use for the purpose of autumn manœuvres would seem to spoil the solitary and weird grandeur of the ancient temple on Salisbury Plain. We agree with the *Daily Telegraph* that "it would be sad indeed to have it tampered with, and shut inside a vulgar hoarding and made the object of a showman's speculation"—even the evidences of occasional military possession would be better than that. Let us hope that this monument of a hoary past may yet be preserved amid its wild and fitting surroundings until a younger generation shall have achieved some portion of those powers of higher vision which will enable it to realise the true interest and mystery of Stonehenge. When that happens there will be no question of the military canteen or showman's hoarding.

A. B. C.

AMERICA.

NOTES FROM CHICAGO.

August.—The summer season, from the spring convention to September, can be supposed to be dull, closed, prominent members away from the city, everything in a slumberous pralaya, no demonstration, no birth of infant Theosophists, no intellectual progress in even learning theory! There is no such condition here, this year. The summer has been very interesting and alive with action continuous and zeal increasing. True, most of the officials and several of the other valuable members have been away, refreshing themselves, and as wide apart as the points of the compass, and at last the Sunday service was omitted. Yet some of the best work and the most engaging progress has been going on.

The sub-centres—they are not suburban centres, Chicago being very expanded and populous—have been active and open. Of the convention forces, Miss Walsh of San Francisco has remained until this week, and made weekly addresses, Friday evenings at the Van Buren Street Hall, and elsewhere on Sundays, etc. Her discourses, often on the by-paths instead of the more trodden ways of doctrine, have been appreciated, and her presence is a genial strength.

The Vice-President, Mr. Randall, with his wife, the Office-Secretary, gave up their usual outing camp at Lake Geneva, Wisconsin; and the Rooms have been open—not all the day as during the rest of the year, but from one to five P.M., with hours often extended earlier and later. Mr. Randall has had a Wednesday evening class at the Rooms. It has been a valuable arrangement—

a holding together of members and inquirers and stimulating mental zeal. It has been well attended even on the sultriest evenings, which indeed are not constant enough in Chicago, to be of great account. The systematic course goes through the grand, outline details of existence, as they are beheld from the occult point of view; this, in the manner of actual class-study in a college or school; a design founded on the fact that most of the constant Theosophical audience, of years' attendance, members or not, have only a vague knowledge of the scheme of existence, the beginning, progress, and successive dissolutions, with the real meaning of the every-day words, creation, death, and immortality. The class has been managed more or less by questions and chorus answers. Every attendant has had and often used, respectful, unembarrassing opportunity of mentioning her mental perplexities, as they came into view on the map-like, successive charts of instruction.

The departure of the former Office-Secretary, Isabel Stevens, from an earth-frame that had become a painful encasement, was announced by Mr. Randall at Miss Walsh's last lecture, and the announcement was followed by moments of silence. She mingled with the life of the late Convention and soon afterward was re-attacked by the cancer which at last conquered her body. She passed out of it, among relatives in Ohio, and having at last persuaded them to allow her cremation, the remnant was taken for that purpose to Cincinnati. Theosophists should know who introduced cremation into America, and that it has prevailed over the early derisive opposition, when all the newspapers were aflame with it. The churchy people still hold aloof. Theosophists, vegetarians, and others, pure secularists, now prefer flame to the tomb.

The veteran President, Mr. Wright, has just arrived from his vacation at Lake Oconomowoc, Wisconsin, restored in health.

A new centre—even though it is summer—is just now getting established on "the North side," which had none; and this, by a summer-new member; a gentle girl, of the Wednesday evening class, doing what youth and energy can, having the right aim, and all unconscious of its strength; and not with vast knowledge, but much good-will.

ANNA BALLARD.

NEW ZEALAND.

The Auckland press has of late been opening its columns more readily for reports of the Society's meetings; one paper in particular giving a half or three-quarter column report of the Sunday evening lectures—an indication of, at any rate, less hostility than was formerly the case. The ignorance about and the consequent prejudice against the Society's aims are being gradually dispelled. A prominent Auckland citizen put it this way: "You have fought your fight, and you have won; and it has to be admitted that your T. S. is a force for good." Denunciations from the pulpit are now very weak-voiced, and very few and far between.

There is a good deal of activity throughout the Section, lectures and classes are fairly well attended; though there is always a certain falling off in the winter months. This winter that has not been so marked as in former years. New members are being added from time to time.

The following lectures given throughout the Section were of interest: "Ancient Astronomy," by Mr. S. Stuart, Auckland; "Modern Theosophy,"

by the same gifted speaker; "The Origin and Meaning of Sacrifice," by Mrs. Richmond, Wellington; "Christian Theosophy," by Mr. J. Rhodes, Christchurch.

Another interesting item of information is, that in Wellington, during her recent visit, Miss Edger was invited to address a meeting of the "Forward Movement," an unsectarian religious body. She gave a general outline of the Theosophic teachings, which was highly appreciated.

AUSTRALIA.

Miss Edger has been doing good work in various localities, lecturing and holding conversaziones and private meetings. Her unfailing sympathy and active efforts awaken interest, stimulate to greater action, and strengthen the Branches and centres visited.

AFRICA AND SOUTH AMERICA.

Our friends of the South African Lodge, Johannesburg, are determined to persist in theosophical work, in spite of unfavorable conditions. Patanjali's Yoga Philosophy is being carefully studied and frequent meetings are held. There are hopeful indications that, after the political troubles are settled, the work will be extended and Theosophy be established on a firm basis in South Africa.

In South America, too, the interest is increasing and future prospects are encouraging.

There are also indications of the establishment of a centre of theosophical activity in the Dutch East Indies.

Reviews.

MAGAZINES.

The opening article in *August Theosophical Review*, by Georgina M. Synge, gives one an insight into the leading ideas of the young Belgian mystic, Mæterlink. The extracts in Part III., from his "*La Sagessse et la Destinée*," are full of deep spiritual philosophy, of a rare and vigorous type. Mr. Ward's essay on "The Philosophy of Plotinus" is concluded, as is Mrs. Besant's, on "The Christ." It is to be hoped that the latter will be issued in pamphlet form, "The Story of Nanda" is by a Hindu Student. Bertram Keightley, in a paper entitled "Philosophy in India," briefly discusses the chief points of interest found in Professor Max Müller's recent work, "The Six Systems of Indian Philosophy." This paper will interest all lovers of India. "Life in a Borderland Kingdom," by Edith Ward, treats of observations which have been made by scientists on the nature and habits of *Mycetozoa*—a very primary sort of micro-organism which seems to puzzle the biologists and defy classification. Mrs. Cooper-Oakley, in a historical monograph on "The Asiatic Brothers," furnishes quite a number of names of members of the organization, and after noticing its growth and present status, concludes with a sketch of its doctrines and morals, which are found to be somewhat similar to those given to the world by H. P. B.

Mercury for July publishes "Moral Evolution," an address delivered by the General Secretary, Alexander Fullerton, at the late Chicago Convention. The author notices the inequality in the moral development reached by

nations and classes of individuals. In characters otherwise upright he finds peculiar perversions of the moral nature along certain definite lines. He indicates the degree of responsibility, and shows the relation of just punishment to karmic retribution. May Barlow gives a clear outline of the current literature on the "Human Aura." Katherine Weller argues that the teachings of Theosophy are not too abstruse for simple, ignorant people. It may be simplified to meet the requirements of any class; the "Strength of Theosophy" lying in its freedom from limitations. Margaret K. Slater discusses will and imagination as "The Wings of the Soul." This interesting number closes with several brief articles on subjects of interest to Theosophists.

The chief article in *Theosophy in Australasia* (August) is, the "Evidences for Theosophy," by W. G. John. The advisability of having an Australian Edition of the *Theosophical Review*, with the Australasian Activities and Questions department added, is under consideration, but opinions are much divided in regard to it.

The Theosophic Gleaner for September enters upon its ninth year slightly enlarged. "Studies in the Gita," by P. H. Mehta, and "The Law of Harmony," by Jehangir Sorabji, are original contributions, which are followed by numerous selections from theosophical and miscellaneous literature.

The Arya Bala Bodhini (September) has an instructive and suggestive little contribution on "The Astral Light," by Miss S. E. P. "Elements of Character," by K. N. Anantasubramania Aiyar, is an important and useful essay for the young. "Agnihotra Sacrifice" and other articles follow.

Philadelphia (Buenos Aires) has an article by Amaravella showing very clearly "Why we should be Brothers." Manuel Frascara, in "Two Cases Worthy of Study," asks for the rational explanation of certain phenomena observed by himself. Dr. Marc Haven in "A Curious Story" tells of the tragic fate of an Egyptian relic hunter who bore to his English home the mummy of a priestess whose tomb was protected by a threatening interdict. The translation of standard theosophic literature is continued.

Theosophia (Dutch) for August, opens with an article by Madame Blavatsky, from *The Theosophist* of October 1879, entitled "Persian Zoroastrianism and Russian Vandalism." There are also translations from *Lucifer*, and from the writings of A. P. Sinnett and Mrs. Besant. "Practical Theosophy," by Mrs. Kate Buffington Davis, is doubtless very good, but the Dutch tongue is not familiar to us. The Dutch contributors to this number are Johan van Manen, J. W. Boissevain and J. J. Hallo, Jr.

Sophia (Madrid) continues the translation of the latest and best theosophic literature. Three of the articles are by Mrs. Besant. Betram Keightley's "Sankhya Philosophy" and Leadbeater's "Clairvoyance" are continued. Soria y Mata contributes another instalment of "Pre Christian Science," the subject being "The Pythagorean Theory of Evolution." "Thoughts and Comments" in this number contain many golden grains of truth.

Acknowledged with thanks: *The Vâhan*, *Modern Astrology*, *Light*, *Prasannottara*, *Maha-Bodhi Journal*, *Brahmavadin*, *Prabuddha Bhârata*, *The Light of the East*, *Indian Journal of Education*, *Harbinger of Light*, *Rays of Light*, *Hanner of Light*, *Mind*, *The Prophet*, *Metaphysical Magazine*, *Phrenological Journal*, *Universal Brotherhood*, *Omega*, *New Century*, *L'Initiation*, *Lotus Blüthen*, *Dawn*, *Harbinger of Dawn*, *Psychic Digest*, and *Revue Theosophique Française*.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Is the modern brain deteriorating? From a long article in the *Nineteenth Century*, which discusses the subject of "Brain Deterioration" we take the following:—

"Our modern system of education generally is greatly open to the objection that it tends to cultivate the purely receptive faculty too much, and the reasoning, imaginative, inventive and creative faculties too little. Take the case of our public examinations for the army, navy and civil services. Thousands of young men compete for these every year, and the educational lines of our schools are largely directed to meet them. It is very well known that these examinations are generally framed so as to put a strong premium on a certain clever receptivity of brain rather than on real force of intellect and character. Young men with the mind of a Socrates or a Plato, a Shakespeare or a Victor Hugo, a Napoleon Bonaparte or a Wellington, a Bismarck or a William Pitt, a Darwin, or a Pasteur, would have small chance of passing in the competition as against a Bengali Babu. He, with his facile, pliant, and receptive intellect, will read up the regulation bookwork more rapidly in more subjects and make a higher average of marks than any of them; although each of them may have far more real knowledge of certain of the subjects suited to his own special genius. This sort of examination test, persisted in for generations, must tend to encourage the development of clever, ready and shallow wit at the expense of real original talent and self-reliant brains. It will produce a feminine, rather than a masculine kind of intellect. The brains of our boys will, educationally, be moulded towards the type of, say, the clever, versatile American lady, [say modern lady] and so far the chances of their growing up into really great men, such as those mentioned above, will tend to diminish."

* * *

Ingersoll on Immortality. The following, from the late Colonel Ingersoll, and probably, it is said, the last which he wrote, was pencilled by him on the back of a crayon portrait of himself:—

"Immortality, with its countless hopes and fears beating against the shores of time and faith, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. It is the rainbow of hope, shining on the tears of grief."

This is in a similar vein of thought to that of his utterance at the funeral of his brother when he said:—

"From the voiceless lips of the unreplying death there comes no word, but, on the night of death, Hope sees a star, and listening, Love can hear the rustle of a wing."

* * *

"The Golden Chain." A new society for children, "The Golden Chain"—has been started in the United States, by Mr. Wm. John Walters, the Editor of *Mercury*. Each member is a link in the Chain, and, on admission, signs the following:—

I am a Link in the Golden Chain of Love that stretches round the world, and must keep my Link bright and strong.

So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

May every Link in the Golden Chain become bright and strong.

A card on which the above words are printed is given to each child on joining and is to be read aloud by the member every morning, and carefully thought over. The influence of such noble ideals on the minds of the children must be highly beneficial. The Society will be extended to other countries and merits the warm sympathy of all Theosophists.

**

*Our
Past
Births.*

In an article on "The Memory of Past Births," by Charles Johnston, M. R. A. S., in *The Metaphysical Magazine* for July, we find a very clear illustration of the reason of our failure to recall the memory of our experiences in former lives. He

says :--

"We cannot perceive the memories of past births so long as our whole minds and hearts are pre-occupied with the present birth, the present day, the present hour. Add that almost all men living in the world bear about with them a heavy burden of material hopes and fears, and that they are so wholly wrapped up in these that there is no possibility of their seizing and steadily apprehending any other form of mind image. If they are not even conscious of their present souls, how can they be conscious of the soul's remote and vanished past? It is like something we have all noted, without thinking of it; at a magic-lantern performance we see the coloured pictures on the screen, one after the other, images of lands and cities and men; but if the gas be suddenly turned up, or the daylight be allowed to pour in, the picture on the screen instantly becomes invisible, even though it is still there exactly as before, and even though precisely the same rays from that picture are entering our eyes, just as they were while we saw the picture. So, the emotions of each new birth crowd out the memories of births gone by, and therefore we cannot remember them. They are of a finer quality, a different order of mind images, and the coarser and nearer blot out the finer and more remote."

**

*Do
Crystals
live?*

Dr. Von Holst, of Chicago, contributes an article to the July *Metaphysical Magazine*, concerning the discoveries of his friend and fellow scientist, Professor Van Schroen, a native of Bavaria (at present connected with the University of Naples), who "has devoted his life and all his available means to the study of crystals.

He has watched their development and photographed the result. He has discovered that crystals have propagating powers; that they beget other crystals. He has photographs which buttress this discovery. There are thousands of these views, taken from fourteen different kinds of crystal. The photographs show the crystal at its birth, the head pushing forth from the mother crystal. The young one's course is pictured until it grows away from the mother and its body becomes complete." Though this idea may seem very startling, to materialistic scientists, it is quite in accord with the teachings of Theosophy, which show that even the various forms of the mineral kingdom are pulsating with divine life.

**

*Many 'irons
in the fire.'*

A correspondent of the *Indian Mirror* relates various incidents connected with the recent visit to Purneah, of Pandit Ambika Datta Vyasa, Sahityacharya, a *Satabadhanam*, or one who can direct his attention to a hundred things at once. The following is quoted as

corroborating what Colonel Olcott has several times witnessed and published in regard to similar performances :—

"The learned Pandit began by treating the audience to a performance of the Ghatika-Sataka or composing a hundred verses in twenty-four minutes. The audience asked the Pandit to compose twenty-five *slokas* in 6 minutes, on a certain subject, which he did in less time than was allotted to him, viz., in about 5 minutes. He was again asked to do the same, taking up a different subject named, and he did it in about the same time. The Satabadhanam performances were then commenced. The following were among the subjects taken up :—

(a) Answering questions based on the Sanskrit metrical combinations known as Nashta and Prastara.

(b) Sanskrit Samashya-Puran (the audience giving out one line of a verse in Sanskrit, and asking the Pandit to compose the other three on the spot).

(c) Pindi Samashya-Puran.

(d) Bishama Samashya-Puran (the audience giving out three lines in some metre completely incompatible in meaning, but forming the three lines of a verse in Sanskrit, and asking the Pandit to compose a fourth line which would make the whole a complete *sloka* with a meaning).

(e) Mentally calculating the square of a number of 6 digits.

(f) Filling up a board of 32 squares with the letters of a verse composed mentally on the spot on any given subject, the appropriate letters being supplied to each square on the board picked out by the questioner at random.

(g) Moving the knight through all the squares of a chess-board, commencing from any square taken up at random.

(h) Reproducing a sentence in English, composed of 5 words, after each word of it had been uttered promiscuously and at random.

(i) Do. in Bengali.

(j) Discussing on the aphorisms of the Vedanta simultaneously with all the above mental operations.

What is to be wondered at is that all the above feats with others were performed simultaneously. The Pandit closed the day's proceedings by delivering an *extempore* lecture in Hindi on 'What will become of me after death.'

At the close of the meeting, Kumar Kamalananda presented the learned Pandit with a gold medal.

The Pandit had visited Purneah and the Srinagar Kumars in October last, and had been requested by Kumar Kamalananda to write a book on Nayika Bheda. The occasion of his present visit was to dedicate his book to him. He had spent some time in explaining his book to the Kumar who was so pleased with it that he presented him with a richly caparisoned elephant and Rs. 2,000 in cash besides other articles of smaller value."

**

We learn from the summary of "Missionary Statistics of the Year," published by the *Mission World*, that the sum raised last year in the United Kingdom was £2,557,405. The larger amounts are—

The Church Missionary Society (not including Centenary

Fund of 70,000 <i>l.</i>)	...	379,827 <i>l.</i>
British and Foreign Bible Society	...	219,966 <i>l.</i>
Salvation Army Social Department	...	186,249 <i>l.</i>
London Missionary Society	...	155,677 <i>l.</i>
Society for the Propagation of the Gospel	...	132,355 <i>l.</i>
Wesleyan Missionary Society	...	129,573 <i>l.</i>
Religious Tract Society	...	125,475 <i>l.</i>
Free Church of Scotland Foreign Missions	...	123,950 <i>l.</i>
Church Army	...	86,454 <i>l.</i>
United Presbyterian Foreign Missions	...	78,421 <i>l.</i>
Baptist Missionary Society	...	75,331 <i>l.</i>
Society for Promoting Christian Knowledge	...	66,331 <i>l.</i>
Church of Scotland Foreign Mission	...	62,926 <i>l.</i>
China Inland Mission	...	61,573 <i>l.</i>

The people of the East probably do not realise to how large an extent these immense sums are swelled by contributions from *very* poor people—widows, servant girls and day laborers, who deny themselves some of even the bare necessities of life, that they may help in spreading what they conceive to be the knowledge of religious truth in foreign lands. Though the methods used in spreading a knowledge of these supposed truths may be somewhat faulty, and though quite a sprinkling of error may be mingled with the truths which are propagated, still these considerations do not detract from the purity and unselfishness of the *motives* of the humble masses who deny themselves in order to make these contributions. And still greater efforts are now being made to raise money, in view of the fact that missionary labors in the East have not been crowned with the success which was expected. This latter fact is candidly admitted. The figures above quoted do not represent any of the amounts raised in other European countries, nor the immense sums raised in America for the same purpose. Would it not be well for our Hindu brothers to ask themselves if they are making equally unselfish efforts to further the cause of truth as *they* understand it, and to benefit their fellow-creatures. This is an important question for each one of them to consider.

* * *

*A
Great
Yogi.*

Mr. P. Ratna Mudaliar, Sub-Registrar of Vellore, writes us the two following communications:—

“It was on the 20th August 1899, that our long cherished desire for paying our humble homage and respects to the much-talked of Yogi, who has taken the public roadside as his residence near Palnattu Agaram, a village of the Vellore Taluq, 19 miles off the Vellore Town, South-West side, was gratified. Mr. Raju Mudaliar, a Government Pensioner, Mr. Chengalvaraya Mudaliar, a Military Hospital Assistant, Mr. Sivasankara Mudaliar and myself, left Vellore Town early on the morning above mentioned, and, after a drive of three hours in the jutka, reached the place where the Swami was, finding him in that ecstasy of joy—in which he always is,—so peculiar to the higher spiritual beings. The very sight of the Swami, the majesty of his countenance which seemed to us the impersonation of power and thought, held us rapt in awe and reverence. On close examination, it is clearly manifest that the Swami is a Jivanmukta, fully merged in the happiness pertaining to that exalted state, and quite forgetful of all these mundane affairs. In stature he is all that could be desired, robust with a shining appearance. He depends on no meal whatever, except what is offered by pious persons who pass the road. He wears no robes and is proof against the sun, the wind and the rain. It has been told at times that during nights, loaded bandies pass over him while he is lying on the road-side, without hurting him. The people of the locality where the Swami is, state that once on a time a blacksmith severely beat him so as to make him speak, for the Swami always preserves golden silence, being quite rapt in perfect bliss. A few hours after the beating, the blacksmith became mad and continues to be so even to the present day. Being a novice in spiritual affairs, I am unable to understand his further excellences; I therefore recommend those who are interested in spiritual matters to take the earliest opportunity of paying a visit to the above Swami and thus to be profited thereby, for it is not known when the Swami will take shelter in some secluded mountainous range, as the Mahatmas generally do.”

The writer of the foregoing, has subsequently sent us the following in response to letters of inquiry from various parties, concerning the Swami :

"He is of dark brown complexion, aged about 55 years. His caste is not known, neither the place whence he came. It is believed that he came from the Mahadeva Malai—a mountain consecrated for its sacredness, as it is considered to be the abode of many saints. He has been in the place where he is for the last 15 years. The Swami does not seem to have shown special favour to anybody nor has he disciples, but is equally accessible to all. A view of the Swami will only confirm our idea that such persons enjoy supreme and unceasing bliss; and the presence of such sages clearly indicates that even the 19th century, with all its evil influences, is not devoid of persons of this type."

Ingersoll's criticism of Vivisection. Colonel Ingersoll has left on record his opinion of the practice of Vivisection, in no unmistakable terms, as the following from his pen, which appeared in the London organ of the Anti-vivisection Society, will testify :—

"Vivisection is the disgrace and the shame of some of the sciences. Of what possible use is it to know just how long an animal can live without food, without water; at what time he becomes insane from thirst, or blind or deaf? Who but a fiend would try such experiments? And, if they have been tried, why should not all the fiends be satisfied with the report of the fiends who made them? Must there be countless repetitions of the same horror? Let us do what we can to do away with this infamous practice—a practice that degrades and demoralises and hardens, without adding in the slightest to the sum of useful knowledge. Without using profane words of the most blasphemous kind, it is impossible to express my loathing, horror and hatred of vivisection."

Sita's Captivity. Mr. Dharmapala, Secretary of the Maha-Bodhi Society, communicates the following to the *Indian Mirror* :—

Mudaliyar Ganesekhara, Editor of a monthly literary Magazine, called the *Gnanadarsana*, published in Colombo, has discovered a very old MS. in Sinhalese character which gives the ancient history of Lanka, commencing from the reign of Ravana, down to the time of the Wijayan conquest. The discovery of this unique MS., so interesting to every Aryan, will bring Ceylon nearer to India, and every Indian who loves the memory of Rama and Sita, will make it a point to visit Ceylon to see the beautiful garden of Ravana where Sita was confined. A thrill of joy will go through every true Aryan heart that to-day, after several hundred centuries, the scene of Sita's captivity can be seen. The romantic scenery in going through the country of Ravana, no pen can describe. Hitherto it was thought that there was no independent testimony outside the verbose Ramayana to establish the authenticity of Ravana's Kingdom. The discovery of the Sinhalese MS. is, therefore, full of momentous results. The name of the book is "Kadainpota." According to this book, the important places in connection with Sita's captivity are easy to be identified.

A brain with two Owners. American newspapers are publishing the strange experiences which, not long ago, befell John Sterning Jr., of New York, who was nearly asphyxiated in his room. After this his mental faculties gradually faded out, so that he was soon taken to an asylum, for treatment. Here

he failed to recognise his father, mother, and other intimate friends who visited him, nor could he speak—having forgotten the use and meaning of words. It was hoped that the sight of the young lady to whom he was engaged would help to restore him to his right mind, but he took no more notice of her words than if he had been a new-born babe. After a time, educational measures were employed to develop his mind—beginning with the alphabet and kindergarten. He made rapid progress and was soon able to converse like a child, but was totally ignorant of everything around him—"even the sun, moon and stars had to be explained." John Sterning No. 2, greatly excelled his former self, in course of time, at billiards and instrumental music, and though formerly he had been a devout Christian he was now an Atheist. A curious feature of the case is, that, as his fiancée frequently visited him at the asylum, "he learned to love her again." About three months later he felt a numb and prickling sensation in one side of his head, "just like a foot asleep." He grew drowsy and was put to bed. When he awoke he at once recognised his father, who was present, spoke to him, picked up the thread of life he had dropped several months before, commenced to talk upon the subjects which were last in his mind at that time, and was his former self again. The above case is similar in some respects to the one recorded in the *Theosophist*, Vol. XVIII., p. 703, but in that case the total loss of memory continued for more than a third of a century, and was then suddenly restored by a surgical operation.

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We are permitted to copy the following, from a letter received by an acquaintance, from a mutual friend who touches upon the mighty forces which are operating upon the thought plane :

"This is the plane upon which the soundest and the best work is done. Never forget this. The poor cripple lying helpless upon a bed of pain may and can do nobler, richer work for the upliftment of humanity than the most bustling propagandist amongst us. Let us think of the mighty influence of the Masters. They do not rush here and there ; Their names are not at the foot of mighty articles ; They do not lead armies or organizations—in the body—and yet, do we not realize how they are the life-blood of the world ?"

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As contributors to periodicals are prone to use a redundancy of words in giving expression to their ideas, we have thought fit to copy for their benefit, the following lines from a private letter written by one well qualified to judge of the merits of current literature :

"The more abstruse a subject is, the more clearly should it be expressed, and the shorter should the essay be. This refers naturally to newspapers, periodicals, speeches and lectures. When a man has a message to deliver, two things are possible : first, that he desires to give that message very clearly, so that there shall be no misunderstanding ; second, that he may deliver it in such a way as to show his own importance or erudition. In the last case, it may be accepted as a foregone conclusion that the message will be badly delivered."

We commend this to the earnest attention of all our contributors.

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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER I.

AMONG my visitors of the next few days was that very learned Sanskrit teacher and author, Pandit Jibbananda Vidyasagara, son of the greatest of Bengali pandits of his day, the late Taranatha Tarkavachâspati, author of the Sanskrit Lexicon, known to old members of our Society as the one who gave me the sacred thread of the Brahmin, his own gotra and mantra, thus adopting me, so far as possible under the caste rules. His son asked me to partake of food at his house the following day, which I did with pleasure. This is, I believe, a case without precedent, as I was a declared Buddhist and was asked to sacrifice nothing in the way of religious belief as a condition of the receipt of this distinguished mark of esteem and gratitude of the Brahmins for my services in India towards the Hindu revival.

One of my staunchest Indian friends from the beginning until now, is the Honorable Maharaja Sir Jotendro Mohan Tagore, whose guest H.P.B., I, and other Theosophists have been. He is a highly educated and thoughtful man, a great lover of religious discussions. In common with all Hindus, he loves the ancient ideal of the spiritual life and, in theory, admits its vast superiority over the life of the world. I remember a talk we had one day, during a later visit to Calcutta, about this very subject, and the good-natured laugh I had at his expense. He had asked me in great seriousness if I could not tell him the most effectual way to reach this high level while still living. "Of course" I replied, "there is one way that can be tried by you, with a fair certainty of gaining your object." "What is it? Do tell me", he unsuspectingly asked. "Well, drive home in that splendid carriage of yours; go up to your marble reception-room, where the silver lustres, the paintings, the mosaics and other things, make it a real princely apartment;

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

call your lawyers and dispose of your property by gift, keeping back not so much as one jewel ; then send to the bazaar and buy the orange cloths, the staff and the water pot of a sanyasi, bid farewell to your family, change your name, and go out in the world as a pauper ascetic ; stick to this long enough, as the Buddha did, as Dyânand Saraswati and thousands more have in our own times, and you will find ample recompense for your self-denial and your spiritual striving." A smile came over his refined features as he found how easily he had allowed himself to be entrapped, and showed no annoyance when I laughed at his dilemma. But I told him, with that affectionate frankness which our long personal friendship permitted, that unless he was brave enough to try the sovereign remedy for world-troubles which the Sages had prescribed and which the experience of hundreds of generations had verified, he had better not think of treading the Higher Path : the Buddha had said in the *Dhammapada*, " One is the road that leads to wealth, another the road that leads to Nirvana " ; and more familiar to the Christian world is that story in S. Matthew of the rich young man who put to the Christ the very same question as my friend had just put to me, and got the same answer, with the result that " When the young man heard that saying, he went away sorrowful : for he had great possessions." Moreover I told my valued friend that if I were in his place I should not run away from my wealth, but should stop and put it to the helping of the world, by which he would get farther along the Path than by any amount of asceticism he might attempt. For, unless, as the Hindu Shastras declare, he could come to look on gold as no more excellent than clay, the vivid recollection of his relinquished splendor would haunt him always : though he plunged into the heart of the forest, or shut himself up in a Himâlayan cavern, or descended to the bottom of the sea, the very air about him would vibrate with the tinkle and chink of gold and silver coin. It is good proof of the innate sweetness of the Prince's character that he has borne me no ill-will for my sharp frankness. In fact, these millionaires and princes get so much sickening sycophancy that, as a rule, they relish instead of resenting plain advice which has no ulterior motive. But sometimes they think you a fool to pretend to despise the idol of their lifelong worship !

On the 23d (July) I again lectured to an overflowing audience in the Calcutta Town Hall,—whose bad acoustic qualities entitle it to be called ' Orators' Despair'—on the theme of " Social Reform on Aryan Lines." Two more lectures were given the next day, and on the 26th, I left for Darjeeling, that peerless Himâlayan station whose name now recalls the awful catastrophe with which it has recently been visited as the result of a cloud-burst, cyclone and earthquake. At the time of my visit, however, it was in the height of its picturesqueness and beauty, and I had a most enjoyable time. With my host, Babu Chhatra Dhar Ghose, local manager of the Burdwan Maharaja's estates and President of our local T. S. Branch, I made a return call on that wonderful explorer of Tibet, Sarat Chandra Das, C. I. E., Rai Bahadur, Tibetan

Interpreter to Government, etc., etc., who showed me the priceless MSS. and printed books he had brought back from Lhasa and introduced me to a venerable Lama-Pandit with whose help he was compiling for Government a Tibetan-English Lexicon which, when finished, will be his chief literary monument. At the house of my old friend, Babu Srinath Chatterji, Secretary of our Branch, we met Gyen-Shapa, a Tibetan lama-ascetic, who has long practised Yoga and developed certain of the Siddhis. Srinath Babu had seen him, that very morning, while "sitting in dhâraṇa," i.e., meditating, rise from the ground and remain, self-supported, in the air. I visited him twice more and, with Srinath as interpreter, managed to get a good deal of interesting information from him about Tibetan lamaseries and lamas. There is, in almost all lamaseries, a school of Yoga under an adept teacher, and the feat of self-levitation is not an uncommon fact among them. The height to which one can rise in the air depends upon his natural temperament, in part, and largely on the length of practical training. His own Teacher could rise as high as the walls of the lamasery, and several of his fellow pupils could levitate themselves higher than himself. A strict discipline, physical and moral, must be followed, and great attention is paid to diet. Such phenomena are performed in private, vulgar display being strictly forbidden. Needless to say, the curiosity of casual travellers, and especially of the beef-eating, peg-drinking European explorer, is *not* gratified: search as they may, they would never see a real adept, to know him as such, as the cases of Rockhill, Capt. Bower, the Duc D'Orleans and Mr. Knight * sufficiently attest.

Sarat Babu's "Narrative of a Journey to Lhasa in 1881-82," is one of the most interesting books of travel I have ever read. It teems with accounts of dangers faced, obstacles surmounted, life imperilled, new peoples met, and plans and projects fully achieved, yet is free from bombast and vain boasting; in this, resembling that peerless book of Nansen's, "Farthest North." Leaving his home at Darjeeling, November 7th, 1881, he crossed the Himâlayas by the Kangla Chhen Pass on the 30th of November, after undergoing great hardships, and reached Tashi-Lhunpo, the capital of the Tashi Lama (whose Master of Ceremonies one of our own revered Mahatmas is). After living here several months, he managed to get permission to visit Lhasa, was received by the Dalai Lama, collected a large number of the most important Buddhist works, and surmounting innumerable obstacles on the return journey to the Sikkim frontier, reached his home on the 27th December 1882. I noticed in the shape of his head a peculiarity which struck me in Stanley, the African explorer, viz., a marked fulness of the temples, over the articulations of the jaw bones, a sign to physiognomists of hardness of constitution, the power of resisting disease. Sarat Babu's whole body conveys the impression of physical toughness, and the reading of his Report to Government, after meeting him, fully corroborated my first impressions in this respect. His

* See *Theosophist*, Vol. XVI, pp. 173 and 305.

thorough mastery of the Tibetan tongue, helped by his semi-Mongolian type of face, enabled him to travel to Tashi-Lhunpo and Lhasa in the character of a Tibetan Doctor. I had ample proof of his fluency myself when he served me as interpreter in my talk with the learned Lama-pandit and with the head cooly who had taken our beloved Damodar from Darjeeling to the distant station in Sikkim where he was to meet with the high functionary who had promised to take him safely to the place where our Mahatma was to take charge of him as resident pupil.

On the 1st August, I left delightful Darjeeling and its bracing air and plunged down the mountain by steam tram to the terminus station of Siliguri, where the mercury stood so high as to make the contrast very trying. I lodged and had my meals at the station that evening and the next two days, and enjoyed the novel experience of lecturing on "Theosophy and Religion" to a good audience on the railway platform! I then proceeded on towards Noakhally, in the Gangetic Delta; but was stopped at Khulna, where I had to wait for the boat. Being a perfect stranger in those parts I had anticipated a quiet and uneventful evening, but a clerk who had read my name on my portmanteau, having spread the news, my room at the Dāk Bungalow was soon crowded with educated Bengalis, who stopped until 10 o'clock, to talk philosophy, after which they went home to dine and left me free to do the same. Rising at 4 the next morning, I left by the boat for Barisâl, and after a pleasant sail down the River Bairab, which reminds one of the low-banked rivers of Ceylon, I got there at 5 P.M. and was put up at the Dāk Bungalow. Again I was caught by some local Hindu gentlemen and pressed to give a lecture at 7 P.M. in the large school-house. It only needed the sending around of tom-tom beaters and criers to collect a crowd, as I found on entering the hall, where fully a thousand people had gathered. My discourse was interpreted into Bengali by a Calcutta graduate named Aswini Kumar Dutt, with a fluency and fire that amazed me. I have always ranked him among the three or four very best interpreters I have had in India.

The Noakhally boat failing to arrive, I was obliged to stop over at Barisâl. My rooms were crowded all day with enquirers, and I had to give a second lecture the next evening to an audience quite as large as the first one. It was on emerging from the hall and while standing in the verandah that I heard the reverberations of that mysterious phenomenon called the "Barisâl Gun." Not one of the explanations thus far put forth by scientific men, seems to explain the wonderful noises. Elsewhere * I have discussed at sufficient length the Barisâl Gun and the several scientific and quasi-scientific attempts at explanation. I think their palpable insufficiency was shown. For the benefit of later subscribers, it may be briefly stated that the "Gun" sounds are identical as to loudness and vibratory quality with those of a cannon-shot. They have the same peculiarity of suddenness of explosion without any pre-

* See *Theosophist*, Vol. IX., p. 708, and XI., p. 409.

monitory rumbling to prepare the listener for what is to come. In my case the first explosion came so suddenly and so loud that I thought a gun had been fired in the village and within a few hundred yards of me. My first supposition was that an 8 o'clock gun was habitually fired there as at other stations where there are military cantonments, but on looking at my watch, I found it was 8-45, so that could not be the case. Presently a second report came, and then, at short intervals five more, making seven in all. Upon asking what this all meant I was, for the first time in my life, told about the "Barisál Gun." Bearing in mind the physical peculiarity of the sounds, the reader will be amused to learn that the following explanations have been gravely offered: the action of the tide (on the beach of the Bay of Bengal, sixty-five miles away); the surf; the crumbling of river banks (alluvial and only a few feet high); the crash of falling cliffs (non-existent); the impact of wind in caves or hill corners (non-existent anywhere near Barisál); echoes reverberating from rocky sounding-boards (in the mind's eye, Horatio); the escape of steam puffs from submarine volcanoes; electrical detonations. Even the explosion of fireworks at local weddings has been mentioned, but not the bursting of soda-water bottles, a last hint which is respectfully offered without charge to materialistic scientific guessers. While it is easy to say what the phenomenon is not, it is not at all easy to say what it is, but I am best satisfied with the theory that the Barisál Gun is due to the action of elementals and has some relation to an event or events which probably occurred in that vicinity long ago, certainly beyond the memory of the present generation, for old men told me that they had been hearing them ever since their boyhood. Sometimes they occur in the rainy season, sometimes not, as in the present case, when the day had been sunshiny and the atmosphere seemed too clear and the stars too bright to tempt one to adopt the theory of an electric disturbance. I noted the fact that I heard seven distinct explosions at regular intervals, and that the number was said to be unusual; which to my mind as an occultist, seemed to mark a purpose on the part of some controlling Intelligence to give me a friendly salute. And no more guns were heard that night, nor the next day or night, nor so long as I was in the place. I tried two or three times to have a serious talk with H. P. B. about the matter, but each time something happened to interrupt our conversation. She once said it was an exhibition of the power of the "Sons of Fohat" and referred me to the "Secret Doctrine," but her ideas seemed to me so vague that I at last put the subject aside, and there it lies ready for the study of Mr. Leadbeater and his fellow students of the Finer Forces of Nature. A couple of years or so ago, the matter was referred to in *Nature*, by Dr. Francis Darwin, who asked for information. I sent him the back numbers of the *Theosophist* in question, but have heard nothing from him since. Perhaps he was shocked by the other contents of our heterodox publication.

The Nookhally boat still not arriving, I was able to form a local Branch with excellent members under the name of the Barisál T. S. It

finally transpired that the missing boat had been disabled and was lying up for repairs, so I had to give up my Noakhally visit for the present and return to Khulna, whence I continued on to Calcutta, reaching there on the 12th. The next morning I took boat for Midnapur but my visit was out short by the steamer grounding in the canal and having to wait for the next tide, so the two lectures on the programme had to be given at one public meeting, on "The Spiritual Life" and "Karma," and I was kept on my legs two hours and a half. A special discourse to Hindu boys on the next morning was given, and at 8 P.M. I left by the same steamer for Calcutta. On the 17th, I lectured at the Oriental Institute and the same evening sailed by the "Euphrates" for Chittagong. She proved to be as buoyant as a cork and rolled so badly that we had scarcely a moment of quiet. We reached our destined port on the third day and a grand reception was given me. The principal Native gentlemen came aboard to welcome me, and the jetty presented a very gay appearance with the picturesquely dressed crowd that had come to cheer their white friend. On the 21st, at 7 A.M., I lectured to 1,500 people, on Theosophy, and at 5 P.M., to as large a crowd, on "Body, Mind and Soul." There was a third lecture on the 22d and some admissions to membership. The next day I went by country rowing-boat to Pahartali, an inland village sixteen miles distant, the inhabitants all Buddhists, of the race of Maghs. The house assigned to me was a hut of bamboo frame and matting sides, the roof thatched with grass. The Mahamuni T. S. was formed the next day with Babu Krishna Chandra Chowdry, a well-known leader and reformer of that community, as Secretary and Treasurer. The Maghs are the descendants of Arakanese fathers and Bengali mothers, the country having been conquered by an invading army from Arakan who remained there and settled down. My lecture at Pahartali was given in a *shamiana*, or open pavilion, which has great advantages in tropical climates where as much air as possible is indispensable for comfort. Many people present, I was told, had come in from distances of 30 and 40 miles to hear what I had to say about their religion. There is a gigantic image of the Buddha in the local temple, which has a royal diadem on its head, a feature I had never seen in any of my travels in Buddhist countries. True, one sees crowned images of the Bodhisattva, i.e., the entity who finally evolved up to the Buddhahood, in the Kapilavastu birth, but never of the perfected World-Savior. I, myself, have an artistically modelled brass statuette of the Bodhisattva as King of the Tusita heaven, sitting in Padmasan, which was given me by the Tibetan Envoy to the Indian Government, who was here some years ago and who had received it from the Dalai Lama himself. There is a copper plate beneath the figure, on which the conventional symbol of the Diamond Throne is engraved, and behind it, in the hollow of the image, a roll of Tibetan paper on which the Dalai Lama wrote with his own hand, some prayer-charms or mantrams for the protection of the hand-

some young Envoy from all harm from evil-wishers. This figure wears many jewels, on head, neck, breast, upper arm, wrist, waist and ankles; huge ones in the old Indian style. The hair is built up in a towering mass with pendant locks hanging over the shoulders and down to the upper arm. The hands are laid together in the lap, and support a flowery ornamented vase or statuette, showing the "Three Gems" of Buddhist symbology. Altogether it is a precious curio for our little museum at Adyar.

As Noakhally could not be reached by boat from Barisál, and as the earnest friends there had well deserved an official visit, I went thither from the other side of the Delta, driving in an open spring-cart through a heavy rain, through a tiger-infested country, part of the way, and going on thence all night in a common springless ox-cart, so short in the body that to sleep I had to stick my legs out in front as far as my knees. At 4 A.M. we got to Mahajan's Haut where we took a heavy country boat up the river, in which I had 28 hours for sleeping and resting before reaching Noakhally, at 11 A.M. on the 27th. My reception was extremely cordial and I was most hospitably entertained. At 3 P.M. I received and replied to addresses in Bengali and English at the T. S. Hall, a neat structure in bamboo poles and "chicks," or screens, and thatched roof, which had cost the Branch Rs. 600. A lecture was given at 4-30, under the chairmanship of the local (European) Magistrate, in the Native Theatre, and in the evening a representation was given of that touching old Indian drama, "Pralad Charita," by amateurs who displayed real histrionic talent. But my self-possession was sorely tried by a Prelude composed in my honor, which embodied a striking incongruity. The curtain rose upon a forest scene, in which was seen an ancient Rishi (Bharata Rishi) sitting in deep meditation beneath a tree. Anon are heard joy-songs and from the two sides enter a number of Chelas, who cluster about the Yogi and recall him to consciousness. Asked why they are singing so joyously, he is told that "Colonel Olcott, the friend of the Aryan religion, has come to the place." The Yogi answers that this is the fulfilment of ancient prophecy and the dawn of a brighter day for India. He then rises, takes a flower-wreath from the hand of a disciple (*Sishya*), comes forward to the footlights, and beckoning to me to approach, throws the garland over my neck, uttering a blessing at the same time. The comical anachronism involved seemed to have struck no one but myself and the European Magistrate sitting beside me. But the intention to show the national love for myself was so evident that the inclination to laugh was overcome by a feeling of gratitude for this friendly ceremony.

Another lecture was given on the next day and my rooms were crowded with enquirers, of whom a number, including Nobin Chandra Sen, the great Bengali poet, joined the Society. At night I embarked on the steamer at Taktakally, after a drive of six miles, and on the 29th got to Barisál, slept on the Khulna-Barisál boat, spent the next day on the river, took train for Calcutta and got there at 5 A.M. on the 31st.

On the 1st September there was a meeting of the Ladies T. S. at the house of Mr. Janaki Nath Ghosal, a very well known and influential Calcutta gentleman, whose wife I have spoken of elsewhere as one of the loveliest and most intellectual women of modern India. Miss Anna Ballard, the American journalist, then living at Calcutta, accompanied me.

One morning I went with my host, our long-trying, faithful colleague, Babu Norendronath Ser, to the Esplanade to see him feed his pets. I have often seen people in the public gardens of Paris feeding the birds, but Norendro Babu feeds every morning the cows, crows, minas and other birds, the fishes in the ponds and the ants which swarm in the grass of the wide Esplanade. The animals and birds all seem to know his carriage and gather together to his usual feeding ground, and the fishes swim towards him in the pond. This thing has been going on for years, quietly and unostentatiously, unheralded by the reporter, unnoticed by the crowd. One could hardly find a stronger example of the tender compassion sometimes felt by men towards the lower creatures.

My long tour was now nearing its close, the only portion to be covered being the Coromandel Coast. On the 4th September, I sailed in the B. I. Steamer, "Khandalla," for Bimlipatam, and after stops at Gopalpur and Calingapatam, got there on the evening of the 8th. Landing, on the 9th, I found the Maharaja of Vizianâgram's landau waiting for me and drove to his capital, where the Dewan, P. Jagannath-raz, gave me hospitality. The next day I was kindly received at the Palace by His Highness, who put a gilt garland around my neck and engaged in a long discussion on religious matters. He presided at my lectures on that day and the next, and kept me talking with him privately in his library from 3 until 8 P.M., on the question of the existence of the soul, about which he seemed rather sceptical. Before my departure from Vizianâgram, he sent me a generous present for the Headquarters expense account and wished me every success for our movement. His carriage took me to the seaport of Vizagapatam, a distance of 36 miles. My host there was Mr. Jaggarow, son of the late A. V. Nursingrow, F. R. A. S., F. R. G. S., the owner of a very fine, well-equipped astronomical observatory which, since his death has been given to the Government of India and is now one of the chief meteorological and astronomical stations. At his house I assisted at an alchemical experiment by a Native Doctor, named Bulushu Soobbiah, who claimed to be able to reduce beaten silver to a white powder, for use as a medicine. Not having any silver ready we decided to experiment on tin. The process was as follows: He made on a piece of canvas a layer of Margosa leaves, half an inch thick; on that was a layer of the same thickness of saffron; on this the tin was placed, and the whole was then rolled into a sort of sausage and tied around with stout twine. This was burnt for two hours in a heap of dried cowdung fuel, four cubits in circumference and one cubit high. Upon taking out the 'sausage'

we found that some of the tin was calcined but most of it only melted. The alchemist said that the fuel was not of good quality else all the tin would have been calcined.

Rajah Gajapati Row, a well known figure in the Madras Presidency lives at Vizagapatam and we exchanged friendly visits.

The two lectures I gave in this place attracted very large audiences, including an unusually large number of Europeans, who seldom attend Hindu meetings of the sort, on account of the marked antipathy of the two races. On my way from the shore to the offing to board the "Ethiopia" on which I had booked my passage to Cocánada, I had a narrow escape from what might have been a tragic accident. The surf ran very high and three big rollers had to be crossed in the masulah boat in which I was. These boats are famous for surf work along the Indian Coast, being not nailed or pinned but tied together with coir (cocoanut fibre) yarn and caulked in the seams. Ordinarily they are very safe and I have made many trips in them between ship and shore. But this time, after we had passed the first roller and were atop of the second, the boat's prow was lifted so high up and the roller slipped from under her so quickly, that she came down on the water with a tremendous blow, and one of the planks split from the cutwater to the bilge and the water began to pour in. All the rowers but one were flung into the bottom and lay there in a mess together. I shouted to them to pick themselves up and go back to their oars, tore the calico covers off the stern cushions and made them stuff them into the crack, set half the men to bailing while the other half tugged desperately to get the boat's head around, did my best with the steering oar, put a safety belt on Babula, and had him tie the handle of my cash-box to the boat, so that if she foundered there would be a rather better chance of recovering it and the Society's rupees inside, which were my chief concern just then. We finally got the boat around, rode over the roller a second time, and by dint of very great exertions, just managed to beach her, half full of water. Another boat being soon procured I started again, and this time reached the steamer without mishap. What made the accident most serious of all was that the sea swarmed with sharks, of which I saw some on our way out to the vessel.

Cocánada, the birthplace of T. Subbarow, was reached the next morning, and after the usual lectures, receptions and admissions to membership, I continued my journey Southward by canal, landing at Rajahmundry, where I found a deep interest in our movement to prevail. During my stay of four days in the place, crushing audiences attended my lectures, in spite of the fact that the Committee charged for admission, in the hope of avoiding the great rush of the first day. A large and strong Branch was formed with one of the best men in India as President.

On the 24th, I left by special boat for Bezwada and spent the whole day and half the next, slowly moving down the Godavery Canal.

Friends intercepted me at Ellore, the beginning of the Krishna Canal, and induced me to lecture and to form a new Branch, under the name of the "Gupta Vidya T.S." Bezwada was reached on the 28th, and stopping there two days I organized a Branch, after which I moved on by bullock cart to Guntūr, an important place, the scene of much missionary activity. Among my callers after my first lecture was the Rev. Mr. S., a Presbyterian missionary, whose case was a very hard one. For two years past he and his wife had been persecuted by the other missionaries, their pay stopped and every effort made to drive them out of India, because, on discovering that the senior missionary had been behaving immorally with some of the women converts, they had tried their best to have him tried and removed. The policy of expediency, however, prevailed over that of justice, and these two honest Christian workers had been reduced to the direst straits. He had worked at carpentering and other odd jobs and she had done sewing, but there were days when they had to go hungry. The Hindu community held the worthy couple in respect and told me these facts, so I had my cook prepare a good dinner for them and sent it over and invited myself to come and help eat it. They received me with affectionate kindness as a compatriot and sympathizer, and Mrs. S. expressed the wish that I might leave the error of my beliefs and join them as a missionary; a proposal which made me laugh and make them the counter-proposal that they should disconnect themselves from a party where such iniquities could prevail and join me as earnest Theosophists!

On the 3d October, I presided at the anniversary of our local Branch's Sanskrit School, which was established by the good Mr. C. Sambiah Chetty, and had then 193 pupils, who had gained the unusual proportion of 97 and 82½ per cent. of passes, as against the average of 75 per cent. The same day I left for Bezwada by bullock-cart and thence went on by special boat on the canal to Masulipatam, which I got to on the 5th. My reception here was enthusiastic. The boat was bedecked with flowers, I landed under a leaf-pandal, or canopy, there were ornamental arches, complimentary addresses and jubilation generally. That evening I lectured to 3,000 people, among whom were all the local padris (missionaries), and to another monster audience on the next day, after which I formed the Masulipatam T. S. On the 7th I was honoured with visits by the Revs. Stone, Clarke and Peel, of the Church of England Mission, and enjoyed a friendly talk of three hours with them. An address to Hindu boys about their religion closed my public labors, and my last night at Masulipatam was spent on my mats on the stone quay, where I slept the sweet sleep of the weary. On the 8th I embarked on the B. I. coaster, "Umballa," got caught in the tail of a cyclone, and had a nasty, wet and comfortless time of it. But the next morning we were off Madras Harbour and I had hoped that my troubles were over for the year, but the sea was so rough that we could not enter and had to steam off and on the whole day, in sight of our haven yet unable to reach it. The

next morning, however, I got ashore, and with a feeling of immense relief saw once more our lovely Adyar, on the 262nd day from that on which the tour began. Whom should I find there but Mr. Alexander Fullerton, of New York, who had come to help me as Private Secretary. How that scheme prospered will be seen in the next Chapter. Meanwhile the reader who has followed me throughout my journeyings, will appreciate the significance of the entry of October 11th in my Diary—"Blessed rest."

H. S. OLCOTT.

THE ASTRAL LIGHT.

SINCE the philosophical writings of modern occultists have of late years become in some measure familiar to the public, we have been hearing of many things which were strange to us only some two decades ago; and among these may be classed what is now spoken of as the Astral Light.

But this goes also under other names, and the term Astral Light seems to have been used chiefly on account of its being so termed in the writings of the French occultist, Alphonse Louis Constant, better known under his *nom-de-plume* of Eliphas Lévi.* In other times and places, different phases of the same thing were known under other appellations, such as the Hindu A'kâsa, dating from the most ancient times; and the modern "Luminiferous Ether" of the science of yesterday and to-day.† The alchemists, as also other mystics of the medieval period and some two centuries ago, had a variety of other names for the same thing, covering nearly all the ground from the lowest state of matter cognisable to the ordinary senses, up to its most intangible phases, only perceptible under very abnormal conditions.‡

We may reach some comprehension of the subject by a brief consideration of what is called *matter*—that is, the assumed basis of material forms—the solids out of which they are elaborated, and which to our senses appear to be the most objective and tangible of all realities. Blocks of granite and lumps of iron, for example, appeal to us as realities—as facts which are beyond all doubt—for they possess weight, form, colour, and they resist alteration in a manner which seems to prove that, to bring about such changes, we must employ a force proportionable to the resistance they offer. They impress all the senses of sight, sound, touch; and they yield very nearly the same results to all persons under the same circumstances.

These are examples of only one state of matter—the concrete or *solid* aspect. The next stage is equally familiar to us, and is known as

* In his "Dogme et Rituel de la Haute Magie"; and cf. "Secret Doctrine," II., p. 427, n.e., note.

† Cf. "The Astral Light," by Nizida, p. 23, ed. 1889, and "Art Magico," pp. 187, 188, 326.

‡ Symbolically calling it the Athanor, and by Paracelsus, *Azoth*, *Anima Mundi*; &c.; see S.D., I, 110, and Mackey's "Hist. of Extraordinary Popular Delusions," I., 144.

liquid. We may look upon it as one in which the particles are in a less cohesive state, or in which they are somewhat further from each other, and thus permit of a certain amount of motion separately; so that the mass occupies a larger space for equal weight, lacks hardness or compactness, and as to form, is mobile in all directions.

And here we begin to perceive the necessity for some hypothesis as to the nature of matter—we must account for its different aspects, in order to understand what causes them. And the idea that matter is composed of minute particles, more or less attached to each other, has been among the first which thinkers have entertained, not only in modern, but also in ancient times;* because it appears to meet the phenomena (at least up to a certain point) and, therefore, is a reasonable theory for explaining the observed facts.

We have then further to indicate what it is which causes these assumed particles to occupy the different relations to each other which constitute the solid and liquid states. And to do this we assume, further, that there exists a thing called *force*† which, under its form of *attraction*, more or less intense, is the cause of the hypothetical particles of solid and liquid matter occupying those different relations to each other which constitute these two aspects.

Therefore we may suppose that the solid state comprises a number of minute particles held together by a force which makes them attract each other with a given intensity; and the liquid state is one in which this force is either weakened, or *something else* is introduced which prevents the particles being drawn so near to each other.

We may then proceed to the gaseous or aeriform state of matter; and for illustrative purposes we may take the case of fuel converted into smoke, or water into steam. For these are equally states of matter; because, if a given number of cubic feet of smoke (as the total product of combustion) were to be weighed, it would be found to represent the difference between the weight of the fuel consumed in its production, and the ashes or other residue left thereafter. In the same way any given quantity of steam should weigh exactly the difference between the weight of the water before and after the steam was produced from it, considering the heat used as imponderable.

To picture to ourselves this gaseous or aeriform state of matter, we may imagine the particles still further separated by more of this foreign “something” being introduced, until the whole shall weigh not much differently from an equal bulk of atmospheric air. The atoms or particles then collectively assume a cloudy or nebulous aspect, in which they revolve about each other at a greater distance. For any two of these particles are assumed to revolve about their common centre of gravity,‡

*As by Dalton, cf. Thompson's “Hist. of Chemistry,” Vol. II., p. 285, *et seq.* and Democritus, in Godwin's “Lives of the Necromancers,” p. 68.

†The *Fohat* of the Orientals, as see S.D., I., 135, 350; n.e. 163-3.

‡CL S.D., I., 142, 401, n.e.

just as do the gigantic suns called double stars—another instance of the Hermetic maxim that “as above, so it is below;” the greater being as the less.

At this point our illustrations may lead to a misconception, because we might assume therefrom that the amount of force involved would vary inversely as the degree of density in the matter; that where it was the most solid, there was a much greater degree of force present than in those cases where it was the most vaporous or gaseous in its nature. But the amount of force and the weight of material may be identically the same in each instance—it is only that in the one case they are (from whatever cause) included in a small space; in the other, a large one. The degree of force which holds together the particles of our block of granite or lump of iron is thus exactly the same that which would be present if they were spread over a vastly greater space by the introduction of that foreign “something”—which *has no appreciable weight*—and the amount of the space occupied will vary according to the change in the amount of this new agent present. Nor has the nature of the ultimate particles (or atoms) involved, anything to do with the case; for it is at least *supposed* that they are always the same,* whatever the resulting solid, or other material.

All the foregoing hypothesis may sound plausible enough, because it meets the conditions as they appear to our present senses, and accounts for the phenomena these may note. But these explanations may be wholly unsatisfactory, if not also fallacious.

For they rest almost entirely upon assumptions, and those of a very undemonstrable kind. They infer that there are things called atoms or particles—variously named by some scientists primordial atoms, by others considered to be temporary particles—by some assumed to be rigid, unchangeable, indestructible; and by others elastic, mutable, and not of eternal duration.†

Then, again, they use such terms as that the quantity of weight and force involved in a given quantity of matter are proportional: but this also may be mere assumption—for if these things are inseparable, they may be simply different aspects of the same thing. In such a case we might find ourselves quite without any proof that there is such a thing as solid matter at all, since every block of it—and, therefore, each particle or atom of that block—would only represent the appearance assumed by a certain amount of force under the given conditions. And as a matter of fact, physicists are now nearly convinced that there is nothing—not even the hardest solid known to us—which is really solid.‡ All things consist of minute particles more or less near together; and these may themselves be merely centres of force.§

* By Prof. Crookes's theory of *Protyle*. See S.D., I., 566, 592-3, 640, n.e.

† S.D., I., 163, 557—540 565, 566, n.e., and II., 711, n.e.

‡ “Wireless Telegraphy,” by Richard Kerr (1898), p. 16.

§ S.D., I., loc. cit.

Nor do our senses show us how the thing called force can act upon a material particle—why a thing having no weight can act upon that which has weight; and in fact they do not in any adequate measure show us the whole phenomena of matter and force. The last explanation of those things, or whichever of them may be the real one, might require other senses than we usually possess.

Moreover, there is that foreign “something” which was used to account for the liquid and vaporous states, which is not explained; but which may be nearly connected with a fourth state of matter—one which we must admit in order to explain phenomena; but of which our unaided senses tell us little or nothing. This is the *etheric* state, or that into which a substance will vanish when submitted to certain exceptional conditions capable of bringing about such a result. It is the *latent* state of matter, or that in which it loses all the qualities of matter as we usually know it, and in which it assumes more the aspect of force than of anything else to which we may compare it. And chemists, dealing with the material aspect of things, have shown that the quantity of matter in the cosmos is unalterable; while Mr. Herbert Spencer has done much the same in regard to force—the two things being interdependent—so that, once more, there may be only force present. In the etheric state of matter, the two things seem practically identical.

Then that “something” which was not named, is that into which the matter vanishes—it is, in fact, the *ether of space*,* which is at present so little understood, and over which there has been so much dispute,† but which nevertheless cannot be denied, and it is this Luminiferous ether which, as already said, is the Astral Light; or at least, one of its lower aspects.

Returning to force, we find it characterised by various rates of vibration; so that, as force and matter are inseparable, to every state of matter there will be a special vibratory rate—a certain length, that is to say, of the waves in which force is propagated, and rapidity in their motion. At one rate we have solidity, at another the liquid state; at a third the gaseous or aeriform, and at a fourth the etheric. And the characteristic of every material thing—such as weight, colour, resonance, and odour, are all connected with the special rates of vibration involved. Strike a piece of metal, and the slight temporary change in its normal vibrations thus introduced will cause a series of waves, which manifest themselves as sound. Or take a piece of zinc, and pour upon it strong nitric acid—there will arise dense fumes which, being different from either zinc or acid, have a different rate of vibration. The result is seen in the deep orange colour and pungent odour of the fumes. By a different method, the same thing may be seen in the case of coal-tar, in which lies latent all the gorgeous array of the aniline dyes. Change the rate by altering the chemical constituents, and we see

* See Richard Kerr, *op. cit.*, p. 19.

† S. D., I., 315, 347, 523—8, 552.

the colours proper thereto. Or again; from the same coal-tar we may obtain an array of the most aromatic odours, and a long list of essences having a wide range of taste.

And what thus takes place within the range of the senses at present known, may likewise do so beyond them, as chemistry indicates; for what happens in regard to the lower states of matter, may, by the law of analogy, also be looked for in its higher or etheric states; though in a measure which depends upon the altered circumstances. But here, owing to the nearer connection with the ether, some other phenomena begin to supervene, which, if less understood, may yet have a great deal dependent upon them.

For example, take a block of iron and a hammer. With that you cannot destroy the iron; you can only modify its form somewhat. The blacksmith's anvil receives many heavy blows, but still remains an anvil. If, however, we polish a small part of the iron to a brilliant surface, lay thereon a small bit of paper such as a postage-stamp or wafer, and breathe on it, the uncovered portion of the bright surface becomes dulled. Wait until the moisture evaporates, shake off the stamp or wafer, and you will see that there remains no trace of it on the bright surface—it is as though the object had never been there. And yet, if you again breath upon the same spot, immediately the imprint will reappear; for it has left an impress at least as great as all the blows of the hammer, or quite as indelible—and all the force of the blows had not made one atom of difference in the durability of the impression made respectively by the hammer and the small bit of paper.*

Or, to put it another way. Take a piece of ordinary white paper, soak it in a solution of common salt, dry it, and then again soak it in a nitrate of silver solution, drying in the dark. Then take any ordinary print, such as an impression from a woodcut, and expose it to sunshine for a short period. Now lay it face downward upon the other piece of paper, press them close together, and put them away in darkness, where no ray of daylight may reach them. In a few days or hours it will be found that the nitrate-paper has taken an exact copy of the print,† which is clearly visible through the darkening of the silver; but it would be there in any case—for the silver only renders it more visible than it would otherwise be.

Why are these things? Because the iron in the anvil is as much force as matter; and because the ether present in all solids is so extremely sensitive to every impress which falls upon it, that those impressions remain—for they are indestructible—and what affects one part is instantly communicated to every other part with more than lightning rapidity. And in the other case, because the luminiferous ether of space, without which light could not be conveyed to us, has enabled it to

* Cf. *Mercury*, Vol.V., p. 5, and Draper's "Conflict between Religion and Science," p. 132, Ed. 1879.

† Grove: "Correl. of Physical Forces," p. 110, and S. D., I., 554, N. E.

become a little concentrated in the print or woodcut; and so, when shut up in the dark, it begins to radiate therefrom, according to the different degrees of absorption by the paper and the ink, every bit of that difference being registered by the chemicals in the other piece of paper, and so forming a duplicate of the picture. Chemistry does not explain much more than that, but it tells us of this effect of the luminous ether; it tells us of the etheric state of matter, and, in so doing, it tells us, in reality, of the sidereal ether of the alchemist, the Magiaterium of the Mystics, the azoth and yliaster of Paracelsus; and, in short, of the Astral Light.

In the Astral Light an impression once formed becomes indelible—it is made for ever;* and nothing ever happens but what leaves these astral records corresponding to it. If you wish to see whether the vibrations which any sound will set up in a tenuous medium such as etheric matter—the lowest planes of the Astral Light—will correspond to forms, it can be done very simply, and it will then be seen that the effect of sound upon the matter which is latent round about us, has a very real effect, even upon such a tangible thing as a heap of sand.

Stretch a sheet of parchment over a glass vessel or a basin, forming a cover or lid to it, and scatter the sand thereon. Take a violin and bow, and play the former over the sand; then when the key-note of the parchment is reached, the sand will be thrown up in little heaps, and will form itself into regular designs; but of the cause why it should adopt these peculiar forms, science gives little account.†

Or, cause a shower of the light powder known as *Lycopodium* to fall upon a thin rubber film stretched over the opening of a tin cone, arrange a mirror so as to reflect the stretched surface into the lens of a cinematograph camera, and take a few hundreds of impressions while a tune such as "Home, Sweet Home" is being played. Then project these photographs upon a screen in the way usually employed in cinematograph shows; and according to Dr. J. Mount Bleyer, there will result a series of the most beautiful changing designs, expressing every note and cadence of the air played.‡ For the powder has followed every variation as it caused changing waves and currents in the air and the etheric matter, and the forms which it thereupon assumed are correspondingly repeated in the Astral Light—they may all be found there, and they can never be obliterated.

There are other similar experiments, § but it is only a low stratum of the etheric matter and Astral Light which may thus be reached by means of physical sound; while on its higher levels it is far more sensitive. For there it is that our thoughts leave all their traces, and in descending thence, produce all their corresponding forms. With more than lightning rapidity does the subtle matter of the astral plane

* Cf. Nizida's work cited, pp. 93, 96, 154, 155.

† See Sir D. Brewster's work on "Natural Magic."

‡ See *Theosophy in Australasia*, vol. III., p. 62.

§ Cf. "Wireless Telegraphy," p. 24, 29.

correspond to the vibratory action of our thoughts; and while these are indelibly registered on its higher aspects, actual forms belonging to them are caused in the lower strata,* and endure for a time proportional to the energy expended in their origination.

When a long series of such effects take place, and have a great degree of similarity, as in the case of certain habitual thoughts which are common to large sections of humanity, the forms generated become of so permanent a nature that they begin to impress themselves on lower and lower planes in succession, until at last they reach the physical, and express themselves there in animal and vegetable forms. In this way mankind becomes responsible for these forms; and this may well be the reason why we find the human passions and sentiments so aptly expressed in the vegetable and animal worlds. Not always, then, could it be truly said that the worst features of humanity are inherited from brutes; but rather that it is they who may have appropriated them from us, and we who are in a large measure the cause of them.†

In the same manner, the habitual thoughts we indulge or follow are operating on the astral plane, in the building-up of that special Thought Body or Astral Double which will serve as the model of our physical form in the next life we live on this earth. Our thoughts are continually building and modifying that form; and as are our thoughts now, so will be our next physical body, its appearance, capabilities, and powers—the replica of the astral counterpart which but awaits its due time to come out in its physical covering upon the objective world.‡

Not only is this the case, but it is also from the etheric matter—the matter of the astral plane—that is formed the temporary astral body in which the adept can transport his consciousness to any part of the earth, or to any plane of the astral regions, and since the primal matter (or that aspect of force and consciousness which passes for such) is found in the Astral Light, and thought can mould it, so it may be merely a question of the intensity of thought, how far the thing thought of will become a material object. In that case we could in a measure understand how the “materialisations” claimed by the spiritualists are brought about; and also how those articles which (to the astonishment of the onlookers) the Eastern magician will occasionally bring, seemingly from nowhere, are produced; § and this is how, it is claimed, the feat is performed.

Those senses which we usually have at the present time, do not make the things of the Astral Light visible and tangible to us, and there they have remained, for most people, practically unknown. Yet this is not universally the case; because the evolutionary course of humanity

* Cf. S. D., I., 149 n. e., “The Occult World,” pp. 89, 90 and *Lucifer*, illustrated article on “Thought-forms.”

† Cf. “The Astral Light,” pp. 36, 48, 53; S. D., II. 280 n. e., and *Theosophical Review*, vol. xxiii., pp. 303, 363.

‡ “Key to Theosophy,” pp. 154, 364. Tr. of Scottish Love, vol. III., p. 55, 56.

§ Vide Col. Olcott’s “Old Diary Leaves,” vol. I., pp. 43, 494-7, and his *People from the Other World*,”

causes the gradual awakening of further extensions to our sensory perceptions. At present, we do not perceive more than the seven colours of the spectrum which is formed by a beam of sunlight passing through a prism. But this is very much as though we were unable to hear more than one octave of a piano key-board, and be deaf to all the rest of its compass. For instrumental tests prove that there are other colours extending beyond the violet and red ends of the spectrum which we can perceive; and occultists assure us that there are many more colour-octaves in the ether or Astral Light besides those we usually see; but which would become easily perceptible if our sense of sight were further developed or perfected.* And it is said to be the same in regard to sounds; for though such as are usually audible to the human ear are only comprised within relatively small limits, yet they are by no means all which might be heard if our auditory nerves were of a finer organisation.

But it is now a long time since humanity passed the point of its development where the senses at present known to us reached their average state, as we know them to-day; and consequently, there are many instances appearing where a further extension of sensory perception has taken place. Such are the psychic faculties of clairvoyance and clairaudience, or the power to see and hear what is not within the range of our more ordinary senses. When these powers reach a certain development, we begin to see and hear upon the Astral Plane, much as we now do on the physical.

Hence all the many stories about "haunted" houses—all the seeing of ghosts, wraiths, spooks, and all the tales as to mysterious voices and sounds. But when more ordinary folk come to look into these matters, without such aid, the chances are that they neither see the forms nor hear the voices; and hence have no difficulty whatever in dismissing the whole affair as delusion or humbug. What *they* are unable to see and hear, they are of opinion no one else can; and at once the whole matter is relegated to that convenient sack for the reception of all psychic things not understood, which is called "Hysteria," and filled with "optical delusions," "affections of the brain," "unconscious cerebration," "mental hallucination," and all the other words and names invented to cover a learned ignorance or otherwise get rid of inconvenient or unexplained facts—in hope that the whole may ultimately reach oblivion.

Nevertheless, if there is a world in the etheric state of matter called the Astral Light, which has its own appropriate sounds, forms, and colours; and if we can develop faculties capable of perceiving the things of that world, then we ought to do so, and it should be explored. Let each one set to work to do this as best he may, and then it will be found that we have faculties but little suspected, and which only need exercise in order to become active.

* Cf. S. D. III., 447, 448, 451, &c.

Such are the faculties of mental transference or thought-reading, where we intuitively perceive what some one else is thinking—a power we all exercise more or less, but do not always recognise; and without which our understandings would indeed be limited. Yet it is so great that a person may, in solitude, take paper and pencil, therewith drawing any simple object such as a pair of scissors, intently willing, the while, that another person, not present, shall do the same—and that other will do so. In a majority of instances, this experiment, if properly conducted, will succeed; * and it could not do so if the etheric waves of the astral plane were not a fact. Where any one makes an intense effort of the will, the effect sets up a certain vibration in the etheric matter of the Astral Light, which conveys that impress to the mind of any one who may possibly be open to its reception; and then, because all the images of that plane tend to reproduce themselves physically, the brain of the one so acted upon by the other's thought will lead that one to repeat the action of the person so willing; and thus the pair of scissors or whatever it may be, is sketched again. And in all probability the one who repeats the action does it quite unconsciously, and would thus be apt to think it the mere idle impulse of the moment, having no aim or object.

So it is that we all find a continual mass of confused thought-images surging through our brains—pictures of scenes we have gone through, faces of persons we have met—other scenes, faces, things, conversations, and what not, which we know are not of our own experience, and which we set down to fancy or imagination. They come and go like the wind; but however fantastic, they may all be real—they are all in the Astral Light, and if we could note them all down and sort them into groups, we might find they nearly all had reason and cause external to ourselves—nay, we might even determine their periods of recurrence; for that is also a law of the invisible world, as it is of the outward and more tangible one.

H. M. VOLTEC.

(To be concluded.)

* See the bulky two-volume "Report of the Psychical Research Society" on his subject.

WHY SHOULD WE NOT EAT ANIMAL FOOD?

(Concluded from page 22.)

IN the selection of man's food is the selection of a life which must die that he may live, and it becomes necessary to consider what effect he produces on what he utilizes to serve his purpose.

If he select a human being for his food, he kills an individual, and thus prevents the latter from having the fullest benefit of his incarnation. He is thus temporarily deprived of the experiences he would have had, had he been allowed to enjoy the full period of his life. From the human being he kills for his food, he receives in addition to what he would have received from the vegetable, only his kamic and mental impressions more or less organized, which he could have done without, and which only tend to produce discord and disharmony in him, and thus serve, if they do anything, to defeat the aim of his life. He thus injures a life, without any additional benefit to himself.

By selecting an animal for his food he equally injures a life, without benefiting himself. The kamic impressions of the animal are of no use to him unless he desires to be more an animal than a perfected human being. The evolution of animals has a purpose to serve, viz., the organization of Manas-centres in the form of concepts, and the building up of a self-conscious individual. The organized sensation-centres of the animal he uses for his food, are not allowed to follow their natural development. Those that would have organized into concepts and would have gone to build up an individualized being, are suddenly cut off from their progress, for no other reason than that the human being may get nourishment which he would have equally well obtained from the vegetable. In the selection of animal food too, one injures the animal without benefiting himself.

Vegetable food, on the other hand, is free from the objections which attend animal and human food.

Every vegetable has developed irritability. That irritability has not settled in any particular form. Whether it is exposed to external impacts from the objects of the universe or from the kamic body of the human being, as when the latter takes it as food, its irritability is equally in a position to develop into sensation-centres which is quite in consistency with its normal course of evolution. Thus the human being who selects vegetable food, supplies himself with what he requires for his nourishment without disturbing the evolution and development of what dies to nourish him, and without being the cause or instrument of pain to any being.

From the presence of canine teeth in man we hear it argued that man needs animal food. That men do *live* without animal food and are

not any the worse for it, fully meets all such arguments. It would be more correct to say that, supplied with these teeth man *can* take animal food, than that they *need* it or that it is the best for them. Man is a complex being with human propensities which he needs to develop and animal ones which he needs to curb. He is placed in the universe free to choose for himself and supplied with means to enable him to live according to his choice. Merit lies in positive virtues, in progressing and making one's way in face of opposition, because with resistance only comes experience and firmness. The animal propensities woven in man's nature require to be curbed if he is to progress at all in his evolutionary course, and he himself has to effect this. He is perfectly free to yield to or resist the animal propensities of his nature, and thus mar or make his progress. His powers are his own, and he is his sole master. The animal propensities are as much his as the higher powers he may develop. To disable him from satisfying his animal propensities, if he is inclined to them, is to deprive him of his freedom, to dispossess him of what he can claim as his own, to throw obstacles in the way of his gaining experience, and delay his attaining to perfection as a self-conscious being.

The canine teeth with which man is supplied are but one of the many means which minister to his animal propensities if he is inclined to follow them. They indicate not that animal food contributes to his well-being but that he is allowed perfect freedom in his choice. Man *can* do a variety of things, but the question is, what *ought* he to do ? In standing firm in the presence of temptations, in practising harmlessness while having the power to harm, in being fearless in the presence of fear,—in these consists real merit. Thus only is experience gained, positive virtues developed and real progress accomplished.

Having shown that vegetable food suits best the human being and helps most the purpose of his life, as also the course of evolution ; that what a man *can* do is not always a criterion for what he *ought* to do ; we shall consider some of the arguments which the advocates of animal food advance in support of their dictum.

Some say that if any kind of animal increase to such an extent as to endanger the existence of others, it would not only be right but even a duty of man to check its increase by killing it ; and if at the same time it can be used as food in place of what it had destroyed (such as sheep, cattle, &c.), it would prevent want and starvation for many and therefore could not be wrong.

Such a statement is more a defence for killing wild animals than a justification for the use of animal food. Whether such killing is justifiable is beside the question in hand.

The question is not whether man should use for his food wild animals when they increase to a dangerous extent, or tame ones, as sheep, cattle, &c., but whether he should use animal food at all. If the increase of wild animals, and their spreading destruction, justify their use

as food in place of tame ones which they destroy, where is the justification of the use of tame ones like sheep and cattle and birds as food? Apart from its being justifiable, how many of those who use animal food do so with the object of averting the destruction of other animals, and utilizing to some purpose what would have been otherwise wasted. Very large numbers of dumb, harmless creatures are submitted to the butcher's knife in the slaughter houses in various parts of the world to supply food for human beings. Is it because they are pernicious or destructive to others, or that there is no better use for them? What advocate of animal food bases his selection of animals for his food on such grounds? The very reverse of it is the fact. The least pernicious and the most useful animals supply almost the whole of the animal food, as any one can see for himself. Do fishes and such other aquatic animals threaten by their increase destruction to others, or deficiency of food and consequent starvation to man, that he destroys them for his food? Does he use sheep and cattle and birds for his food from fear of their proving destructive or exhausting the supply of his food? Why kill a sheep or a cow to feed a pet dog or cat? Will man be justified in killing human beings for his food if increase in their number threaten scarcity of food?

Man's life has a purpose to serve, as said before, and therefore while trying to preserve it he must see that it fulfils its purpose. Thus a man will not be justified in using animal food unless it can be shown that it preserves life and at the same time helps it to fulfil its aim.

While some of the opponents of animal food bring forward its tendency to make man brutish and ferocious, its advocates deny any such tendency and thus see no objection in its use. The main point, however, is not whether it has or has not any such tendency, but whether its use favors the upward progress of the human being and thus furthers the purpose of his life.

In discussing, above, the effect of the ingestion of animal food, it was shown that the chief objection to its use lies in the matter of the kamic or sensation-body coming stamped with impressions which are discordant to the human being who uses it as food. The human being, before he can assimilate it in his kamic body, has either to efface or overpower the impressions stamped by the animal, or to make his own conform to them. In the former case there is some waste of his energy, which he would have avoided by taking vegetable food. In the latter case he conforms to the propensities of the animals from which he derives his food. These propensities are not necessarily ferocious, because ferocity is not an essential characteristic of animals, however much it may appear developed in some. Who can say that a cow or a sheep or a fish or a fowl is ferocious? The objection to animal food lies in the fact that it makes the man attached to his kamic body, while the purpose of his life demands that he should learn to be indifferent to it.

To give examples of entities like Buddha and Jesus, in support of

the use of animal food by human beings, is highly misleading. The current story about Buddha's having partaken of animal food receives its own refutation in the whole tenor of his life. But supposing even that Buddha did take animal food, it by no means follows that humanity in general should take it, unless it is shown that it furthers the aim of life, *viz.*, the expansion of one's individualized self. Buddha and Jesus were entities far above the mass of humanity. They had sacrificed the lower self, or more properly speaking had expanded the higher self to the extreme. No sensation nor passion nor desire ruled them. Theirs was not an individualized life with any selfish purpose to serve. In what appears as death to mortal eyes, they continue to live. They vibrate in sympathy with all and contribute to the universal harmony. The vegetable, the animal and all are unified in them. They have no impression or propensity of their's to curb, and as they are themselves beyond all impressions and "I-ness," no impression influences them. Unlike the common humanity, they have nothing to accomplish which animal food may frustrate. It would be extremely dangerous for a common human being to rush where they fearlessly tread. And for a common human being to say that animal food cannot do him any harm, because he supposes that entities like Buddha and Jesus did partake of it, amounts to nothing less than courting the danger which he seeks to avoid.

Another argument advanced by the advocates of animal food, in its favor, is that the nearer the food is, in composition, to the body for which it is intended, the more easily it is assimilated and digested and the more rapid the recuperation of the lost energy; and that, therefore, meat is more akin to man's bodily requirements than vegetable diet, which has to pass first into the animal condition before it can be absorbed by the human system.

In the first place, not the physical body alone but also the subtler bodies, *viz.*, the *Pranamaya kosha* and the *Manomaya kosha*, require to be nourished. Man, for the nourishment of his various koshas or bodies, requires the matter of the corresponding planes; and to be easily assimilated, that matter must vibrate in sympathy with that of the corresponding planes in him. The more devoid of any settled vibration is the matter on the subtler planes, the more readily will it take the vibration of the plane it goes to nourish, and the more easily will it be assimilated.

As already explained, every atom or cell that goes to nourish a vegetable, an animal or a human being, becomes destroyed, or more properly speaking, breaks up into liberated energy playing in subtle matter of various degrees of grossness. Every objectified matter has within it the potentialities of all the subtle forms of matter which constitute the building material of the various planes, from the highest to the lowest. So breaking up, it goes to nourish the various planes which have been evolved in the being whose food it forms. If any plane is not yet evolved in the being, the potentiality of the subtle

matter corresponding to that plane remains unutilized, or latent in the being, as it did in what constitutes the food of that being. For objectified matter to be food for any being, what is essential is that it should be so constituted as to easily break up into its various subtle planes when acted upon by the vital energy of the being for whom it is to supply nourishment.

There is no material difference in the composition of the vegetable and the animal cell. Both have in them the potentialities of the subtler forms of matter which can build up the physical body—the *Pranamaya kosha* and the *Manomaya kosha* of the human being. The difference between the two consists in the animal cell having on it the stamp of certain organized sensations, which is wanting in the vegetable cell. But the human being, in the food he takes, wants matter for his various planes, and not particular impressions with which that matter may have been stamped. To have it assimilated with himself he has to stamp his own impression on the matter which goes to nourish him. Thus the freer from any settled impression is the matter that comes to him, the more easily it takes his vibration.

Nearer than the vegetable in composition, is animal matter, to that constituting the human being, because in the two latter are stamped certain organized sensations. But in the first place, the sensations in both are not the same; and in the second place, to get rid of such organized sensations by allowing their easy flow is the purpose of a human being's life; and therefore this nearness in composition of the animal matter, which results in a sort of conflict and disharmony between two dissimilar vibrations, in itself disqualifies it for food and gives the palm to the vegetable, which, if only so far organized as to break up into its various potentialities under the influence of the vital energy of the human being, while it, as much as the animal, supplies material necessary for the building up of the various planes, does so in the virgin state, unimpressed by any organized sensation, and therefore more ready to take the stamp of the vibration of the human being it goes to nourish.

The cells of the body of a vegetable eater in no way differ in composition from those of a flesh eater. But the physical body is not all that has to be nourished. There are the subtler bodies, the *Pranamaya* and the *Manomaya koshas*, that require as much replenishing as the grossest physical body.

It may be said that animal food, as being more advanced in evolution and having a greater amount of energy in it to be liberated, supplies greater energy to the nourished than does the vegetable. Perhaps so. But in what does this greater supply of energy consist? In certain organized sensations, and the *Pranamaya kosha* vibrating in conformity to them. The greater energy of the animal food would thus consist in strengthening certain emotions and passions which are akin to the organized sensations in the animal used for food—if the human being is

inclined to be partial to them—and thus supply a suitably energetic body for their gratification.

But to one who understands that the purpose of his life is to be free from such emotions and passions which only limit him, and who seeks the expansion of his self, to him such energy is more an impediment than a help. He wants the energy which consists in an easy flow of his own *Samskaras*, unimpeded as much as possible by any extraneous and discordant vibration, so that he may fulfil to the utmost the purpose of his incarnation.

The animal is more evolved than the vegetable and is therefore nearer in composition to the human being than is the vegetable. On this ground it is said that the flesh of animals supplies a more suitable food for the human being than does the distant vegetable. Now some animals feed on grass and some on flesh. Flesh being the product of a higher evolution than the grasses, applying the above argument, carnivorous animals are nearer in composition and evolution to human beings, and will, as food, supply them with greater energy than will the gramnivorous animals and others who do not subsist on flesh. To be consistent, the advocates of animal food, on the ground of nearness of composition, should preach and practise the use of the richer carnivorous animals as food, and declare the sheep and cow to be inferior and enervating, as they now do the vegetable. Among the carnivorous animals, too, those that subsist mostly on human flesh will be still nearer in composition to human beings and will therefore supply a still richer food for them. Very rich as this food ought to be, according to the advocates of nearness of composition, as it is called, in the selection of food, the richness has not yet reached its climax. Human beings are nearer in composition to human beings than are the animals, even carnivorous, and therefore ought to supply a richer food than they. And among human beings, too, those that subsist on human beings come quite close in composition to ideal human beings and thus (by this theory) ought to form the richest food for humanity. In utilizing cannibals to nourish our bodies, we thus reach the climax of perfection for food! And this cannibalism is, strangely enough, viewed with horror, and considered as a sign of a savage nature.

But in the present state of flesh-eating society, cannibals are not so numerous as to supply food for the whole population, nor would Government allow the use of human beings as food, as this would mean the breaking up of society. The only course that is left open, under the circumstances, is to be satisfied with the animals. The wild carnivorous animals who subsist wholly on flesh, and now and again feed on human beings, come first as best. But it is a rather dangerous game for the majority to try for the rich repast. While going to obtain food there is the risk of oneself becoming the food of the food. The strong sense of self-preservation asserts itself, and curbs the longing. But there are safe carnivorous animals, as dogs, cats, &c. They are no longer, it is true, purely carnivorous, but are more or less degraded in their food

by human association, and have taken to mixed food—animal and vegetable. But, even degraded, they are nearer in composition to human beings and are, therefore, better food than the purely gramnivorous, sheep and cow which have their bodies built up from vegetable matter and are therefore, among the animals, the least near in composition to human beings. Will any one explain why, among civilized nations, the most harmless, docile and unoffending animals are selected for food, and among them the proverbially gentle sheep and cow?

To me, the explanation seems to be that in the matter of food, coming down from cannibalism to the purely gramnivorous animals marks the upward progress of humanity evolving out of the animal into the human. And if the progress is to continue and the animal in man is to be curbed and subdued, man must, in his food, go down to the vegetable which amply supplies the required nourishment to humanity in general as at present developed.

The rule for the selection of food is not nearness in composition, and therefore in evolution, to human beings, but if anything, the very reverse of it, i.e., remoteness in composition. Only one condition is necessary, and that is, that whatever forms the food of a being must be of such a nature that it will, under the influence of the vital energy of the being to be nourished, break up into its various subtle potentialities, and thus supply matter of the degree of grossness which obtains on the various planes of the being. By the same theory, the end, it will be seen, is not reached at the vegetable. The vegetable, too, is a complex organism and has its degree of grossness. It is nearer in composition and evolution to man than are some of the subtle elements. The man as he advances in spirituality with the expansion of his self, goes, in the selection of his food, still further down from the nearer vegetable to the more distant subtle elements or existences that are less evolved and organized than the vegetable. This is seen to be done by the Yogis who leave off vegetables for simple water, the latter for mere air, and finally dispense with breathing air, too. It is as natural as the advance from cannibalism to vegetable food. This may sound like ridiculous nonsense and bring an incredulous smile on the faces of some of the readers who may not happen to have heard of Indian sages sitting in Samādhi with their breath held for days and months and years. Live they did, all the while, because their bodies showed no signs of decomposition, as is the case after death. Their own vital energy kept up the life of the various bodies from the subtlest to the grossest, and perhaps drew nourishment and strength from the subtle planes of nature.

To us, all this is incomprehensible, because it pertains to the planes beyond the Manas and therefore beyond our ken. From the beginning of humanity to the fullest development of Manas, the range for the selection of food lies between cannibalism and vegetarianism. When the utmost development of Manas is reached, the human being will

have reached, in his food, the most satvic vegetables. We whose vision beyond the Manas is veiled, cannot comprehend what pertains to that which lies beyond the Manas. And there is nothing unnatural or strange if the state of life of the beings who have passed beyond the Manas—their state of consciousness, their food, and every thing pertaining to them—is beyond our comprehension. We are as far from comprehending all these things pertaining to these advanced beings, as are animals who have not passed beyond their sensations, from comprehending the intellectual development and achievements of human beings who have their passions and sensations controlled and who have passed beyond the influence of their kamic body.

Humanity in general in the present age has commenced its upward course. To continue onward along that course is and ought to be its aim. The Manas purged of any animal passion or propensity is a step in advance. There are many of these passions united with the Manas as now constituted, and keeping it chained to the kamic body. These are a legacy from the animal evolution. For the effectual purging away of animal tendency the life must be preserved. This requires nourishment. But at the same time, nothing should be added of the nature of what has to be purged away, nor anything allowed to enter which may impede the purging. Animal food does both, more or less, as already explained, and hence is not suited for the human being if he desire that his life shall fulfil its purpose to its fullest extent. Vegetable food does neither, and hence is unobjectionable.

C. G. KAJI.

EXTRAORDINARY VIRTUES OF INDIAN PLANTS.

HINDU tradition refers to several plants as possessing extraordinary virtues. One of these is a creeper known as *Jyotishmathi*. It can only be found in usually inaccessible valleys and recesses of the mountains in Northern India and Assam. The creeper cannot ordinarily be discovered in the day time, as it will be interspersed in the surrounding rank vegetation. Yogins and Sanyasins hankering after supernatural strength and powers of body and mind spend considerable time in quest of the plant. The search should be made in the night time, as then alone the plant can be detected—its leaves being phosphorescent, emitting luminous rays of light, as its name connotes. The searcher considers himself peculiarly fortunate if he comes in sight of the plant. The juice of the plant has the power of reducing to ashes a given quantity of molten copper. Copper of the oldest sort will have to be used. The powdered copper possesses wonderful medicinal properties. It has to be administered in infinitesimally small doses with admixture of ordinary drugs suitable for the various chronic diseases that baffle ordinary medical treatment. It is the surest cure for leprosy. Hindu science classifies leprosy into three kinds, as affecting the blood, the flesh and the bones, and says that the two former

are curable but not the last. It is also said that the copper dust prepared as aforesaid has the power of converting baser materials into gold. One will only have to drop a pin-head full of the dust into melting copper to convert it into gold. Even if this be an unrealizable statement the plant is certainly worth possessing on account of its medical virtues.

The plant possesses much fire element and some of those that give up worldly concerns take to a systematic eating of its leaves. The brain organism will thus be purged of its gross substance and so illumined that the person's knowledge will be simply superhuman. Some ten persons, it is said, once took to eating the leaves. The internal heat was so unbearable that eight of them died from its effects, but the remaining two were those known as Madhusudana Saraswathi—the author of "Siddhantha Bindu," and Gadadhara Bhattachari—the author of several well-known works on logic—works that are unapproachable to this day, and serve as monuments to which human intellect can soar.

Another plant of note is Rodanti. It is a small bushy plant, the twigs and leaves converging into the form of an umbrella over its trunk or stem. The name implies a weeping plant. The leaves continuously let fall pearly drops of water from their ends so as to moisten a line of circumference around the central stem. The searcher after the plant takes with him a jar or bottle of quicksilver and, making a circular channel in the line of the watered circumference, pours the same into the channel and covers it with earth. It is allowed to remain so for three days and nights, and when the covering of earth is removed it will be found to be a solid silver-like bar, a small piece of which is enough to convert melting iron or copper into gold. I write these lines not in the spirit of realizing any dreams of alchemy, but in the hope that any forest or itinerant officer or person whose business or inclination leads him far into forests and mountain fastnesses, happening to read these lines may, if he chance to come across the plants answering the above description, put the matter to the test and be unselfish enough to give out to the public the result if successful.*

K. PERRAZIE.

* [Why not, also, if unsuccessful? Let us have the facts.—Ed. note.]

THE RESURRECTION OF THE BODY.

VAGUE ideas surround most people's minds on this subject. The origin of the idea of the resurrection of the body is very ancient—probably the outcome of a universal yearning in the human heart to survive. The personality becomes precious to the man and there is a shrinking with horror from the idea of perishing utterly. Let us try and quit ourselves of all or part of this vagueness and get something clear upon the question. If survival be possible for the man, what is it that does survive and resurrect, and why and how does it re-gather itself, or something of itself, sufficiently to say it is itself and no other self, and arise. Now, without being unnecessarily scientific, I want to base my thoughts on scientific lines; to introduce a little arithmetical accuracy and, in taking 2 from 4, to show 2 remaining, and not 3; to deal with the principles which we say mingle together to make man, as a proper analyst should do—in a word, to deal with the chemistry of the complete man.

The seven familiar principles, as we are most of us aware, can be taken as 2, as 3, as 5, as 1, or as 10. I propose to consider them as bound up in 3, or consider the one Ego as using 3 distinct garments or as presenting 3 aspects. Three bodies being used to manifest these and to relate him to every other Ego around him. (1) The physical, and the etheric, its framework. (2) The astral and the desire bodies—or the animal soul. (3) The intellectual and spiritual bodies. All of these find a place in the human aura, and with all of these, thoughts in connection with resurrection will have a proper place. First take the idea of the resurrection of the body as associated with the re-appearance of the world's saviours. It is undoubtedly to be taken as a sign of the triumph of the heavenly over the dark powers, that the actual grave was unable to hold the body of the sacred One. The central thought being that the spirit departs to its Father in Heaven, and the Holy One must not see corruption. Applied however to the common person, the resurrection of the physical was literally accepted by some people, and perhaps is now, as, witness the pictures of the graves opening and the figures coming forth. Now we smile at this, overlooking the fact that there may be a sense in which even this may be true—in which even this physical body does rise again. Let us consider its chemistry. It is so much solid, so much liquid, so much gas, so much etheric matter mixed in certain proportions, infinite grades of each. Of etheric matter alone there are even some few thousand grades, all probably represented in man's body, and none of them fixed in proportion—all constantly changing. In seven years (some say twelve months) we are completely changed. No atom of the man's body at 22 is with him when he is 30. So, much is given off by him and, in this process of going through his mill, becomes

impregnated with his character, and there is found a link between them, so that by the laws of affinity there is a tendency to seek each other—the man and his atoms. So we have, diffused through the great sea of matter, a certain part of it which will be more in touch with us and will seek us again in preference to any other. In this way the very same bodily atoms come again into the same one stream of a man's life in the great future and so rise again. This is the only sense in which we can recognise a resurrection of the gross body.

Take now the astral—the animal soul, the psychic. The same process of change goes on here also, but the impress received by modes of life and thought upon it are more subtle and far reaching. We say of a man who is a sot, a licentious man, that the body takes a stamp from the life, but if this be so, it is stated that the finer astral matter responds much more markedly to the impress given it. We are all familiar with the stamps of passion, sullenness and gloom, or their opposites, joy, and peacefulness, which the life of the man himself leaves upon his face, and indeed on his body generally, but these effects are in keeping and much more marked as easier worked upon in the next higher vehicle. This part of the man, roughly called by St. Paul, the soul, is, during earthly life, the very channel of the man's tendencies, his personal character; in it inheres his own personal peculiarities. It is chemically impossible that a pure and high-thinking soul could have a coarse astral body, or that a low and brutal life can use a fine astral one. This body begins its association with the man at each rebirth and, undergoing constant changes, as determined by the life led, keeps with him for perhaps 200 years and, like the physical body, after the changes of 70 of these years, of what Empedocles termed, a 'mingling of parts,' there is again a separation of the parts which had mingled; but there is an affinity again set up for us by a certain quantity of astral matter which will also have a tendency to resurrect with us again. In many of the old world religions, prominence is given to the idea of a second death. In Egypt, especially, the idea seems to be suggested that whatever commerce may be had with the earth, by the departed, up to this point—the second death—the perishing of the "Kha" puts a finality to it forever; after this the soul is only with the gods. We find that a good many of the 'messages' of spiritualism point to an end being put to earthly communion and to a passing over to a higher place. Whatever errors may surround their conception of this higher place it is a bourne from whence the personality at any rate does not return. In this view we would suppose a complete extinction of the astral personality as of the physical, but not so. As we get higher up we get nearer to the source of immortality, and the law of gradation which our Theosophy insists upon (the spectrum being its living embodiment), provides a higher degree of survival for the astral. It is true that our present actual astral body, when it has served its purpose for our present incarnation, will never again serve to resurrect the persons we are to-day; but it bears in its outlines,

in its character, so complete a stamp of what the personality that has used it has been, that on the formation of the next astral it is the sovereign factor, or, shall I say, the guiding model, in the formation of it. This will of course seem quite unwarranted on the idea that it has perished long before that other astral comes to take shape. This amounts indeed to a resurrection, some will say? How is this accomplished. This can only be answered by studying a little the next of our three divisions.

Consider the intellectual and spiritual bodies. Here we advance to a stage which is indeed resurrection in very fact, since we here reach the central focus of the whole Ego's forces, the citadel of the life which lasts throughout the whole course of our present system of evolution. We reach that vehicle of one aspect, of which the Bhagavad Gîtâ speaks: "As a man throweth away old garments and putteth on new, even so the dweller in the body," &c., &c. This is the dweller in the body, the undying Ego. Now let us consider this third vehicle also somewhat scientifically, and apply a little chemistry to it also. How is this body kept going, how does it take shape, how become what it is? Is there any process of building up here also? It would seem that here the process is greatly accentuated, the great difference being that instead of constant change, the building is actually permanent. It is profoundly slow, but absolutely sure. There have been various names given to this body we are now considering—that which St. Paul calls Spirit—the Indian Sutratma or the Karana Sharira. Sutratma means thread, and we can best think of this as having from each life some fresh strand of real gold worked into it by the life experience of the personality, having the effect of continually enlarging, and strengthening the chain of it. Perhaps, however, I can make it clearer by putting it before you as an auric cloud which, as the number of earth-lives accumulates, becomes more and more defined in outline, wider in extent, and more beautiful in colour; the infinitely refined matter of which it is composed being of a nature to receive and to hold permanently all those qualities which have been acquired by the effort of the past personalities as they come round; refusing the dross, but taking up and making its own all that is worthy of being thus saved. This is what is meant by the term, "the winning of immortality"—which is said to be conditional. This is what is meant by "working out our own salvation." It may perhaps be asked, if this body be so permanent, and ever adding to its growth, in what sense can resurrection apply to it? Surely only in this, that during the time of the probationary lives on earth, it is held down confined; it is debarred from its own proper sphere of experience; in the average life it again arises to this sphere; there is a resurrection of this purest of bodies, after the death passed in the physical body, and with this resurrection, the Ascension. The Christ has been crucified between the two thieves, which we may think of as the higher and the lower nature, and departs, taking one of them to paradise with him. It may be asked, what proof have we that there is indeed such a body, becoming in this way a store-

house of the accumulated characteristics of the individuality? In what way does the man, as we see him, give evidence of possessing such a storehouse, and what guarantee that, when he leaves us, all his greater qualities are not dissipated to the winds of heaven when the dust claims his body? Surely it seems that the infinite varieties of character we bring into the world with us, the stock in trade of more or less perfected qualities, such as honesty, industry, capacity for taking pains, for endurance, for long suffering, for forgiveness of injuries; capacities also for things of an opposite nature which are plainly not the result of any present environment—but often quite in spite of it—surely it seems that here is evidence of an individual line of life, quite its own, bringing its own harvest of qualities as the inheritance of experience, distinct from all other lines of life. If we take this theosophic view of the building up of each character amongst us by this repeated earthly life in a freshly arranged but not entirely new (to us) earthly body, we must, as our intellects improve, and we get into more and more accurate methods of thinking (and as to this we must all strive to get as near Herbert Spencer as we can), we shall one day ask ourselves by what methods, by what laws, are the accumulations of qualities handed on. The answer, for each one of us, will lie in an understanding of the construction and nature of the animal soul and spiritual soul of man.

A mere partial grasp of the great fact that qualities once woven by experience with the thread of life are never lost, but are ours or are our friends' qualities, everlastingly, possessions which no power in existence can rob us of, should bring to us one of the most encouraging thoughts that however great may be the separation between us and those we love, admire, or reverence the most; however deep the chasm that may yawn between their lives and ours; the qualities which have been most potent in binding us to them will have faded not one whit when we next come together. And here we may pause to consider for a moment the fact that these subtle threads of the past are constantly bringing to us, along their delicate fibre, thrills of profound feeling which move us instantly—sometimes in a way we are astounded at. It is along this particular line of thought that an explanation can be found of the instant effect which the presence of some people will occasionally produce upon us. Do we not all of us, sometimes in our lives, find ourselves in what we feel to be great company, when meeting some one who at once commands either our reverence, respect or love? On the inspiration of reverence of those capable of inspiring this feeling, Mrs. Besant has nobly spoken:

“It is not necessary that they should teach us anything orally, or indeed that they should talk to us at all; their very presence is a benediction, harmonising, raising, inspiring. To breathe their atmosphere, to be encircled by their magnetism, to be played on by their thoughts, these things ennoble us unconsciously to ourselves.”

What is our relation to them, what is the nature of the bond between us that they should so affect us, that there should be this response in our hearts to them? The answer is that it is a re-vibration of an old

familiar chord. Often in times in ages ago has it similarly moved us. It is nothing more than the *resurrection* upon earth, back again with the probationary segment of the circle of life, of an affection of a far-away life, deepened, purified into reverence. That affection probably was broken off in the days long ago, by the apparently cruel separation of death, which probably seemed at the time to leave to us no hope of any rekindling. Yet here again, in the van of time, comes its resurrection. And to keep to the proper scope of our present subject we must hold before us the proper scientific explanation of the means by which this return to us of former friendships has been possible; to place the credit of this in the proper place, with the body of our long lost friend, in which has been preserved, unimpaired, nay greatly added to, everything that was so much to us in some one or other of our former lives.

This subject of spiritual friendship seems to me closely interwoven with that of the resurrection of the body. Few men have more thoroughly recognised the profound depths that are fathomed when we touch a deep friendship than Emerson. His essay on friendship should be read by all who want to find, outside our T. S. literature, a recognition of the ancient origin and absolute persistence of the higher feelings in regard to each other which our common-place life is capable of inspiring, creating, and preserving.

I say inspiring, because it is the very changes and chances of life's environment which make the fuel by which they light up. I say creating, because the incidents of some far-away earth-life must have set going the very first flutter of what grew into a life's affection and devotion; and I say preserving, because, however often our eyes have been closed by the ceaseless changes of births and deaths, from a sight of the path our departed friend has taken, that path has been unbroken, and along it he has taken, as an essential part of his spiritual body, every quality which has made the bond between his life and ours of one everlasting permanence.

W. G. JOHN.

"THE ORIGIN OF LANGUAGE."

IN the *Theosophist* for August last (vol. XX, p. 652), is a very able article by Mr. C. A. Ward, F. T. S., on the above subject, in the form of a review of a work by Mons. Renan. Although agreeing in the main with the views expressed there, it seems to me that there is a complementary aspect, on strictly theosophical, philosophical and scientific grounds, which ought not to be overlooked.

Most writers appear to start with the assumption that language, as the expression of the ideas of the present states of humanity, was *invented* (i.e., generated) at some definite period; that it had a "beginning" in its present form and scope, just as it once was held, and still is, in wide circles, that the various species of present-day plants, animals and human races were "created," generated, and had a "begin-

ning" on a certain date. But this idea seems to be opposed to the principle of evolution, which theosophists profess to accept in its widest sense.

From this aspect it cannot be too much insisted upon, that between the present multiplicity of species, or varieties even, and the progenitors of the genera, families, classes, etc., there was an unbroken series of offspring and sires, just as there is now between those of the widely different varieties of flowers, fowls, pigeons, dogs, sheep, etc., and their very unlike ancestors of a few centuries, decades or years ago. In such a chain each adjoining pair of links differs so little in appearance or qualities, even in the most rapidly developing cases, that only a most expert connoisseur can detect the variation; yet in ten, twenty or a hundred generations the differences are so great, that sometimes only most acute and trained observers can guess the relations and parentage correctly—for example, the connection between the Cochin-China or Hamburg breeds with that of the jungle fowl of India.

Similarly, on the principle of "As above, so below," the "origin" of language admits of being conceived as *evolved*, and not generated full-fledged; that is, that it was built up, as it were, and (just as the human intellect) was evolved, in fact, in unbroken sequence in time, from the point when the internal necessity was felt to produce audible sounds for certain impressions, to the exceedingly complicated requirements of, say, Mrs. Besant, Prof. Max Müller, or Lord Salisbury. The cause for clinging to the "beginning" theory is not far to seek, and so deeply seated in human nature, as yet, that it will take a long time to eliminate from our hearts the feeling of shame felt at the mooted of humble origin of ourselves or our acquirements, much below the present stage, i.e., our "fall." Yet, after all, this was no fall at all—as little such, as that of a mother's pet to the school room, or as the drill ground is a degradation for the professor or soldier—but a needed qualification for progress!

It is commonly asserted that animals have only cries, but no language; but that is merely the outcome of acquired prejudice and superficial observation or intimacy with them. Many creatures, notably birds, have a distinct articulate language which they employ when they think themselves unobserved by man; and only heard by him when he has mastered some of these difficult sounds (not *cries*) and has learnt to understand the animals to some extent, and they him. It is they who have the advantage of man, by acquiring a better comprehension of what he says or means, than most people ever learn to do, i.e., to understand what they mean or say. I *know* this much. Certainly animals have no *human* language founded on the 20 to 44 letters of the alphabet, but do these comprise all the sounds capable of serving as symbols of knowledge or ideas, i.e., thought?

What are thoughts and words? Nothing but vibrations, ethereal and aerial. The one producing more or less similar sequences of impressions;

on the one who senses them, the other doing the same, more or less imperfectly, by conventional symbols (words), the comprehension depending entirely on the knowledge of their meaning by the hearer and their relation to the things they represent. To one who knows but one language, all others are so much "monkey" gibberish! It does not matter whether the utterer of the strange sounds be the most intelligent savant or the stupidest fool. So with the language of animals; only, without a grammar and dictionary, or even the capacity of the ear to catch and the mouth to imitate the sound, each is a thousand times harder to acquire than Chinese. Let him who will not believe, try. Yet for an habitual, minute observer it is quite unthinkable that such complicated societies as those of ants should be without a language—one as perfect for their requirements, as ours is for our needs! And if a language for some, why not for all? But we cannot hear it. Is that necessary? Are our ears, or even microphones, capable of hearing ethereal, or even all aerial sounds? Has not man inaudible modes of speaking, such as the deaf and dumb alphabet, flag signalling, telegraphing, etc., and is not telepathic communication, for its possessor, as effective as any other? Why should animals, birds, even insects and still lower beings, not be able to communicate telepathically with each other? If because it is being asserted, believed or supposed otherwise by such and such "authorities," then I would humbly suggest that assertion, belief or supposition can be as little evidence in Theosophy as in law. The proofs lie all around us that the same divine laws sway the greatest and smallest beings; only to discover them we must put ourselves in their places, we must learn to function mentally in their bodies, under their conditions, and then, when we try, we will discover how very little true knowledge we possess of them and how much one is apt to misapprehend even that little! That is at least my experience of half a century's trial to find out the truth.

But to return to the evolution of language. It is strange that it is constantly being overlooked that its history is daily enacted before our very eyes and under our very noses, yet "familiarity" has bred so much "contempt" that we miss the point. What I mean is, the progress from the thoughtless, merely "crying" babe, to the profound thinker and orator; from a stage without a single idea or word, to the acquirement of the contents of thousands of volumes and of half-a-dozen or more of dictionaries, there is nowhere, perhaps, a conscious break, no "origin" in a restricted sense—truly an epitome of the "origin" (evolution) of thought and language as plain as plain can be; in fact, too plain, for man is only too apt to waste his energies in the Dickensian problem "How not to do it," because it is so much more difficult to solve than its converse, requires so much more erudition and, therefore, proves apparently first class intellect much more effectively than the simple, straight, common-place, "How to do it!"

With deep regret it must be said that we (though theosophists) are still too apt to look with contempt upon things sub-human and prove

thereby that we are yet very far from comprehending the divine love at all.

HUMBLE STUDENT.

HINDU RELIGIOUS PHILOSOPHY.

THERE is hardly a subject which is of greater importance to man, in life and after life, than his religion, by which and through which he tries to trace his connection with the universe and with the Author of the universe. Count Tolstoi, the great Russian philanthropist, says that a man's religion is the relation which he believes himself to bear to the endless universe around him and to the source of that endless universe: and as every man believes himself to bear some relation to the universe, every man must have a religion. Man has been ever trying to find out something within himself in which he centres all his aspirations. This he makes the moving force of his life, and seeks in it peace and safety after his earthly pilgrimage. Whatever may be the creed of a man, be he a theist, deist, or pantheist, he is a link in the mighty chain of the universe, indispensably necessary for Nature's work, and has some purpose to serve in the drama of evolution. For an atheist who denies the existence of God, or for an agnostic who neither believes nor disbelieves in it, the connection continues all the same, which exists for a saint or a sinner. Literally interpreted, religion is a tie which binds us both objectively and subjectively to God: objectively to the universe which is the manifested God, as long as we are in the body; and subjectively, to the essence of the universe, the noumenon, when we are out of the body. From a practical point of view, whatever may be the individual opinion of a human being, he can have no escape from religion, in the true sense of the word, any more than he can have escape from time and space to which every manifested thing is, by reason of its limitation, subject.

Religion being thus a necessity for man, from the African savage to the greatest pantheistic philosopher, the conclusion we naturally arrive at is that no country on the face of the world can be said to be without religion. But there is one country and but one country which is pre-eminently the leader of all others in matters religious, and that country is our Aryavarta in which it is our good fortune to have been born. The Rishis of old, on the point of leaving their tabernacles of flesh, were anxious to send out a most ardent prayer that the land of their future incarnation might be India. From time immemorial the sons of this country have been celebrated for their spiritual wisdom no less than the keenness of their intellect, hardly leaving unsolved any problem of metaphysics or of the higher life, which to the present-day generation, so backward in occultism, appears strange and inexplicable. Times were; in this land, when groups of white-bearded, venerable sages on the banks of the holy Gunga were discoursing to their pupils on the mysteries of A'tma, how it was to be developed, and how they should lead

the life conducive to its growth. Men were taught in those days to be saints before they became sages, and purity was to be the pioneer of wisdom. The heart was to be cleansed of its impurities, while single-mindedness of purpose was required in no stinted measure, from the learner of *Brahmavidya*. Surrounded by romantic scenery, and shorn of the cares for corporeal comforts which modern civilization is so fussy and impetuous about; with the mind entirely consecrated to the search of the eternal, immutable Deity; wrapt in the most glorious meditation and divine ecstacy brought on by the mysterious powers of Yoga; chanting at times the mellifluous odes composed in Sanskrit, the language of the gods; these benefactors of our race have left a legacy of wisdom which is, at present, so much admired and devoutly studied in Europe and America. There were colleges of saints in which difficult problems of the life after death were solved; each brought in his own experience to bear on the question in hand, and when the notes of all were collated, Nature was reverently asked to give up her secrets; with an unerring intuition they compelled Truth to stand face to face before them, and what is denied to us in this age of doubt and scepticism, was poured on their heads in abundance. The presence of God in their midst was a living and palpable reality. Each one saw his own God seated within him, and each one true to his faith averred that he and his God were one. There were not the facilities of locomotion which we have in our own days, but there were those higher instruments, those subjective powers of the mind which made locomotion easy, and at times, useless. They were past masters in the art of mental telegraphy, and used to flash their thoughts, in a second, from China to Peru, without the least trouble or material help. Their pupils were trained to follow their path, and the thread of reciprocal sympathy and harmony was so firmly established between them that thought-reading was as easy a matter with them as the reading of a book or newspaper is with us. Thought communication was the order of the day, and these holy beings lived in an atmosphere of thought. They and they alone knew that if man, the thinker, was to control Nature, he was at first to know what a powerful instrument his own thought was, when properly curbed and disciplined. With mental purity they succeeded in arriving at the right knowledge of thought, and with that knowledge came to them the peace, the halcyon peace of the Logos, which is the goal of human evolution.

Here we will halt to see what effects, beneficial or otherwise, were left by these giant thinkers upon their descendants; whether India has lost or gained by their holy thoughts which have within the last quarter of a century attracted so much attention from the thinkers of the civilized world. It is certainly true that though the philosophical thought of India is, in a large measure, confined to investigations of the Divine in man, to the permanent and the indestructible within him, it cannot be said that the other minor spheres, in which life may be made more amenable to righteousness, sanctity and duty, were forgotten. In their disquisitions on law, the Hindus surpass the Romans

in more ways than one. To them a judge deciding a case between a plaintiff and defendant, was required to show that rigorous precision which the great Lords of Karma would exercise towards an individual being for the merits or demerits of his life. The *Grihista* was told of his duty to his parents, to his family and to his relatives, with a minuteness and accuracy which leave us much room for surprise as to how these renowned thinkers of India could have anticipated so many contingencies which cross the path of a *Grihista* in his every-day life. The wife's chastity and devotion to her husband, her implicit obedience to him as a veritable god on earth, worshipping whom she aspires to reach the feet of Vishnu; an obedience never forced, but as spontaneous and automatic as the circulation of blood within the body, are such favourite themes of the Hindu Sages that we are often tempted to think that the relations of the husband and wife in the Satya Yuga must have been more felicitious than those of Adam and Eve in the garden of Eden. There was but one paramount idea in everything that the divines of India did, *vis.*, to make every walk of life, in the end, a means of making a man conscious of the God within. Life on the material plane was to be led in such a way that man might be fitted for the Kingdom of Heaven. At home, or abroad, walking or eating, talking or trading, the Hindu was always reminded that he was not meant for the earth, his *Samsara* was but a means to an end. Even when deeply immersed in passing concerns he was never to forget that there were better and higher spheres of life for him, that he was here but as a traveller in an inn, a pilgrim on the path, whose goal was far, far above the physical world. With such a nice and elaborate body of instructions before him for the polity of life, the Hindu of to-day, however fallen from the great height at which the Rishis of old had called him to stand, still holds his own against the world, intellectually, morally and spiritually. It is really bad taste to twit the Hindus, and especially the Brahmins, of their present degeneracy. All well-wishers of India should hold before their eyes the glories of their sires and exhort them to revive them for the benefit of the Aryan race, and for the cementing of the East and the West. India's past greatness came from her spiritual teachers; her future regeneration must, as a matter of course, also come from their descendants, the Brahmins of our day.

Hitherto we have been directing our attention to the results achieved by the thoughts of the Rishis upon the lower plane of life, and now we will examine their noble work on the abstruse, the hidden path, the *Gupta Marga*. Fully conscious of the fact that nothing that has *Nāma* and *Rupa* (or name and form) imposing limitations upon itself, subject to time and space, or in other words to life and death, can be of much use in the investigation of the eternal Sat beyond time and space, life and death, they arrived at the conclusion that, for their object, the body was not a safe guide. Then they saw that in the body there was something higher and subtler—the mind, its regulator and its pilot. But the mind was worse than the body, absolutely un-

reliable, unstable, fickle, wavering, false, capricious, untamable, more unmanageable, as Sankara says, than the mad monkey drunk with wine. Then what was the course open, if the body and the mind were not to be trusted in the search after the eternal. Here their deductive system of philosophy proved to them of immense importance. If all things in the world change, and if manifestation means creation, growth and decay, surely there ought to be something which is above change, for how can there be a phenomenon unless the noumenon is at the back of it? They, therefore, posited in man, as well as in creation, an invariable principle not subject to the fluctuations of the body and the mind. Naturally mystical and thoughtful, they tried to rise above all and every phase of the transitory life. The *Indriyas* swayed by the mind were the first and the foremost to be discarded, and consciousness imparted by the externality of the world was to be thrown into the background. When thus they put the body to rest, and the mind was trained and disciplined not to rush to the phenomenal world, by slow and most persistent efforts, coupled with the most unswerving tenacity of purpose, those heroic souls at length succeeded in finding out that there was in man what they so felicitously expressed as the *Nitya Vastu*, which remained unchanged in the three *Avasthas* known as the *Jāgrat*, *Scapna* and *Sushupti*; "industrious, perpetual, unborn and undiminishing," which was सर्वज्ञानि, सर्वव्यापक, सर्वदर्शक, सर्वसाक्षि, सर्वन्यायि, or all-conscious, all-pervading, all-indicating, all-witnessing and all just. But they were not satisfied with this, there were still more dizzy heights to be scaled. If the sentient and insentient life around us contained, by the very reason of its manifestation, the *Nitya Vastu* within itself, there must have been a source from which it must have emanated. There must be the Causeless Cause, the Rootless Root of the Universe, Supreme Infinite Consciousness, the Absoluteness, the Parabrahm within whose sacred shrine no embodied existence is ever to enter, and about whom no intellect, whether it be that of a *Dhyāni* or of a *Nirmanakāya*, can form any idea. This is the pitch to which the Hindu philosophy has soared, where anthropomorphism is rigorously eschewed, and the Inscrutable is left to revel in its unfathomable depths. All honour to that religion which can teach us that the highest is not within our reach. Such a thought while dignifying the thinker, increases the glory of the Highest a hundredfold. How beautifully has this been described in the *Rig-Veda*.

"Who knows the secret? Who proclaimed it here?
Whence, whence this manifold creation sprang?
The Gods themselves came later into being—
Who knows from whence this great creation sprang?
That, whence all this great creation came,
Whether Its will created or was mute.
The Most High seer that is in highest heaven,
He knows it—or perchance even He knows not."

Having established the unknown and the unknowable as the primal cause of manifestation, Hinduism assigns it a passive neutrality during the cosmic activity which is periodic. When the time comes for the forces of Nature to come into play, a certain portion of that unknown and unknowable gets itself detached from the whole, under the name of *Brahmâ*, for the stupendous work of evolution in the field of space. Here the gyratory motion of the atoms builds various forms, and herein the great Life of *I'svara* descends to impregnate the cosmic dust around Him. This is what is described in the Bible as the spirit of God brooding upon the surface of the waters of space. From the abstract space which is the body of *I'svara* when His will thrills forth the mandate, "the one shall be many," vibrations are set forth which give rise to the *Tanmatras* known as *A'kâsha*, *Vâyu*, *Agni*, *Apas* and *Prithivi*. The whole universe is a conglomeration of the *Pancha Mahâbhûtas*. Then a spiral motion supervenes, and the positive and negative forces of nature, which are premonitory of the cosmic duality, come into play. This has been so vividly described as the churning of the ocean of space by the gods and demons. From *I'svara* as the representative of *Parabrahm* comes into manifestation both the aspects of the universe known as the real and the unreal, or as *Purusha* and *Prakriti*. Everything is vivified by *I'svara*, but the form and the life which impregnates that form are two distinct entities. The form is the *Mâyâ* of *I'svara* with which He clothes Himself. So long as the form is considered Reality, the presence of *I'svara* is not felt therein. With *Parabrahm* is co-eternal the *Avyakta Mûlaprakriti*, the primordial matter of the Vedantins or the protyle of the modern scientists. For the purpose of evolution, both *I'svara* and *Prakriti* are necessary: *I'svara* cannot manifest without *Prakriti* any more than *Prakriti* without *I'svara*. The *Mâyâ* or illusion in which God is hidden, or which He uses as a veil to hide Himself, is compared to the cloud which, though created by the sun, hides the glory of that very sun. *Mâyâ* is certainly unreal and transitory, but how can the Real be known unless compared with the unreal to prove its existence. Again, this *Mâyâ* of *I'svara*, the phantasmagoria of the universe, is vested with three qualities, the *sâtvic*, the *râjasic* and the *tâmasic*. It is the play of the *gunas* upon *Mâyâ* that makes the wheel of evolution roll from *manvantara* to *pralaya*. Said the Blessed Lord to Arjuna :

"My womb is the mighty Brahman : in that I place the germ : thence cometh the production of all beings, O Bhârata.

"In whatever wombs mortals are produced, O Kauntêya, the mighty Brahman is their womb, I their generating Father.

"*Sâtva*, *Râjas*, and *Tâmas*, such are the *gunas* : *Prakriti*-born, they bind fast in the body, O great-armed one, the indestructible Dweller in the body."

On the hypothesis that there is one eternal, indestructible Life for the myriads of forms, and that the one indivisible *Atma* supports and sustains the Universe with its teeming millions, the Indian mystic phi-

losophers went about investigating whether the individualized human soul, or *Jīvātma*, after its almost endless pilgrimage, was fit to be received back into the infinite bosom of the great *Īsvara* whose part and parcel it is. Some contended that a separate *Jīva*, however purified by experience and wisdom, was not sufficiently pure to be absorbed and assimilated in the highly ethereal quintessence of the *Ātmic* store not contaminated by matter during the process of evolution. So enthusiastic, even at the cost of discretion, the followers of Advaitic, Dvaitic and Viśiṣṭadvaitic schools have been in upholding their respective views, that at times their discussions have been more fruitful in sowing discord and ill-will than of adding anything new to the already vast religious literature of India. Whether the soul, after attaining perfection, remains one with *Īsvara* or persists in preserving its individualized consciousness, is a question to be decided by beings who dwell on the higher planes of life, but so far as an unprejudiced impartial observation goes, it may be said that each school represents a certain stage in the development of the soul. Each school is right in its own results, but what may be true at a certain stage of the soul's progress cannot be so at its higher advancement. If the learned Pandits of India, instead of wasting their time and energy on such a subject, were to purify their inner selves and examine their own minds, the salvation of India would be but a question of a few short decades.

But the glory of the Indian thought, which will shine as long as our globe remains habitable by humanity, lies in the Upanishads and in that one book which has been so justly styled the Bible of Humanity, "the Song Celestial," the *Bhagavad Gītā*. The best and noblest of what man can think about his God and his destiny are treasured here. They are not meant for the Hindus alone, they are not meant for any particular country or a certain age; they are the legacy of the Aryan race, the flower of its thought, the germs of the future cosmopolitan religion, the Theosophy of the world. They have put salve upon many wounded souls and have cured many mental diseases. They are the antidote for discontent and have brought peace and harmony where there formerly dwelt confusion and dismay. They are repertoires of wisdom and teach a man, unerringly, the mode of knowing himself. The teaching on self-knowledge contained in the Upanishads is thus summarised by Sir Edwin Arnold in a few lines:—

It is not known by knowledge, man
 Wotteth it not by wisdom, learning vast
 Halts short of it: only by soul itself
 Is soul perceived—when the soul wills it so.
 There shines no light save its own light to show
 Itself unto Itself! None compasseth
 Its joy who is not wholly ceased from sin,
 Who dwells not self-controlled, self-centred, calm,
 Lord of Himself. It is not gotten else.

Hitherto we have been talking about the general deductions arrived at by the Hindu thinkers, of there being the indestructible

principle in man, which is his true Self ; but then the question is, whether any attempt was made by them to reduce these deductions into practice. Here it must be stated, without the slightest reserve, that if any race ever made religion a practical object to live by and die by, it is the Hindu. There have been people since the dawn of history who were eminently religious in their day : that is to say, they had tried their best to solve the problems of the Divine Life, especially the Persians and the Egyptians ; but then what are the remnants left of their researches, what effects have been produced upon the modern Persians and Egyptians ? We cannot say of these two nations that they are religious now in the same sense as we can say it of the Hindus. Thousands of years have passed, monarchies have risen and fallen, but the Hindu, amidst all the vicissitudes he has undergone through foreign yoke is, still religious to the backbone. Fallen he has, from a material point of view, and deteriorated as his religion is, by an almost unpardonable indifference, it still commands the most sincere respect of the world. Now then, what is the reason that, in India, Hinduism still shows signs of wonderful vitality, while in other countries which were cradles of religion, it has well-nigh become extinct. The reason is not far to seek. It is this : that here, religion was made the part and parcel of every-day life. The Hindu draws his religious instincts with his mother's milk. In this blessed land there is religion for the shepherd and the milkman : there is religion for the trader and the peasant : there is here religion for the boy going to school and the *Grihastha* who sends that boy to school : there is here religion for the saint and sinner, the *Sanyâsi* and the *Samsâri* : there is here religion for the *Chakravarti* and the mendicant at his door : there is religion here for the voluptuous and the greatest transcendentalist : in short, in this God-intoxicated land the heaven of religion has permeated all the walks and grades of life. The Hindu has lost his kingdom, has lost his material rank and dignity, but he still clings to his religion as the oyster shell sticks to the pearl within its bosom. A Hindu atheist, of the genuine type of Ingersoll and Bradlaugh of the West, is a thing of rarity.

An unprejudiced observer who has studied and compared the various faiths of the world will see that in Hinduism there is a peculiarity which marks it out from all others. Man is a composite of emotions and intellect. In his heart are seated love, mercy, gentleness, and his own divinity : in his head the enquiries are going on as to the why, whence and whither of the universe. Christianity develops the heart and leaves the head to take care of itself. Buddhism gives stimulus to the intellect while the loftiest emotions are left unstudied. To Hinduism belongs the honour of training both these leading faculties of man. To go to God he is shown two entirely different paths which in the end coalesce into one another—known as *Gnyan* and *Bhakti*, Knowledge and Devotion. These two paths have many ardent admirers, though to get accomplishment in either, many, many, lives will be required. To the man of knowledge, from the tuft of grass to the sun there is nothing but so

many letters to spell the name of God. To him things differ only on the surface, while their substratum is the same. Infinite forms vary in infinite ways, but the thread which runs through the entire rosary is one and the same for each bead. The *Gnyāni* sees "God" indelibly written on each leaf of a tree, on each drop of water, and on every particle of matter of which the world is composed. The higher the progress of the intellect, the greater the humility of the *Gnyāni*, for he sees himself as the infinitesimally small part of the great whole. Knowledge alone does not help in the attainment of God. Higher than intellect there is the heart, the lotus seat of Śrī Krishna in each one of us. When the heart expands to receive within its ever-growing folds the universe with its contents, the Lord descends in all His majesty to abide there. Then the individual becomes humanity, humanity becomes Kosmos, and Kosmos, the Supreme Infinite Wisdom. Genuine devotion to the Blessed Lord springs only when "fleshly eyes are rendered blind to all illusion." Knowledge and devotion are as wide apart as the torch is from the sun. In devotion, the soul opens its petals to the perennial light of the Over-soul, and in devotion, the shackles of *Māya* get loose and fall. Said the poet Byron :

"Devotion wafts the mind above,
But Heaven itself descends in love."

If we examine minutely, success has come sooner to devotion than to knowledge, and Hinduism is full of instances of illustrious Bhaktas who have brought down Heaven in all mercy for their salvation. The whole world rose against Prahlāda, and his own father was the bitterest of his foes. Various were the ordeals he underwent for his unalloyed devotion. To Prahlāda every stone and wood was pregnant with the presence of Vishnu, who at length vindicated him, to show that God was ready to serve his devotee in the hour of need and trial.

It has been said that the sage, Narada, as usual with his favourite Vīṇa, was once on a visit to Lord Vishnu whom he found busy arranging and rocking certain gold images in cradles. Narada, overcome with surprise, begged the Lord to let him see the images which represented the great Bhaktas, even Narada himself. Narada was mute, and bathed his bosom with tears. What a glorious picture this of human devotion—God worshipping his worshippers. Can human imagination go further? Can devotion rise to higher altitudes of perfection? Is there any religion in the whole world which can hold up before us such an ideal of divine love for human beings? To bring God and man to a level of equality, and to remove the insurmountable barriers between the finite and the Infinite, gives hope and courage even to the ordinary man that a day will come when he will stand in the presence of his Creator.

Whether a man tries to tread the path of devotion or knowledge, the one indispensable thing is the discipline of the mind, and unless that slippery monster, the giant of mischief—but at the same time the alchemist transmuting man into God—is brought under control, there

is no salvation. Hindu philosophy attaches the greatest importance to the mind and asserts that the great gulf between the finite and the Infinite can only be bridged over by it. Various schools of thinkers have suggested different modes of controlling it. Some are of opinion that to get supremacy over the mind, the body must be put to most excruciating pain, while others think that the only means of suppressing the mind is by suppression of the breath, for the mind and breath are interchangeable, and *Vrittis* cease to work when *Vayu* is brought under control. There is still a higher class of thinkers who say that the best method of putting a curb on the mind is to wean it from old associations, to persuade it, to coax it, to see and be convinced of the greater glories of the Higher Life:

Such are some of the main teachings of Hinduism which promises, at no distant date, to be the guiding spirit of Humanity. They who call themselves Hindus and who have means to revive their spiritual philosophy, once so great and grand, must lose no opportunity to show its beauty to nations outside the pale of Hinduism.

JEHANGIR SOBABJI.

ASOKA I., THE NANDA.

OWING to some misconception, most scholars have been led to the denial of two Asokas. But there does not appear any relation between Kālāsoka and Dharmāsoka in the records of the northern Buddhism. The Asoka reigning in about 100 A.B., and holding the second Buddhistic Council at Vaisāli, under Ratha, cannot be the same person, who was crowned in 218 A.B., and who convened in 235 the third Buddhistic Council at Pātaliputra, under Tissa Mogaliputta, the head of the church from 176 to 244 A.B.

The most important date given in the Buddhistic scriptures, is that of the Vaisāli Council, which happened 100 years after the Parinirvāna, when Madhyantika introduced Buddhism into Kashmīr, under the patronage of Kālāsoka, who was then reigning at Pātaliputra. In chapter V., "Dipavamsa," Asoka is expressly said to be the son of Sisunāga, who was elected king by the nobles of Maghāda, and who is called the immediate predecessor of the Nandas. This first Asoka, who was black like a crow (*kāka*), and hence elsewhere known as Kākavarna, is thus proved to be one of the Nanda dynasty, as is shown further on.

In the "Dipavamsa" we find synchronistic records of the Ceylon kings and the initiation dates of the *Śhāviras* along with that of Kālāsoka. In referring to the chronological tables,* and to Oldenberg's "Dipavamsa," p. 137, we find that Siggava and Chandavajji received *Upasampada* in the 11th year of Kālāsoka's reign, and 12th of Interregnum, when Saunaka was 40 years old, after his initiation. Now calculating from 16 A.B., the 24th year of Ajatasatru's reign, when Dasaka was initiated into the order, who, in his turn, initiated Saunaka in his 45th

* See pp. 752-753, September *Theosophist* (Vol. XX).

year, we get $16 + 44 + 40$, the number of years elapsed after the *Uṣasampada* of the latter, = 100 A.B. when Siggava and Chandavajji entered monastic life. Adding up the number of reigns of the Ceylon kings up to the 11th Interregnum, we get $38 + 1 + 30 + 20 + 11 = 100$ years. Again calculating the Maghâda reigns from the 8th of Ajatasatru, we get $24 + 16 + 8 + 24 + 18 + 10 = 100$ years after the death of the Buddha. Therefore, the statement in "Mahāvamsa," p. 11, that the 10th year of Kālāsoka's reign was 100 A.B. = 10, times 10 years of "Dipavamsa," p. 139, when the Vajjiputtas of Vaisâli claimed the ten indulgences, appears quite correct from the three calculations we have made above. This 100 A.B. cannot be reduced on any account.

In the Brahmanical *Purâṇas*, Kālāsoka is evidently referred to as Nanda-Mahâpadma, who, being very valiant and avaricious, is said to have, like a second Parasurâma, extirpated the Kshattriyas and brought the whole earth under one imperial umbrella. There is also a prophecy of the Buddha, that 100 years after his death, Upagupta, the son of Gupta, a merchant of Mathurâ, would be initiated into the order. In "Asokavadana," the Buddha says: "*mama nirvritim arabhya satavarsagate Upagupto namo bhikshur utpatisyati.*" He became the spiritual guide of Kālāsoka, as narrated in the same book. The Vaisâli Council was actually held in 102 A.B. (110 A.B. according to the Tibetan tradition), and in the 20th year of the reign of Kālāsoka. Now the President of the Vaisâli Council foresaw that 118 years afterwards Asoka Priyadarsi would become a Buddhist emperor and hold the Third Council at Pâtaliputra in 235-36 A.B., and would build temples and stupas. From the inscriptions we know that this was held in the 17th year of Priyadarsi's reign, but in the 10th year according to computation. In the Tibetan scriptures, King Nanda-Mahâpadma convened at Pâtaliputra all the Aryas, the orthodox Bhikshus of the Sthavira school, in 137 A.B.; and Bigandet in his "Legend of Gandama," records in the same year a council at Pâtaliputra to root out the five evils.

In a Tibetan work, a schism is recorded as occurring under a Thera Nâgasena, 137 years after the death of the Buddha. Nâgasena, the author of the "Questions of Milinda" or Nanda, according to the Tibetan and Chinese authorities, is said to have flourished 27 years after the Vaisâli Council, and was a contemporary of King Nanda, and lived by the side of Vipula or Pandava hill, Rajgriha (R. A. S. J. for 1896, p. 17; and for 1897, p. 228).

These concurrent testimonies show that Dharmasoka cannot be the same person as Kālāsoka, the mistaken identity of whom has led European scholars to reduce the Buddha's date.

Like the *Paurâṇic* prophecy about King Nanda being a great conqueror like Parasurâma, the Buddha is said to have foretold that "more than 100 years after my Nirvâṇa, there will rise a king, named Asoka, who will rule over the whole of Jambudvîpa." This prophecy was recorded by I-tsing in his Records, as translated by Takakusu, p. 14. In a foot-note, he adds that the Chinese *Tripitika* gives four dates of

Asoka, namely, 116, 118, 130, and 218 A.B., of which the last is found in the *Vinaya of Sudarsana-vibhāṣa*. This book, which was translated into Chinese in 489 A.D., contains many dates, which all agree with those of the Ceylonese chronicles. The accounts of the Buddhistic councils, names of the Indian and Ceylonese kings, Asoka's missions and Mahinda's work in Ceylon, resemble much those of the southern records. *Sudarsana-vibhāṣa* is a commentary by Buddhaghosha, being a translation of his *Sāmantapāsādikā* (*I-tsing's Record of the Buddhistic religion in India in the seventh century A.D.*, by Takakusu). Of these four dates (p. 16), the first three evidently refer to one king, and the last, namely, 218 A.B., to another; for it is impossible to drag one king from one century to the next on the assumption of clerical or traditional mistakes; more so, when we have other dates to prove that A.B. 116, 118, 130 apply only to the Asoka of the Nanda dynasty, and not to the Asoka of the Maurya.

In the Jaina chronicles, Kālāsoka is not mentioned, but Nanda is said to have been elected king after the murder of Udāyi by the nobles of Pāṭaliputra, 60 years after the *Nirvāna* of Mahāvira, which happened in 527 B.C.; that is to say, in 467 B.C., only 4 years before the accession of Kālāsoka, which occurred in 463 B.C., according to the Burmese records; and 13 or 5 years after the election of Sisunāga, in 63 or 72 A.B. = 480 or 472 B.C., according to the Tibetan, Burmese and Ceylonese traditions. This fact shows that Sisunāga was the first of the Nanda dynasty which, according to the Brahmanical *Purānas*, had a reign of 100 years, in round numbers. Now subtracting 63 A.B., the date of Sisunāga's accession to the throne, from 163 A.B., when Chandragupta, the first Maurya emperor, exterminated the Nanda dynasty, we get exactly 100 years,—a remarkable agreement which should be noted.

According to the Jainas, Chandragupta began to reign in 155 A.V., from which, deducting 60, we get 95 years, a difference of only 5 years, which, considering the independent, though fragmentary, chronicles of the Jainas, clearly proves that the true duration of the Nanda dynasty must have been between 95 and 100 years. And taking 72 A.B., as the year of Sisunāga's election, according to the Ceylonese, and deducting it from 163 A.B., we get 91 or 92, a difference of only 8 or 9 years, which instead of invalidating, rather proves the truth of the *Paurāṇic* 100 years and the identity of the first Nanda with Sisunāga. Now taking into consideration the remarkable agreement between the Tibetan and the Burmese authorities in regard to A.B. 63, and the distrust with which we are compelled to regard the rather long reign of Nāgadāsa of $3 \times 8 = 24$ years, which should be, I suspect, 14 years, we cannot but acknowledge the truth of the former figure of 100 years, and hence the identity of the first two kings of the Nanda dynasty with Sisunāga and Kālāsoka.

That Sisunāga was the first Nanda, is proved by the Greek reference of Nandrus, king of the Gangaritæ, who was said by Diodorus Seculus, to be a beautiful son of a barber by the queen of a previous

king. The Jains also say of the *first Nanda*, that he was the son of a courtesan, by a barber who was, in 60 A.V., elected king of Maghâda, by the nobles of Pâtaliptura as the successor of Udâyin, who had been murdered and had no heirs. The Buddhistic chronicles also record that Sisunâga was born of a Licchhavi princess of Vaisâli, who was made a courtesan by king Ajâtasatru after his conquest of the capital in 3 A.B.

Sisunâga appears to be the Nandivardhana of the *Purânas*, and Nemita of the Kuru race, the king of Champarna, (Champaran of the present day), who is said by Târânâth, the Tibetan historian, to have conquered from a Brahman king, Maghâda, which he gave to his son Kâma-Asoka. Bigandet says from the Burmese chronicles, that Sisunâga was king of Benares, before he was elected king of Maghâda by the nobles of Râjgriha and Pâtaliptura. The *Vâyu Purâna* also has records of him as king of Benares, where he left his son to rule in his place, before he was called to ascend the throne of Maghâda.

Nandrus, the son of a barber being thus found in Sisunâga and Nemita, the first Nanda, we can identify Xandramas with Kâlâsoka, the second Nanda, who had the title of Chandramas, as we learn from a Tibetan source. This identification of Nanda appears to be an important discovery, another landmark of Indian history. Nanda is noticed in the *Purânas* as a great conqueror, whose date is fixed in a constellation of the seven *Rishis* (*Purbâshâra*) from which point, epochs of Indian history are given, and which we shall utilize so far as we can later on ; for it will now be easy to fix the dates of the different dynasties, of which the detailed reigns are given in the *Purânas*.

DATE OF CHANDRAGUPTA,

The Founder of the Maurya Dynasty.

The next important point to determine is the date of Chandragupta, the founder of the Maurya dynasty. Of him four independent dates are known. (1) The Brahmanical ; the *Purânas* state that he ascended the throne of Maghâda, 100 years after the accession of the first Nanda. (2) Jaina ;—from their chronicles, we find that he exterminated the Nanda dynasty 155 years after the death of Mahâvira, which happened in 527 B.C. (3) Bhadravâhu (156—170 A.V.=371 B.C.) was Chandragupta's *Guru* and the 8th *Suri* patriarch of the Jaina Church, whose disciple and successor, Sthulabhadra (170—219 A.V.=357—308 B.C.), was the son of Sâkatâla. Sâkatâla was the minister of the ninth Nanda (Dhana-Nanda), an important synchronism, which has hitherto escaped the notice of scholars. These facts fix the inauguration of Chandragupta in about 372 B.C. (4) From the Buddhistic sources we learn that in 163 A.B. (380 B.C.), Chandragupta stepped upon the throne of Pâtaliptura. There is here a difference of only 8 years (380 minus 372 B.C.), a matter of no importance, which, instead of invalidating, rather strengthens the finding that the truth appears to lie between the two dates. But since the dates of the Maghâda kings are given consecu-

tively in the Buddhistic chronicles, and but fragmentarily in the Jaina, 380 B.C., appears to be the more reliable date for Chandragupta, the founder of the Maurya dynasty.

In the "Dipavamsa," translated by Prof. Oldenberg, p. 143, it will be observed that the 2nd year of Chandragupta's reign was the 58th of Pakundaka's of Ceylon, when Tissa, the son of Mogali, was initiated by Siggava, in the 64th year after the latter's *Upasampada*. The same fact is repeated in p. 144, so that there is no doubt about any clerical or traditional mistake,—more so, when it is added that Siggava, the Sthavira, the head of the Buddhistic church, died in the 14th year of Chandragupta's reign, when he was 76 years old, that is, 12 years after Tissa's *Upasampada*. Calculating in the way we checked the date of Asoka I., by referring to the Tables (See pp. 752-753 of September Theosophist, Vol. XX), we find that the 2nd year of Chandragupta was 164 A. B. = $(24 + 16 + 8 + 24 + 18 + 28 + 22 + 22 + 2 \text{ Maghâda regnal dates}) = (38 + 1 + 30 + 20 + 17 + 58 \text{ Ceylon regnal dates}) = (16 + 44 + 40 + 64 \text{ patriarchal years of Vinaya chiefship})$. Thus the year 163 A.B. as the year of the accession of the founder of the Maurya dynasty to the throne of Pâtaliputra, is established beyond the possibility of a doubt, which cannot on any theory be reduced.

From these independent and very closely concurrent testimonies of the Brâhmanas, the Bauddhas, and the Jainas, the date of Chandragupta is thus conclusively and without doubt found to be 60 years before 320 or 315 B.C., to which latter date European scholars try to reduce it arbitrarily and without sufficient reason, from a so-called Greek synchronism, as recorded by Justin, Strabo and other Greek authors, who quote the fragmentary and somewhat fabulous accounts of Megasthenes' record of Sandracypus or Sandracottus as once visiting Alexander the Great in his camp, and then defeating Seleucus Nicator in about 310 B.C., and expelling the Greeks from the Punjab.

Now there are fragmentary notices of several Maghâda kings in the Greek accounts, such as Xandramas, (*Sk.* Chandramas), Nandrus (Nanda), and Sandracottus, Sandracypus, or Sandracoptus, (Chandragupta). Xandramas cannot possibly be a contemporary of Alexander; for Diodorus or rather Megasthenes, from whom he presumably quotes, simply tells the story of his being in the Greek camp in the Indus plain, far away from Palibothra.

As to Sandracottus, it is said by Justin that, having offended by his haughty language King Nandrus, who had ordered him to be killed, he escaped by flight to the Punjab, and collecting an army of robbers, expelled Greek invaders, and became king of the country of five rivers. Seleucus Nicator invaded the Punjab in 315 or 310 B.C. But Plutarch observes that Sandracottus saw Alexander in his early years, and, afterwards when he became king, used to say that the latter could have easily subdued Nandrus, the king of the *Prâsians*, who, owing to his wickedness and low origin, was hated and despised. Not long afterwards, he conquered the whole of India with an army of 600,000 men;

defeated Seleucus and forced him to purchase a treaty by ceding considerable territory west of Cabul, and giving his daughter in marriage.

Now Chandragupta was never known to have visited the Punjab. Chānakya got him, not at Takhasilā (Taxila), but in the village of Mayuraposhaka, in the *Golla* district, according to the Jainas, or Mayura-nagara or Pippalivana Tarai, according to the Buddhists. Sandracottus could not therefore be the Chandragupta, whose date is about 75 years earlier. But in *Asoka-vadāna*, Asoka is mentioned as being sent by his father Vindusāra to Takhasilā to quell an insurrection, which might be no other than the Greek invasion itself. Kunāla, his son, was also deputed by Asoka to Taxila to quell another revolt, some years later. Since Asoka returned to Pātaliputra in 329 B.C., when his father died, and Alexander's invasion took place in 326-5, the difference of 3 or 4 years cannot be reconciled, if we are strict in our calculation. The personal interview between Sandracottus with Alexander therefore appears to be doubtful; more so, as the former part of the Grecian story as chief of the robbers, applies to Ugrasena Nanda, who, according to the Buddhistic chronicles, usurped the throne of the true Nandas. But there are so many confused accounts in *Greek*, that the more we critically examine them, the less trustworthy they become; for example, there are so many material differences in the so-called historical accounts of Alexander's conquests in the Punjab that we find insurmountable difficulties in reconciling them.

Megasthenes, who was sent by Seleucus Nicator as ambassador to the Court of Sandracottus, and who wrote even a less reliable description of India, does not mention the personal interview between him and Alexander the Great, unless he saw him in about 329 B.C., 3 or 4 years earlier, when the latter was on the outer confines of India. At any rate, there is no chronological difficulty in assuming that it was Asoka who defeated Seleucus and married his daughter in about 310 B.C., for the title of Chandragupta was not confined to one king only, but was given to at least two;—one, the founder of the Maurya dynasty, and the other, Asoka the Great, his grandson. Mr. Rhys Davids, who studied deeply the *Pāli* literature of Ceylon, doubts that Chandragupta was ever a proper name, or applied to one king only. He suspects it to be a title. In his "Buddhism," of the series of the "Non-Christian religious systems," pp. 220-21, "Is it possible," he says, "that Chandragupta was the Asoka? Chandragupta, the moon-protected, like Priyadarsi, is not a name at all, properly speaking, but an epithet adopted probably after the rise of his power."

Megasthenes also records that, besides the title of Palibothri, from the city and the family name, the king of the Prasii (*Sk. Prachi*, easterners), had special appellations to distinguish them from one another. It does not therefore seem unreasonable to infer that, like Amitrachata (Sk. Mitrugupta or Amitraghata), Sandracottus was only an official designation which the Greek writers used without specifying any one,

from a confused account that they heard in connection with that title. In the *Gupta* dynasty also, we have two Chandraguptas, grandfather and grandson, as pointed out to me by Mr. Smith,—which appears to be but a repetition of an old customary usage. "It is quite possible," he says, "that Asoka was also called Chandragupta, it being a common practice for grandfather and grandson to have the same name. The two Chandraguptas of the imperial *Gupta* dynasty in the fourth century A.D. were grandfather and grandson." Besides, the Tibetans specify several Chandraguptas, such as (1) Chandragupta, the first Maurya King, (2) Vindusara Chandragupta, (3) Dharmasoka Chandragupta.*—See "Five years of Theosophy."

P. C. MUKHERJI.

(To be continued.)

Theosophy in All Lands.

EUROPE.

LONDON, September 29th, 1899.

The month has been an eventful one at the European Headquarters, for it has witnessed the removal of the Section offices and of the Blavatsky Lodge from their long occupied rooms at 19, Avenue Road. The change, as all readers of the *Theosophist* know, has been impending for some months and the members of the Executive Committee have been viewing many suites of rooms in well known and central positions where it was felt that the work of the Society might be successfully continued, but the move has been hastened by an unexpected opportunity for the disposal of the lease of the present premises, and as Mrs. Besant had arranged to leave for India on the 22nd of the month the business arrangements were hurried through in order that all might be completed before she left.

The General Secretary has been fortunate enough to secure a handsome suite of rooms in Old Burlington Street off Piccadilly, one of the most central positions in the West End of London, but as the present occupants do not vacate them until Christmas, rooms have been temporarily taken in Langham Place W., next door to the new premises of the *Theosophical Publishing Society*. Here the Library and Section offices will be located for the next few months until the new headquarters are ready for occupation. Meanwhile, the Blavatsky Lodge has secured the large room of the Zoological Society in Hanover Square, for its Thursday evening meetings, so the work goes on undisturbed and we doubt not that the move to more prominent and central positions will give added opportunity for wider presentation of Theosophy to those who need it, and bring us into closer touch with the intellectual centres of London life.

Of course the completion of arrangements in such haste has naturally put a considerable strain upon the working strength of the helpers in Section and Lodge activities, but unflagging energy and hearty co-operation have prevailed and when the continental express steamed out of Charing Cross

* The Maurya family was probably a branch of the Lunar race, and so adopted the moon as its protector, *Chandragupta* literally means the moon-protected,

Station last Friday night bearing with it the most earnest and eloquent of all the messengers of the Great Lodge, she had the satisfaction of knowing that all was in order for the furtherance of the work to which her life is devoted. The usual large crowd of members assembled on the platform to bid Mrs. Besant good bye, and mingled streams of good wishes for a happy voyage and increasingly successful work with not unnatural feelings of regret at the prospect of losing for many long months the bodily presence of the teacher who does so much to help and stimulate. In spite of the tremendous burden of work which the last few weeks have brought upon her, it was a source of gladness to all her friends to note that Mrs. Besant looked better than when she reached England in May.

The last course of lectures given in the Banqueting Hall, St. James's was a great success. The subject of dreams, which was treated in the first two lectures, proved of very general interest, and the last lecture, on "Eastern and Western Science" attracted a somewhat different audience and was one of the very finest which we have been privileged to hear during the past season. None of these lectures are being printed but they will linger in the memory of those fortunate enough to have heard them.

On Thursday, September 21st, was held the last meeting of the Blavatsky Lodge, in the room which was formally opened in July 1890 by the co-founder of the Theosophical Society whose name the Lodge bears. The occasion could not fail to be interesting and the room was crammed to its utmost limits. There was no lecture, but short speeches were made by Mr. Mead, Mrs. Cooper-Oakley, Hon. Otway Cuffe and the President, Mrs. Besant. All the speakers emphasized the importance of realising that the *Life* of the Lodge and of the Section was not bounded by four walls and limited by bricks and mortar; the moment for expansion had come and the form which had sheltered the life of the Lodge for nine years might be cast aside without regret—it had done its work, and so, like the physical vehicle we all cast off at what the world calls death, might be left, with cheerful confidence that the new surroundings would prove exactly such as the karma of the corporate consciousness needed for its expression. It so happens that the new premises of the Section are at present occupied by the Kennel Club, a somewhat aristocratic body, of sporting tendencies, and the President laughingly remarked that as all the would-be-witty papers would be sure to announce that the T. S. had 'gone to the dogs' she would herself give currency to the joke of which we should be sure to hear. No doubt the joke will be repeated as a sober fact by lots of uninformed people, and others, perhaps not uninformed, but with whom the 'wish is father to the thought,' but no real Theosophist will give a moment's attention to the rumour of an hour, so we can afford to enjoy a laugh at our own expense.

On the first two Thursday evenings in September Mrs. Besant lectured to the Blavatsky Lodge on "Some obscure Problems in Karma," both lectures being crammed full of interest to the student and calculated to clear up many puzzling questions which arise in connection with sudden and inexplicable crimes committed by apparently advanced egos; the responsibility of teachers and parents; and of persons placed in official or ruling positions when wrong doing is committed within their knowledge or by people under their command. All these points have been raised often in discussions on the workings of karma, and it was most helpful to the Lodge to hear Mrs. Besant's lucid explanations, which, it is to be hoped, she may

later deal with in published articles in the *Theosophical Review*, so that they may reach a wider circle of students.

The British Association for the Advancement of Science has foregathered this year at Dover where, on the common ground of devotion to discoveries in physical science, English and French savants have forgotten the hot feelings aroused on both sides of the channel by the trial (or mock trial) of Captain Dreyfus. Nothing very startling has been given to the world at this particular meeting of the Association; practical results of the Marconi wireless telegraphy were shown to the assembled scientists, and a new form of motor for ships, which is to do away with the vibration of the existing screw system, as well as lessen the weight and bulk of the machinery, ought to commend itself to the travelling community among whom so many theosophical workers are to be reckoned. The age of the earth is still agitating the minds of geologists and physicists, whose varying estimates differ from a mere trifle of twenty million years to the enormous computation of 4,000,000,000 years assigned by Professor Perry. While these learned people are still in the uncertainty which H. P. Blavatsky so scathingly exposed in the pages of the "Secret Doctrine," students of Theosophy may rest with the more confidence on the approximate calculations derived from other sources.

Friends of Mrs. Cooper-Oakley, in different parts of the world, will be interested to hear that for some time to come her sphere of work will lie in Rome. In that Ancient Empire City a strong Lodge is growing up, and Mrs. Oakley went thither on Friday last in order to forward the good work. Strangely impressive is the working of the law of karma. That a strong theosophical movement should spring up under the very eye of the Vatican, on the very spot—so to say—where the agents of the Inquisition murdered the body of Bruno, the pioneer Theosophist of the sixteenth century, is indeed a striking illustration of the working of the law in which we trust. Theosophists, all the world over, might do worse than send a helpful wish for the furtherance of the work in Rome.

A. B. C.

NETHERLANDS SECTION.

Summer is changing for autumn, and with it the temporal inaction of the holidays for a renewed and vigorous start for active work. Since I wrote my previous report two quiet months have been lived through, a time of little outer activity, as meetings are suspended during July and August in nearly all our Branches. Nevertheless some other kind of work has been going on, not so much visible to the outer world but of the utmost importance in itself, i.e., the forming and strengthening of new and old ties of friendship and fraternity between individual members from different countries and so between the different Sections. Some six of our members went over to attend the London Convention and to dive deep into the great stream of theosophical force pouring forth from a well nigh classical centre in the movement. They brought home happy and friendly reminiscences of brotherly feelings and harmonious sympathies. Then our Headquarters in Amsterdam was visited in its turn by a number of pioneers and old well-known workers in the theosophical field, as well as lesser stars in that firmament. Mrs. Kate Buffington Davis from America won, during her stay amongst us, all hearts that had an opportunity to make her beloved acquaintance, by her sunny, unassuming and kind ways, and made an excellent representative of the American

Section, which we ought to congratulate for having such a member. Then Mrs. Annie Besant herself stayed with us for three days, to do some private work, and although there was not a chance for a lecture or any other public demonstration, her presence has been a source of renewed force and perseverance for those who had the advantage of seeing or hearing her. Spiritual greatness needs no words to make itself felt, but silently influences its surroundings by its own inherent purity. A valued companion of Mrs. Besant was Mr. Keightley, India's General Secretary, whose kind personality is as well known as beloved by so many of us here. A few weeks later the Countess Wachtmeister paid us a visit, on her way to Bavaria, accompanied by her son the Count Axel Wachtmeister. It was she who directed our thoughts to Adyar and our Indian Brothers, by telling us of her experiences during her latest travels there and of the general state of the movement in that flowery land. Of Mr. Kohlen, the energetic President of the Brussels Lodge, of Mr. King, the North London Lodge's Secretary, or of Miss Lilly Carter, the Secretary of the Central Belgian Branch, at Brussels, as well as of several others, we need not speak at any length. Be it sufficient to say that all these visits have shown, for one time more, the existence of that living reality of brotherhood which makes our Society rank so high as a transmitter and propagator of spiritual truth, and which binds individuals together in close and warm unity now, as it will sometime, perhaps in the near future, unite whole nations and races.

Next time I may be able to write some news about our winter work.

AUSTRALIA.

September 12th, 1899.

Since the Convention was held, in March last, there has been little to report here of any consequence. The arrival of Dr. Marques amongst us has been postponed on account of severe illness, but he expects to be with us about the end of October or beginning of November.

Miss Edger arrived in Sydney on July 23rd, and although the notice was very short, an audience of nearly 200 gathered to hear a lecture from her on "The Origin and Use of Desire," which she gave during her three days stop in Sydney.

Passing then to Brisbane in spite of inclement weather, she gave a series of most successful lectures during the week she remained in that city.

From Brisbane Miss Edger went to Rockhampton where she arrived on August 4th. There is only a very small Branch of the T. S. in this city, but very intelligent and appreciative audiences gathered to hear what Miss Edger had to say. Cairns was visited from August 18th to 26th. This is also a very small Branch, therefore the added impetus and interest which Miss Edger's visit was able to infuse into it was much appreciated.

From Cairns Miss Edger was to proceed further north to Townville and the gold mining centre of Charter's Towers, where she would be breaking entirely fresh ground.

Then turning south again, she expects to visit and lecture in Maryborough and Bundaberg from Sept. 16th to 30th, arriving in Brisbane again about October 3rd. Here she proposes to remain about 3 weeks, after which she will come to Sydney and make a stay of about two weeks before returning to New Zealand for the New Zealand Convention due to take place at Christmas.

NEW ZEALAND SECTION.

There is fresh activity in connection with the Dunedin Branch, and lectures are now being given in Port Chalmers by Dunedin members, as an extension of the work that has been done there by the group which meets weekly for study. Miss Christie gave a lecture in the Currie Street Hall on July 14th, on 'The Basis of Theosophy,' and on August 15th, Miss Horne lectured on 'Some Teachings of the Ancient Wisdom.'

The "Georgia Magnet" visited Auckland recently and her clever tricks raised a good deal of interest in phenomena. On September 3rd, Mr. S. Stuart lectured on 'The Occult Forces of Nature' to a large audience, and there followed a highly interesting discussion.

From October to the end of the year, Mrs. Draffin's Auckland suburban lectures will be given weekly on Sunday afternoons, taking five different suburban centres in turn.

The Pahiatua Branch has lost a few of its members during the year, but new members have come in and activity has been resumed. Fortnightly meetings are now being held.

The Wanganni Branch seems likely to wake up again before long; there is a fresh growth of interest there and a number of students are drawing together. An active member, Mr. W. C. Smith, read a paper on Reincarnation, lately, to a literary society, and it was very well received. The conclusion arrived at generally being that we had a good deal to learn from Eastern thought.

Arrangements have begun for the holding of the next Convention, and all through the Section there is a waking to increase of activity for the coming summer months.

Reviews.

LA LUMIÈRE DE L' ASIE.*

Through the kindness of the Translator we have received a copy of this work which should have a wide circulation in French-speaking countries. M. Sorg has done his part well, the mellifluous verses of the original having been rendered in classical French, faithfully following the Author's text. He justly observes that the saying of the writer, Chevrillon, is true, that "What our great European thinkers of to-day are saying, the Buddhist sages taught, twenty-three centuries ago." He is lost in admiration for that sublime faculty of insight which enabled the Buddha to discover under the frictions, strifes and antagonisms of nature, the golden link of unity, which makes the whole world akin.

THE UPANISHADS.

(By a Hindu.)

Since his appointment as the Curator of the Government Oriental Library, Mysore, Mr. A. Mahâdeva Sastriar has been making excellent use of his opportunity in editing a series of Sanskrit works relating to the Phi-

* "The Light of Asia," by Sir Edwin Arnold : translated into French, with an Introduction and Notes, by Léon Sorg, Procureur Général, &c. Pondichéry. Paris, Chamuel, Editeur.

loophy of the Hindus. He rescued and collected several rare and important manuscript copies of a number of standard philosophical treatises which the Mysore Government has published under the title of "The Mysore Government Oriental Library Series." Recently he undertook, for the benefit of those who have no knowledge of the Sanskrit language, the translation of these learned treatises into English, the several volumes of translations being formed into a series appropriately called the Vedic Religion Series. The place of honour in this series was given to a translation of the *Bhagavad Gītā* with Sankara's commentaries, as this work is regarded as containing the quintessence of Vedic Philosophy. Encouraged by the cordial reception which this work met with at the hands both of the learned and the lay public Mr. Mahadeva Sastriar set to himself the rather difficult task of preparing accurate translations of the Minor Upanishads, of which there is a very large number. Until recently only about a dozen of the classical Upanishads have been made available to the English reading public through the unwearied efforts of Professor Max Müller, and during the last two years Professor Paul Deussen translated into German as many as 63 of the Upanishads. But so far as can be ascertained, Mr. Mahadeva Sastriar has been the first in the field in this country to give English translations of the Minor Upanishads which treated of a more detailed system of Yoga by which to realise the unity established on the authority of more classical Upanishads.

Last year he published the translation of the Amritabindu and Kaivalya Upanishads, both of them minor ones with commentaries; and now he has brought out another volume of translations under the comprehensive title of "The Vedānta Doctrine of Sri Sankarā Charya." The publication comprises the following works literally translated into English with explanatory comments:—(i) Sri Sankarā Charya's Dakshinamurti Stotra, an ode to the Divine Self, with Suresvara Charya's exposition named Manasollasa, "Brilliant Play of Thought"; (ii) Sri Suresvara Charya's Pranava Vartika, treating of the contemplation of the Supreme Atman by means of Pranava; and (iii) Dakshinamurti Upanishad. These three works, though small in themselves, are very important contributions to the ancient Vedic literature which is the foundation of the whole literature of India, and epitomise the Vedānta doctrine as expounded by Sankarā Charya and Suresvara Charya in their commentaries on the Upanishads. While the name of Sankara is familiar to every student of Eastern Philosophy, that of Suresvara Charya is unknown to many. The latter was the foremost of Sankara's immediate disciples and his literary collaborator, and his writings have long remained inaccessible to all but a very select few who were intellectually qualified to study his very learned exposition of Philosophy and Metaphysics. Suresvara Charya carried out Sankara's mission of spreading the system of Vedānta more widely by elucidating, systematising, supplementing and even improving upon his master's teachings. Mr. Mahadeva Sastriar remarks of him in the preface, "that his exposition of the Vedānta doctrine is often so very original and is throughout marked with such thoroughness, precision and clearness that it forms a very valuable supplement to the teachings of the Upanishads, and its authority on all knotty points is acknowledged with due reverence and submission by all the Advaita writers of later days." In their commentaries on the works comprised in this volume, Sankara and his disciple establish the Advaita Vedānta on a thoroughly logical basis, and at the same time refute by elaborate arguments the doctrines of the other rival Indian systems of Philosophy. As in the course of the commentaries the tenets of the several

schools are discussed, the translator has added to his book a critical introductory dissertation giving a short review of the methods and the fundamental principles of the various systems of Aryan philosophy, to enable the reader to have a comprehensive view of the same. Mr. Mahādeva Sastriar is not merely an accomplished Sanskrit scholar but an ardent and well informed student of Sanskrit philosophy, and this two-fold qualification has won for him the name of a sympathetic editor and conscientious translator.

Another native gentleman who is devoting his time and money in bringing out English translations of the Upanishads is Mr. V. C. Seshachariar, High Court Vakil, Mylapore. He has set apart a fairly large sum to be devoted to the promotion of charitable and philanthropic objects; and as an enlightened and patriotic Hindu he thinks it almost a religious obligation imposed on him to place the truths of the highest philosophy of his ancestors, as expounded in the immortal productions of the Aryan Rishis of old, within the reach of modern Hindus who are more proficient in English than in Sanskrit. With this laudable end in view he has secured the aid of competent Sanskrit scholars to translate all the classical Upanishads with the commentaries of Sankarā Charya and Ramanuja Charya, two of the most learned of Hindu theologians and philosophers. Mr. Seshachariar is now going on with the Advaita commentaries and when he finishes their translation he will take Ramanuja's Visishtadvaita commentaries. The third volume of the first series is a translation of the first four chapters of the Chandogya Upanishad, by Mr. Ganganath Jha, M.A., the well-known Vedic scholar of the Dhurbhunga State. This Upanishad belongs to the Sama Veda and is regarded by Hindus as contributing the most important materials to their Orthodox philosophy—the Vedānta. This is also one of the several Upanishads translated into Persian under the auspices of Dara Shukoh, the liberal-minded and enlightened son of Emperor Shah Jehan. From the Persian it was translated into French by Anquetil Duperron in his *Oupnekhat*, and attracted the attention of the German philosopher Schopenhauer who entertained a high opinion of the teachings of the Upanishads. Portions of the Chandogya were translated into English by Colebrook and into Latin and German by F. W. Windischmann in 1833. It is devoted to giving an elaborate explanation of the mysterious syllable Aum, which is interpreted variously by various commentators. The most sublime meaning it has been made to yield is that it is a symbolic representation of Atman, the Highest Self, who is described to be the One Light and the Self in all. The word is also described as a mnemonic formula meant to be repeated by one in his daily *Manana* or contemplation, in order to keep constantly before his mind the truth of the *Mahāvākya* *Soham*, "He I am," which again means *Tat Tvam Asi*, "That Thou Art." The Chandogya is one of the most difficult of the Upanishads, and, without the aid of the commentaries, it is almost impossible to comprehend its teachings. Mr. Seshachariar would have made the translations of Sankara's commentaries more lucid and interesting if he had instructed Mr. Ganganath to add short footnotes of explanation and write a prefatory essay giving in general terms the drift of the teachings of the Upanishad. An index and a glossary would also have enhanced the value of the translations, which have been rendered intelligently and faithfully.

Messrs. G. A. Natesan and Co. who are responsible for the printing and general get up of the series, have executed the work in a neat and attractive style.—*Madras Mail*.

[Mr. A. Mahādeva Sastry, Mr. Ganganath Jha and Mr. V. C. Seshachari are all members of the Theosophical Society, the latter being the Secretary of the Adyar Lodge.—Ed. note.]

EUROPEAN SECTION.

The official report of the Ninth Annual Convention of the European Section, at London, July 8th and 9th, is a most interesting document, very creditable to the new General Secretary, Honorable Otway Cuffe. Members attended from America, Holland, France, Germany, Belgium, Italy and Russia, as well as from many parts of the United Kingdom. Mr. Cuffe, General-Secretary, Mr. Herbert Burrows, Treasurer, the Executive Committee, with the substitution of Dr. Hubbe Schleiden for Mons. Courmes—who retired to take office in the new French Section—and Messrs. Digby, Besant and M. U. Moore, Auditors, were re-elected.

MAGAZINES.

The Theosophical Review for September opens with a paper by G. R. S. Mead, on "Hermes the Thrice-greatest, according to Iamblichus, an Initiate of the Egyptian Wisdom,"—another of the fruits of Mr. Mead's indefatigable researches in Greek literature. "The Proofs of Theosophy" are plainly put in an able article by Alexander Fullerton. "The Hidden Church on Russian Soil," notes a movement on the part of certain so-called 'heretical' Russians towards a more spiritual religious life. It is from the pen of a Russian. "Love and Law," by Dr. A. A. Wells, is a successful attempt to throw light on the fundamental principles of Karma and Reincarnation, and to brush away some Theological cobwebs. "The Latest Step in Modern Philosophy" is in the line of a review of Mr. Shadworth H. Hodgson's late work, "The Metaphysic of Experience." Mrs. Besant contributes a thoughtful paper on "The Bases of Education," touching upon its physical, emotional, intellectual and spiritual phases. "Ancient Peru" is the first chapter of what promises to be an interesting series on this subject, by C. W. Leadbeater.

Mercury for August completes its fifth Volume, makes its parting bow and retires, merging in the American *Theosophical Review* which is to be issued henceforth, commencing with the September number, simultaneously with the English edition, and from the office of the Theosophical Book Concern, 26, Van Buren St., Chicago. The good work which has been accomplished by *Mercury*, owing to the zeal and devotion of its editor, will live on, and other work is to spring up and be carried on under the same management. *The Theosophic Messenger* will henceforth be issued from the Mercury Publishing Office at San Francisco, and will be the monthly official organ of the American Section of the T. S. A children's magazine, *The Golden Chain*, will also be issued from the same place. This will be a reincarnation, so to speak, of the *Original Mercury* which, it will be remembered was, in its initial stage a magazine for children. May success attend these worthy efforts. This closing issue of *Mercury* contains a fine portrait of Mrs. Besant. Dr. Edouard Blitz writes on "The Soul and its Conscious Evolution." M. Lowthine on "The Value of Appearances," and W. G. John on "Nature's Laws." The article on "Prayer" (unsigned) is exceptionally good. The "National Committee Letter" contains valuable suggestions to Branches and members.

Theosophy in Australasia gives a report of the European Convention of

the T. S., short articles on "Modern Mysticism," "Theosophy in Daily Life," and "Inspiration and Infallibility," which are followed by "Questions and Answers" and "Activities."

The Theosophic Gleaner for October presents quite a variety of matter original and selected, and is fully up to the usual standard.

Lotus Blüthen for October contains three articles. A selection from the Chandogya Upanishad is given with explanations. "The Esoteric Meaning of a few Passages from Goethe's Faust" shows the mystic tendencies of the great German poet. "Beams of Light from the Orient" is a collection of some of the wise sayings of Zoroaster.

The Arya Bala Bodhini opens with a short paper by Miss S. E. P., on "The Lesson of the Great Stone Face." This is followed by "The Ideal Fulfilled," "Christian Claim," "Prayer" (reprinted from *Mercury*), and appeals for educational and protective institutions.

Teosofia (Italy) continues its excellent work under the Editorship of Signor Decio Calvari, to whom we feel obliged for a most brotherly word of welcome to the President-Founder on behalf of the Rome Branch, which hopes to see him in person next year.

Sophia (Spain) is enriched by the new series of essays on Pre-Christian Science, in which Señor Artino Soria y Mata is displaying his erudition and philosophical and literary ability. The usual translations of the books and essays of Mrs. Besant, Mr. Leadbeater and other English writers are given.

Theosophia (Holland) translates from H. P. B., Mrs. Besant, Mme. Jelihovsky, Mr. Sinnett and others—a plan which is worthy of all praise while at the same time throwing upon our leading writers the grave responsibility of putting their best thoughts into their publications, since they are to reach an audience of many nations and countries.

Philadelphia (South America) pursues the same good policy, and by the channel of our excellent Buenos Aires magazine, the teachings of our English Colleagues are brought to the notice of the enlightened readers of that far-off land.

Revue Théosophique (France) for August opens with a full report of a lecture (French) given by Mrs. Besant in Paris in May last, on her return from India. One has to read the discourse in the language in which it was spoken to appreciate the flexibility of mind which enables Mrs. Besant to expound her theosophical ideas with almost as much eloquence and richness of verbiage as she shows in her English lectures. Next to H. P. B. she is the most wonderful woman of the age. In the September Number, Dr. Pascal acknowledges the receipt of the Charter for the French Section. He announces that in the present season an Executive Council will be formed and a code of bye-laws and rules will be adopted. The official year will begin on the 1st January; a sectional bulletin or gazette will be established and Headquarters Offices opened. We wish every success to the new Section, and trust that it may shine with spiritual light amid the gloom that now obscures the sky of France.

The Light of the East, The Light of Truth, Brahmavâdin, Prasnottara, Prabuddha Bhārata, Indian Journal of Education, Rays of Light, Vâhan, Light, Modern Astrology, L'Initiation, Harbinger of Light, Metaphysical Magazine, Mind, Immortality, Banner of Light, Phrenological Journal, Omega, Universal Brotherhood, New Century and Psychic Digest, are thankfully acknowledged.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

In referring to the unusual powers of the lad who resides in Massachusetts, U. S. A., and who can examine the interior of the human body with the unaided eye, "as if with the X-rays," the *Theosophical Review* says:

The boy is exercising normal physical clairvoyance of a very simple kind: if, however, he were called a clairvoyant he would be suspected; but if the doctors rebaptise physical clairvoyance as 'X-ray sight,' it will become respectable and admissible to scientific society.

We find in the August number of the *Psychic Digest* some interesting extracts from an article on "Telepathy," which originally appeared in the columns of a widely circulated Christian paper published at Little Rock, Ark., U.S.A., in which the editor, Rev. Thomas J. Shelton, relates some of his practical experiences. He says:—

The science of telepathy has been confirmed by the wireless telegraph and telephone. I have been using telepathy constantly for the past ten years, and it is now as natural to me as speech from the mouth. My daughter and I are in such close telepathic conjunction with each other that we now seldom communicate in writing, though thousands of miles apart. I heal the sick, answer letters and transact ordinary business through her by means of telepathy.

I will give you one instance out of an every-day occurrence. I was in Denver and she in Little Rock. She wrote me there was not enough "copy" for the printers. I knew it would take from three to four days to communicate by mail, so I sat by my desk and said: "You will find in my desk three articles: 'Getting Religion', 'Who are You,' and 'Half Truths and the Truth'; give them to the printers." In this same package there were at least a dozen different articles, but she had no trouble in selecting the ones I named. But this goes on all the time until it is as perfect as the word of mouth. If I am absent she seldom thinks of sending me a letter but answers it as I direct by telepathy, and in thousands of cases she has never made a single mistake. In ordinary business the other members of the family are used to hearing her quote me, whether I am miles away or in the next room.

Now we did not cultivate this; it came to us in the ordinary course of business and has grown into a regular habit. I am often absent from home (in the physical sense), for I practice what I preach. (I am omnipresent; therefore my office is in me, my kingdom is within me.) I must make this truth practical; therefore I go where and when I please. Every day, Edna and I talk to each other, and so we are never separated.

An exchange has the following item of truth:—

Human Windfalls. Life, as it is now lived by the average man or woman is slow suicide. In fact, it is rare to find any one who lives to a harmonious, ripe old age, just like matured and luscious fruit that falls to the ground. People, generally, do not die from ripeness but from corruption. They are like unripe fruit that decays before it matures.—L. A. M.

*"Mist-puffs"
and the
Barisal Guns.* An American physician is the author of the latest theory of the cause of those mysterious atmospheric phenomena known as the Barisal Guns. We cannot say it is very convincing since, in the Gangetic Delta, the gun-sounds are heard in clear as well as in foggy weather. An American paper says:—

"A year or two ago when the Spanish war ships were supposed to be off the coast of Maine, hundreds of truthful and unimaginative residents of the shore towns heard strange sounds which they mistook for the firing of cannon. At the time the Minneapolis and Columbia were patrolling the New England coast from Cape Cod to Quoddy Head, the people of Milbridge, Jonesport, Lubec and Seal Cove were startled as often as once a week by hearing a dull booming note, like the firing of distant guns, come rolling in from the sea. Though the Spanish war vessels were then off the North Coast of South America, headed for Santiago harbour, nobody could convince the Maine fishermen that the sounds which they heard were not the reports of cannon fired with deadly aim at some of the coasting fleet in the offing.

Few persons were able to give any definite account of the noises, which came at uncertain intervals between 1 and 4 o'clock in the afternoon, and which were most frequent and pronounced in times of dense fog. As a result of this scare, Bar Harbour's charms as a summer resort fell off greatly, and a good number of desirable cottages were deprived of tenants for the season.

Among the men who heard the boom of the ghostly cannons was Dr. G. H. Hay of Philadelphia, who was passing his vacation on Cranberry Island. Dr. Hay is a practical man who knows a cannon when he hears it talk. He was firmly convinced that the sounds were caused by some form of explosion either from blasting of ledges or quarries or from signal guns on board yachts. As the explosions were kept up long after the Spanish ships had been wrecked on the shores of Cuba, he made a record of weather conditions in order to solve the mystery. The reports were never heard except in foggy weather, and were loudest and most pronounced on hot muggy days when the fog was lifting to let in bars of sunlight. Meantime he had hunted up some French and German books and read accounts of similar sounds which had been heard near the North Sea and near Antwerp.

These noises were caused by fog rumblings which were common on warm days. The natives called them 'mistpoeffers,' which literally translated means fog hiccoughs. After comparing the two phenomena, Dr. Hay was certain that the mistpoeffer of the Old World is found on the coast of Maine. The sounds have been heard again this year when there was no Spanish ship within 3,000 miles of Maine, but nobody cares for them now that the war is over, and the louder and oftener they come, the higher goes the price of cottage rent.

Since announcing his discovery of the mistpoeffer, Dr. Hay has been asked to visit Gloucester and Newburyport and account for the phantom fleet that was seen off the coast of Massachusetts last May, but has declined. He says he believes there are many things seen and heard in Massachusetts that are beyond the reach of science."

* * *

*Swedenborg
on the
Inner Breath.* Though the practice of *pranayama* is not to be generally recommended, it seems that Swedenborg recognized the relation existing between activity of the spiritual perceptions and temporary suspension of the act of breathing, though we are not informed that he ever practised the latter as a means of inducing the former. He says in his "Spiritual Diary":

My respiration has been so formed by the Lord as to enable me to breathe inwardly for a long period of time without the aid of the external air; my respiration being directed within, and my outward senses, as well as actions,

still (continuing in their vigour, which is only possible with persons who have been so formed by the Lord. I have been instructed that my breathing was so directed, without my being aware of it, in order to enable me to be with spirits and to speak with them.

* *

*Sanskrit
Epic Text-
Society.*

The London correspondent of *The Indian Mirror*, after referring to the good work which has been accomplished in England by the Buddhist Text Society, speaks of the interest awakened there in regard to Indian epics, by the publication of Mr.

R. C. Dutt's poetical translation of the chief portions of the Mahābhārata, and says, further:

The impression is gaining ground every day that without a thorough knowledge of the Indian epics it will be impossible for the Western mind to understand Hindu life and character. Apart from this practical value, the Indian epics are as valuable to the student of poetry as the Homeric poems. By a critical, systematic and historical study of these epics, much light could be thrown on the history, religion, philosophy, laws and customs, indeed on the entire civilization of Ancient India. And with a view to help these studies, it is proposed, I hear, to start a society with the above designation, which will become the centre of all researches relating to ancient Hindu literature. The proposal will be formally brought forward, it is said, before the Indian section of the Congress of Orientalists which meets next month in October, with a view to the appointment of a Committee for enlisting the support of the various Governments, and the academies and learned societies both of Europe and America, and more particularly of the Hindu Princes of India.

We hear that Mr. Dutt is about to bring out a similar version of the Rāmāyana.

* *

*Mrs. Besant's
Views on
Dreams.*

From the above-mentioned source we also clip the following concerning Mrs. Besant's recent lecture in St. James's Hall, London, on "Why and How we Dream." Among the curious stories cited in illustration of this subject, was one of an innocent woman who was imprisoned on a charge of murdering her husband:—

One night in her prison cell, she dreamed how her husband was killed, and recognised the features of the murderer. She subsequently asked to be allowed to relate the dream to the Magistrate, and her request being granted, the official was so interested that he sent for the man she accused, and to him told the story. He (the man) believed that further evidence had come to light, and forthwith confessed. How did the woman have such a dream? Some would account for it by a message having been sent by the husband to his wife, he desiring her to be saved a shameful death.

In dreams, time was measured in an uncertain manner. In the space of a few seconds one seemed to have existed hours, days, weeks, months and often years; and any impression one had was always dramatically, or rather pictorially, shown. Many stories of dreams had been collected, but of these the bulk, said Mrs. Besant, were mere rubbish, only a comparatively small residue deserving further investigation.

Mrs. Besant seemed to indicate that the middle-class intellectual beings were not much troubled with dreams. Those who were not masters of their minds, who were harassed at night by thoughts of which they could not rid themselves, these were the folk whose dreams were foolish and fragmentary. Highly developed mortals, who had their minds under control, frequently had coherent, logical, and instructive dreams. If one wished to dream wisely, one must think wisely.

* *

"Myself
and
I."

In the *Metaphysical Magazine* (U. S. A.) for September—a periodical that furnishes its readers with much good matter—we find an excellent contribution by Mrs. Eva Best, from which we quote largely. The lesson which it teaches is an important one, and is entitled "Myself and I."

In ages past—in days of ignorance—
When Youth was ours, and we belonged to Youth.
Myself and I were indivisible ;
The closest comrades, boon companions, friends,
Enjoying Life's delights in mutual
And honest sympathy.

* * * * *

But afterwhile, when I had older grown,
And grim Experience had led me through
Some fields of wisdom where more briers grew
Than fragrant blossoms—where the narrow paths
Were far less smooth than those which I had known
In earlier years—had shown me this and that,
And taught me why the other had to be,
I came, at last, although they differed so,
To prize the new thoughts and forget the old,
And then, somehow, to grow less satisfied
And patient with Myself.

I realized
That I was Spirit, glad, unfettered, free ;
Chained only to this personality,
Myself—an obstacle, a hindering thing
That kept me from a purer, loftier life
On higher planes.

It grew unbearable.
And then I called Myself a host of names,
And wished I might be rid of that which I—
The god, the true Immortal Entity—
Felt as a clog, a weight upon my soul.* * *

I saw that I
Had in the past allowed Myself to rule,
To take command, to make an abject slave
Of that which I now comprehended should
Have been the Master, had allowed Myself
To lead me through the narrow, petty rounds
Of earthly pleasure's sensuous delights,
Which blinded my true sight to holy things,
And shut the crystal gates between Myself
And that I craved with all my yearning soul !

I *would* be rid of what so weighed me down !
I *would* be free, and Master of Myself !
But how ?

* * * * *

Restricted, fretted, discontented, wroth
That I must be compelled to thus remain
A prisoner, a slave in durance vile,
I grew to brooding over these, my woes,
Until, at last, it seemed to me I found
The only way to reach the living Truth.
I would no longer cherish, foster, soothe,
Nor pander to that which I felt to be
My wakening Spirit's chief antagonist.

And, so, forswearing the insistent flesh,
 I stifled all its natural appetites ;
 Choked back its clamoring, and starved Myself.

Myself and I, at last, were wide apart ;
 I loathed it, while it suffered patiently ;
 Nor did I dream how nearly I had come
 To lose the substance in the shadow !

Here our pilgrim ("I") calls aloud to experience for light,
 truth and guidance, but no answer is heard.

And while I kept to my ascetic couch
 My earthly frame uncared for and unkempt,
 A physical inertia holding it
 And all its vital functions, to a plane
 Of life so low that only breath remained,—
 Experience began, at last, to teach
 The lessons I may nevermore unlearn.
 In voice as tender as the sighing winds
 That lift the perfume of a fragrant flower
 From dark and dewy, sheltered garden aisles
 To open, moonlit casement overhead,
 The first words fell upon the listening ear
 Of my rapt soul :

"O most mistaken One !

How dost thou think that I, experience,
 Can teach thee when thou shuttest up the book—
 The Alphabet of Being—in this wise ?
 In thine own self is all there is to know ;
 And this poor tenement, abused, despised,
 Contemned and looked upon with erring eyes—
 This casket wherein God hath placed His pearl
 That it may grow to rounded glory here—
 Is something excellent and beautiful ;
 So marvelous, so perfect, so divine,
 That thou shouldst stand in very awe before
 The dwelling Love itself hath builded thee.

"And yet what hast thou done, mistaken One ?
 Blind to the glories of the godly gift
 Whose smallest mystery is far beyond
 All solving of thine own, thou spurnest it,
 And, undermining its most wondrous walls
 Built by unnumbered elemental lives
 That work for thee, O Ingrate, night and day,
 Dost weaken that which thou canst not uphold—
 Dost threaten with destruction that which thou
 Shouldst cherish with all reverence and love !

"When in the time to come—and not before—
 Thou canst say truthfully, '*Come, I will build
 Myself a house*'—then thou mayst have the right
 To look with what contempt it pleaseth thee
 Upon thine earthly tenement. But then
 Methinks," smiled grim Experience, "thou'lt be
 In quite another mood from that which hath
 So moved thee but a little while ago !

"What imperfections mar the perfect plan
 Are caused by mortal ideation ; for
 As man thinks, so is he ; each thought he holds
 Will hang its banner on the outer walls.
 As raiment to the body, so is thought

Unto the dweller in the tenement.
And if thy mind be strong and pure and clean,
Thy casket then must ever show itself
A fitting holder of the radiant soul.

"Teach thou thy body to be clean and pure;
Lift up the animal, and teach it sin
Is error—you need not drag it down.
Abide with holy strengthening thoughts,
Thine earth environments, and let the sun
Of perfect purity bathe with its light
All places which, in ignorance, thou hast
Allowed to stand in shadow far too long.
No longer slave—be Master! Dominate
Thy lower self, nor upon nature place
The burden of thy self-indulgences!"

I listened, breathless, to the chiding voice
Then turned to contemplate Myself.

A wreck—
A shadow of Myself was all I saw—
A ghost of what had been; a shattered frame
That scarce could shelter even my poor soul,
Which writhed in anguish at the ignorance
That set such piteous penance for Myself.

A strong revulsion seized my consciousness;
I vowed to cherish and protect and care
For that which I could no more comprehend
In all its wondrous mechanism than
I could create the thing I called Myself;
I saw that I, the Master of the House,
Must learn his lessons whilst he dwells therein;
Must look out through its windows at the world;
Must bring his senses up to altitudes
Which purge them of unnatural intent;
Must keep the heart of this same earthly home
As sweet and clean and pure and free from stain
As he would have his very soul to be;
Must sweep the cobwebs and the dust away,
And let the sunlight into every room!

And this, through many rounds of trying days,
I strove to do; my efforts crowned, at last,
With some success. And then it was I dared
(My dwelling made quite clean and orderly)
To ask Experience to come to me,
And make me know the A, B, C, of Life,
And how to crawl, then walk, then climb, then soar!
Again I heard the soft vibrating tones
Which thrilled me as I listened:

"O my child,
The first and hardest lesson of all life
Thou hast already mastered; and the rest
Will follow," said Experience: "and I
Perforce must teach thee as none other can—
*For all of Wisdom that exists is mine
To fetch to thee and add to that great store
Of living truths I'll help thee make thine own.*
But be thou patient; let thy steps be slow;
The path before thee—that which thou must tread
Through trying sun and rain, through frost and fire—
Is called Eternity.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER II.

THOSE who follow me through all these incidents of past years, are virtually watching the building up of the structure of the Theosophical Society course by course from its foundation-stone to its final, the slow but sure erection of the modern temple of Theosophy. They know, as outsiders do not, who were its architects and builders and what it would have been without them.

When I look through my papers of those days of stress and storm and read the letters written me from exile by Mme. Blavatsky, the solemn feeling comes over me that the binding mortar of its blocks was stiffened by the blood of her heart and in her anguish were they laid. She was the teacher, I the pupil; she the misunderstood and insulted messenger of the Great Ones, I the practical brain to plan, the right hand to work out the practical details. Under the Hindu classification, she would be the teaching Brahmin, I the fighting Kshattriya; under the Buddhist one, she would be the Bhikshu, I the working Dyakya, or laic. It is painful beyond words to read her correspondence from Europe and see how she suffered from various causes, fretting and worrying too often over mares' nests. Out of the sorest grievances I select the defection of T. Subba Rao; the admission into the *Theosophist* by the Sub-Editor (whom she had herself appointed) of articles which she considered antagonistic to the Trans-Himalayan teachings; the refusal of Subba Rao to edit the "Secret Doctrine" MSS., contrary to his original promise, although she had had it type-copied at a cost of £80 and sent me for that purpose; his wholesale condemnation of it; the personal quarrels of various European colleagues; the war between Mr. Judge and Doctor Cones, in America; the threatened renewal of persecution against her if she returned to India, as we begged her

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

to do; her lack of time for writing for a great Russian review, from which she derived the money for her support,* and the consequent necessity for depending upon the liberality of some London friends; and, lastly, the discovery of the black treachery of two Western women whom she had regarded as her friends. She unraveled plots to oust us, to turn me away from Adyar and put another in my place, and to use her as the centre of a new society to be formed in Europe, and again and again warned me to be on my guard. Undoubtedly there was some such scheme latent in the minds of some, but it never came to aught, for two reasons, viz: (1) She refused point-blank to lead any society that did not recognize Adyar as its central head, and (2) I was not the sort of person to be easily driven away from a post where I had been put on guard by the Masters and by them bidden to hold it to the end of my life. She begs me, on the score of the "real, more than fraternal affection" she has for me, her "internal, not external, loyalty" to me as her "colleague, chum and co-worker in Master's work" to break up the Indian part of the conspiracy. In another letter she writes: "I love you more than any one on earth save Master, my friendship and brotherly affection for you are eternal, and if you believe me capable of going back on you, let alone the T. S., then—you are a—." Her use of the word "eternal" has a deeper meaning than appears on the surface, as those who have traced back the mutual relations of us two in past lives (both men in them all) will understand. Suffice it to say that this is not the first time that we have been closely associated in the evolutionary paths of our two entities. One day, in despair on the discovery of a case of treachery which had nearly cost her the friendship of some of our ablest colleagues, she writes that here is one more case going to prove that we two ought to place absolute trust in no third party whomsoever, but to stick together all the stronger as each new case of disloyalty shows itself.

In answer to my protest against her taking up the editorship of the projected new magazine, *Lucifer*, while still nominally editor of the *Theosophist*,† she assures me most earnestly that it shall never be allowed to hurt our magazine, but will be rather a "supplement to it," and sent me a joint note from the founders of the T. P. C. that the scheme "emanated from members of the London Lodge who wish to see the movement active in England, Europe, and the West generally," and circulate the teachings which had been given them. She wrote me that to start *Lucifer* and publish the "Secret Doctrine" a Theosophical Publishing Company, with a subscribed capital of £1,500, had been formed and registered. As regarded her return to India she had no heart for it if Subba Rao was to be her enemy, so much had she loved

* From the time of her leaving Adyar I had sent her £20 monthly until the reserve fund of the *Theosophist* was exhausted, when I notified her that unless she came back and shared my crusts she would have to find some other means of support: I could go no further.

† See October *Theosophist*,

and respected him ; and, besides, it had been reported to her through third parties that if she returned the Government would send her to prison on some paltry pretext. This was the sheerest nonsense, but she did not realise it, so positive had been the correspondents (not Hindus, of course) of her informants. So there she was, hoping and yearning to be allowed to come back to, as she writes, at least die in India,* yet unable to get out of her London engagements, torn by conflicting emotions, made almost wild by the tone of my letters, which were sometimes very harsh—as I, too, had enough to drive a more nervous man crazy—and suffering from mortal diseases which made life a burden. Yet through all, like the faithful sentinel of Pompeii, she stuck to her duty, passed many of the twenty-four hours at her desk, reconciled enemies, made new friends enthusiastic, and little by little, poured into receptive minds the sublime teachings of which she was the channel. Ah! cruel world, when shall you have another Helena Petrovna to martyrise?

One very sore trouble at this time was an internal agitation within the body of the London Lodge, two factions having sprung up under the leading of some of our strongest people. An energetic group, sharing the views of the Founders as to the necessity for carrying on a vigorous public propaganda, clustered about H.P.B., while what might be called the conservative party held aloof. The uneasiness kept H.P.B. in a state of nervous excitement which is reflected in her letters to me. Finally a party of fourteen of the younger persons joined to form the since world-famous Blavatsky Lodge, the choice of the title being meant as a public protest of loyalty to her whose name had been so tarnished in the Coulomb-Missionary plot. Writing on the 25th May (1887) from Maycot, she says: "We have fourteen of the best of the members who have now formed a new lodge and, my protests notwithstanding, have called it the Blavatsky Lodge of the T.S.," and, later, she writes: "The Blavatsky Lodge (for which please send a charter, as it is already announced in the papers) met last night, the 7th July, at T.'s beautiful villa."

But we must return to Mr. Alexander Fullerton, whose arrival at Adyar was noticed at the end of the last chapter. I had never seen him before—in the body—but knew him for one of the best and most honorable and unselfish men in the "Aryan" Branch of our Society. We had grown so rapidly and the volunteer staff at Headquarters was so small, and duty so imperiously required me to devote the greater part of each year to travel, that I could not help letting our foreign correspondence fall into arrears. All constitutional authority then centering at Adyar, it was reasonably expected that from thence teachings would flow out to our distant groups of sympathizers. In point of fact, however, there was nothing of the kind; we received them as members,

* "Heaven knows," she writes "that my only dream and aspiration is to return to die in India. But the T. S. must not be convulsed again."

credited their fees, issued their charters and diplomas, and then had to leave them to swim for themselves. Our literature was then very scanty, our travelling lecturers few : there was no Annie Besant nor Lillian Edger to fire their hearts with zeal and enrapture their ears with "word-perfect" discourses. I needed, above all, a Private Secretary, and through Mr. Judge this came to the knowledge of my compatriots and Mr. Fullerton offered his services free of cost. He had been at Adyar six days when I arrived from my long Northern tour and I found him in a most uncomfortable state of mind. Instead of Adyar giving him the "blessed rest" it did me, it drove him frantic with its monotonous calm. He was like the naval engineer who cannot sleep when his engine stops, and he declared that if he should stop there another month he should fear for his mental balance. It was a queer case for me, for while my dear colleague felt wretched away from the roar of New York streets, I was happiest when my long journeyings ended and I could have the absolute peace of Adyar. However, one man cannot feel for the other and he is wise who acts accordingly. Mr. Fullerton stayed with me until the 13th, and then departed for Bombay and the mail steamer homeward, after an experience of nine days of our silence and our Spartan fare ; for he was a Philadelphian, and I doubt if any native of that town of fat living and peerless housekeeping can be long content to domicile elsewhere, however resigned he may force himself to seem. It was I who urged him strongly to return to New York and help Judge build up our American movement, for I foresaw the utter hopelessness of his trying to fit into our Indian frame. I feared the worst might happen, and he was too valuable a worker to waste. He had been appointed a Delegate from American Branches to our Convention, so he left with us an official greeting and Report to read for him. In it he says : "I much regret that my sudden departure from India, necessitated by the state of my health, obliges me to leave in the hands of the Secretary a report which I should otherwise offer in person. Having come to India to place my services as Private Secretary at the disposal of the President, I was commissioned to act as delegate.

After a stay at Adyar of little more than a week, my steadily increasing ill-health compelled me to reluctantly abandon my post and to leave India." (*Report 12th Convention T.S., 1888*). It did not strike either of us then, as it does me now, that he was permitted to come to India just for him to get in touch with us, to take a plunge, as it were, into its all-potent aura so as to impregnate him with the occult influence, and then hurried back to work, as he has ever since then worked, with quenchless ardor and loyalty for the Great Idea, even when most of those he then followed as leaders should fall off and become foes ; he, "faithful found among the faithless." Surely the ways of the Unseen Ones are inscrutable.

The regular weekly meeting of the Executive Council was held on the Sunday after my return, and after a peaceful session adjourned with-

out a row, contrary to the expectations of some, as the strained relations of H. P. B. with two of the members made the more timid ones very nervous. I felt the strain at once but managed things so as to prevent the hatching of mischief. Mr. Oakley having declared that he *knew* the Police had special orders to watch us and were keeping us under close espionage, I at once took up the gauntlet and said I should call on the Police Commissioner the next day and bring him to breakfast. I had to laugh when a Hindū colleague came to me after the adjournment, laid his hands on my shoulders, and said "You always bring peace!" and fell to sobbing. "Capital idea," I exclaimed, "I shall adopt this as my motto—*Ubi sum ibi pax!*" a good one for a P. T. S., it would seem.

As promised, I did bring Colonel Weldon, Inspector-General of Police, to breakfast a couple of days later, and had to almost force him to look at our books, including our Membership Roll. He said he had no such special orders as I spoke of and he was perfectly satisfied that our Society had no political character whatever. We were not under suspicion and somebody had been telling me an untruth. But I determined not to stop there. From our landing in India, eight years before, neither H. P. B. nor I had, save while at Simla, even left a card at a Government House, nor curried favor. It now seemed to me that perhaps we had made a mistake, and by keeping aloof from Europeans had made possible the spread among Hindūs of such stupid rumors as the above: I would call on the Governor. So, a little later I was granted an audience by Lord Connemara and we spent an hour in friendly talk about Theosophy and our Society. He expressed a wish to read some of our literature, so I sent him some. The next day came an invitation to a dance at Government House, and since then I have been on the "Government House List," i.e., am recognized as "respectable," and receive the official cards regularly to all the important functions. To keep myself *en évidence*, I always show myself there for a half hour at least, and so the last vestige of constraint between the Government and ourselves has disappeared.

One of H. P. B.'s groundless worries was that, as she was the registered Editor and half owner of the *Theosophist*, it was possible for her to be put into an extremely awkward position if her Sub-Editor should take it into his head to insert, while I happened to be on my travels, some paragraph of a seditious character. He being irresponsible, the whole legal responsibility would fall on her shoulders, and if a criminal case were instituted it would prevent her from returning to India. She begged me to put my name on the cover as Editor and to make the corresponding change in the registry. So I did this latter on the 1st November (1887) and thus relieved her of her anxiety.

Repairs and constructions, the buying of books for the Library and other domestic matters took up a good deal of my time. We have excellent chances at Madras for buying books at nominal prices, as there are many book-sales throughout the year; some of the large

British booksellers get rid of their surplus stock in this way and there are always sales of private libraries being held. I have bought books worth £25 for less than the same number of rupees, and I do not think I have had to pay even as much as a rupee each on the average for the several thousand volumes I have put on the shelves of the Adyar Library. As for our 3,000 or so of old palm-leaf MSS., we have got them for nothing or next to nothing by the kind help of our South Indian members.

About this time the learned Pandit N. Bhashyacharya, whom I had appointed Pandit of the Adyar Library, made a visit of inspection to the Government Oriental Library in Madras. He reported that there were 4,000 MSS. there, but prophesied that within a very few years our collection would surpass it. It has not even yet (in 1899) got so far as to do that as regards numbers, but we have more rare and valuable ancient works and our collection is said to be on the whole a better one. In the Government Library there are hundreds of MSS. of books which are now available in print, such as *Ramâyana* and *Mahābhārata*, and consequently the olas are of comparatively little antiquarian value. When we realise the White bequest, we shall easily double the size of our collection and within a short time. Meanwhile the Library is rapidly and steadily growing and when we are in a position to organize our contemplated staff of pandits, copyists and translators, the collection will be quite big enough to keep them busy. As soon as may be, I hope to begin the regular issue of texts and translations of ancient classics, for gift and exchange with other libraries and learned societies, gifts to poor pandits and Orientalists, and sale to regular subscribers. What a pity that Mr. White could not have lived to see how much good his bequest will do.

On the 24th November, Pandit Bhashyacharya and I left for Bangalore to fulfil engagements for lectures. He spoke once in Telugu, once in Tamil and, on the 30th, lectured an hour-and-a-half in Sanskrit as fluently as if it were his own vernacular. This was to an association of Sanskrit pandits especially, but a large audience of Hindus listened to him with the closest attention. I gave several lectures in English, admitted many candidates to membership, presided at the Anniversary celebration of our local Branch, and received daily roomfuls of enquirers. On December 2nd, I was back again at Adyar and resumed the usual round. My little compilation of *Golden Rules of Buddhism*, which I sent to the High Priest Sumangala for official approval, was now given to the printer and published, as also was Pandit Bhashyacharya's *Virish-
thadvita Catechism*.

At a Government House function on the 12th I met the Hon. George N. Curzon, eldest son of the Earl of Scarsdale, who was on one of his long journeys to the East, and who seemed greatly interested in us and our ideas. He came over the next day to see our Library, and we had another long talk on theosophical matters, to our mutual satisfaction,

apparently. I formed a very high opinion of his character and abilities, and now that he is back in India as Baron Curzon of Kedleston in the post of Viceroy, this estimate has been amply borne out by his speeches and actions. Certainly, he bids fair to be the best Governor-General we have ever had, taking him all in all. When his appointment was announced in London I wrote him a friendly note of congratulation, and was very glad to learn in response that he kept a pleasant recollection of his visit and our discussions. Since I have been in India—say twenty years—we have had no one to compare with him, in my opinion. He would make a splendid Theosophist. Let us hope he will when he retires from politics.

Among the events of the month was a flying visit from London of Mrs. Cooper Oakley to her husband, and her departure on the 21st. On the same day the carpenters finished the shelving in the Library and we began to transfer the books there. The first one placed on the shelves was "Isis Unveiled," as being the pioneer of all our theosophical literature.

The Delegates to the Convention now began arriving, and soon the whole of our house-room was occupied. It is always a strange sight to European friends to see the place filled at night by camping Indian delegates. Each brings his sleeping-mat and rug and his pillow, and makes his choice of his share of floor-area to spread them on. By 10 o'clock every corner is occupied, the lights are reduced to a minimum, and the snorers make music for the rest. I have in mind two or three of these trombone-players who are entitled to the championship medal. At times, when sitting at my desk upstairs in our vast house, I have heard such a row downstairs that I thought there must be quarrelling, and have gone down to suppress it; but it has proved to be only our champions, lying on their backs with open mouths, and doing their best to break up that Aryan silence which was so uncomfortable to Mr. Fullerton!

The Maharaja of Durburgha (F. T. S.) played us a scurvy trick by telegraphing an offer to give us Rs. 25,000 in one lump sum, instead of his usual donation of Rs. 1,000 per annum, as the larger sum, if put at 4 per cent. interest would yield us that amount in perpetuity. But he never paid either it or even the yearly thousand thereafter! Yet his public charities amounted to an enormous sum during the course of his life. What was his reason for his faithlessness towards us he never explained.

The autumn monsoon rains should, by good rights, be over by the second week in December, but this year (1887) they altered their programme. On the 25th it rained heavily all day, the next day "this fearful storm continues and upsets our calculations sadly," on the third, the river ran bank-full and the grounds were flooded. This caused the greatest inconvenience to the Delegates, who had to go to some distance from the house for their meals and bathing, yet nevertheless we had sixty-seven at the opening. Leadbeater and Dharmapala arrived

from Ceylon on the 29th, and the Convention went off very well. A very large crowd attended the Anniversary celebration in town on the 28th. Before the adjournment of the Convention 127 Delegates had registered. The Indian National Congress, a political body, met in Madras this year, and as most of its leading men were members of our Society, their absence from Adyar injuriously affected the numerical strength at our Convention. By the last day of the year all had gone, and so closed a fruitful and important chapter of our history. During the twelve-month we had published twenty-eight books, pamphlets and magazines, added twenty-five new Branches, and largely increased our membership. On the 31st December, after deducting four charters as lapsed, we had 133 living Branch charters, geographically distributed as follows:—

India 96; Burma 3; Ceylon 8; England 2; Scotland 1; Ireland 1; France 1; Germany 1; U. S. A. 13 (7 newly formed); Greece 1; Holland 1; Russia 1; West Indies 2; Africa 1; Australia 1. These figures show how widespread our influence had become, how many seed-beds of thought had been established. In the President's annual address was given a historical resumé and explanation of the original constitution of the Society and its modification to keep pace with its expansion from one small group at New York to a world-covering body, with Branches to be counted by scores and members by thousands. It concludes with these words which, for the benefit of new members may profitably be quoted here:—

"This is a Society without means, without patronage, with social prejudice arrayed against it, and vested interests its natural foes; a Society which appeals to no sectarian loyalty, holds out no worldly inducement, but the reverse, to those who join its ranks; a Society professedly devoted to the study and propagation of philosophy, the declared foe of vice, and censor of selfish indulgence; teaching the highest moral ideal, affirming the essential unity of religions and the necessary supremacy of truth over all; yet we see it within the short space of ten years spreading over a good portion of the Earth's surface, having chartered 137 Branches, of which only four have lapsed, and with men of all the old religions its enthusiastic adherents. Whether the Society has been riding on the crest of a wave of thought, caused by the general upheaval of old prejudices, or itself has been a strong power behind the wave, it is not for us to say; but the pregnant fact is that it exists and is a social force of the day, with the prospect of a prolonged and useful career. It is—it must be, due to the breadth of its platform and the judiciousness of its policy of tolerance and brotherly good will towards all."

Twelve years have come and gone since then yet the impetus behind us has never slackened, the vital force within the Society never been spent; disasters have not wrecked us, secessions not weakened us, the fountain of ancient wisdom not ceased to flow. Hands across the seas and around the globe, brothers, for in union is our hope and our power to do good.

H. S. OLCOTT.

THE ASTRAL LIGHT.

(Concluded from page 83.)

AS the Astral Light retains indelibly the traces and pictures of all which happens, so it is found that all material things, being based upon etheric matter, likewise retain impressions of all with which they may have been concerned, whether remote or near, and as there are latent faculties in the human mind which correspond to this latent state of matter, so there has arisen the art known as Psychometry, which depends upon these faculties and impressions. Most people possess the power to put in practice the psychometric art in some degree, and a few well-conducted experiments will repay the trial. The method is, to take a number of odd things, such as bits of stone, relics of wrecks, jewels, or anything of which the history is known to all but the one who makes the trial—or at least, of which the history is recoverable—and then, closing the eyes and holding the object between the eyebrows, set down or describe the incidents which appear to flit before the “mind’s eye” in rapid succession. A few trials will show that these phantasmal pictures have all a reference to the history of the objects upon which the experiments are made.

So indestructible are these records, that no means appear to exist by which they can be eradicated. We may grind a pebble to powder, yet each particle of it will retain the history of the stone, and through proper means, that can all be recovered. Or we may burn the object—it makes no difference; because the ashes will tell all the story as well as the original would have done. Thus all things, as so many vehicles of the ether or Astral Light, will retain impressions of all that has occurred in their vicinity; and this record can never be destroyed.

But these impressions are not like mere drawings or photographs; for as they are received at first in successive series and waves of energy through the ether, being thus preceded and succeeded by others, so, owing to the same cyclic or periodic law which causes the tides to flow and recede—which causes the systole and diastole of the heart, and which, throughout all nature, makes alternate periods of activity and rest—it is through this periodic law that the impressions upon the astral ether have their periods of more or less distinctness and activity.

So we have all heard of those shades of the departed—vulgarly called “ghosts”—of how, in some old-time mansion, it may be, there comes round a certain day in the year, or a certain hour in the night, when the shadowy figure is seen, or the tragedy enacted. And these are but instances of the cyclic law again and again bringing back, in the inexorable procession of time, that moment when the climax of will and passion set in motion its many unequal waves in the ether which, grad-

nally working out all their variations, at length reach once again to that exact state in which they were first impressed, and then once more bring about an exact repetition of all the circumstances which characterised that first movement. Thus there is a story of a strange wailing sound of mournful cries which, on a certain night in the year, is heard at an old family seat in England; and the origin of these cries was not known. But on enquiry, and after much research both occult and otherwise, it was discovered that long ago, in the darkness of the middle ages and the time of the crusades, a member of the family who then held the place had been killed in Palestine; and the strange sounds heard were the astral echoes of the wailing cries of the mourners who, in true Oriental fashion, had used them when the body was conveyed to its last rest.* And thus the sound of lamentation, impressed by whatever weird combination it may have been upon the Astral Light, has gone on manifesting itself in its appointed time through the long waste of seven hundred years; and will doubtless so continue until such time as its energy may become spent, when the sounds will cease—but the astral record will never grow dim or be lost.

It was this periodic swing of the astral waves upon which the astrologers of Babylon, of Persia, of India, and of old Egypt and more modern Arabia, depended for the success of their occult calculations; for they thought that if they could measure the periods of the planets and predict the return of their many configurations among themselves and with the stars, they might know when the events which had attended the former appearance of those aspects of the heavens would return again. For they looked upon the astral ether as the vehicle and means by which all natural forces were bound together; and not perhaps believing, as so many in this materialistic age have so wrongly taught, that the celestial bodies had any physical influence acting directly upon man, they yet believed that as all nature was one continuous chain, the repetition of the same cosmic positions would necessarily mean the recurrence of the same etheric waves, and then analogous mundane events would follow.† More than this; they concluded that the evil thoughts of humanity running, as we may say, into masses in the ether, as the rain-drops and the rivers do into the ocean, would like it run also into a rhythmic motion and regularly increasing swing which, gradually becoming of more and more force as the ages and cyclic periods rolled on, and in turn communicating the same impulse to the matter of the earth, there would at last come a time when the cohesion of the rocks and the stability of the continents could no longer stand the awful strain; and when consequently the whole would, like the overcharged thunder-cloud, give way in one enormous crash, when a whole continent would disappear beneath the ocean waves, some two-thirds of its inhabitants perishing with it.‡ And they pointed out what stars had held certain positions

* Leadbeater, "The Astral Plane," pp. 724—7.

† Chambers' Dictionary (1727); article "Astrology."

‡ The "Astral Light," pp. 38, 80, 89—92. cf.

when these great cataclysms were said to have occurred in the past ; asserting that when they again reached those positions and configurations, the same effects would reappear.*

It is to the Astral Light that we are to look for the explanation of all spectral appearances, and of all those evocations of the shadowy prototypes of the departed which were sought to be effected by the sorcery of Medieval Magic, and the effects brought about by modern spiritism ; † and they are therefore of many kinds and degrees. When a number of people join in the effort to fuse their "magnetic" or auric emanations and their desires in such a manner as may serve to create an active centre in the ether, it will not infrequently follow that they may thence evolve a Rupa or form into which there may enter some living being of the Astral Light. For if the active will of one person can, under certain conditions, evolve a form in which his own consciousness may function, then the collective intention of a number of others may do the same, if sufficiently long continued—that is, it may evolve a form capable of acting as the vehicle of consciousness of some kind, and may therefore serve as the means by which a disembodied being may communicate with those who are still in the flesh. Or again, in the cases of those astral doubles of the departed which are abandoned by the true Ego upon the astral plane, after a similar manner in which it has previously abandoned its physical body at death—in this case the collective force of the "spirit circle" may revitalise this abandoned double ; and in that event it will seem that it is the real person who is communicating. For the failing memories impressed on the double will then again revive, through the Astral Light, and be capable of proving the identity, while yet the true Ego has nothing to do with it. Quite often the double in question has no more to do with the real individual than his photograph might have ; nor is the message, under such circumstances, any more original than is that of the phonograph—which is but the lifeless replica of the true voice. Nevertheless, in the instances of people who have only recently departed from the earth-life, and are consequently bereft only of the physical form, the "spirit circle" may provide the means by which the departed may again come into touch with the living on this side ; and where the conditions are specially favourable, it may even draw from the sitters enough material particles to enable it temporarily to reclothe itself in substantial guise, and thus appear to all intents and purposes exactly as before the death of the body. But not only those whose bodies had recently died might do these things ; because there are said to be what are called "earth-bound" Egos which, instead of pursuing the usual course, will remain on the lower strata of the Astral Light even for hundreds of years. Such is said to be the case in regard to Henry Moore, the Platonist, who died at the close of the 17th century—but was so much and so closely addicted to his books and

* See S.D., II., 525 note, 828, 829, n.e.

† "The Chariot of the Flesh," by Hadley Peek, p. 57. cf.

his studies that he remains at them still—imagining he is all the time in his library, with his beloved works all about him—and it is said that he has still to remain so for quite a considerable time to come.*

For it is a special feature of the Astral Light and its various planes, that the things we there think of will appear (with certain exceptions) to be tangible and objective facts. Our thoughts are really things; and the creative or formative power of the mind is so great that it moulds the etheric matter with the greatest facility—and the forms so created are as real and tangible to all appearance, as are the things of this world to us at present. But to those who have true occult knowledge the illusion is quite transparent; it is only the uninitiated who are deceived thereby.

Very many are the illusions of that plane, and not the least effective has been that one where a "spirit-circle" has sat for many weary months, or even years, thinking that it was evolving a materialised form for some great man of the past time, and getting messages and teachings from him which tallied most wonderfully with the ideas of the sitters. And small wonder they did so: for in many cases it was but the astral double of the medium masquerading in a guise which the thoughts of the sitters had for the time-being imposed upon its plastic nature—and, thus acting as the mere telepathic reflector of their own thoughts, gave them back their own ideas and nothing more.

On the other hand, the masters of Occultism have, as it would seem, endeavored to make use of some of the leaders of the spiritist movement, in order to give out some of Their Knowledge—at least it would appear to have been so in the case of Stainton Moses†—and sometimes chelas or pupils, who could transfer their consciousness to an astral form, have communicated through these circles. But the conditions are generally the very reverse of what an occultist would choose; because the great requisite for the members at spirit seances is to keep their minds passive and receptive—or, as it were, unreservedly open to whatever the denizens of the Astral Plane may send them. The occultist, contrary to this, seeks to render his mind solely his own servant, and not available to anything or any one else. In fact, so far from leaving it open for any other entity to use, he will seek to control it, and all lower powers, absolutely.

It is the harmony and unity demanded of the spirit-circle which are the points it has in common with the occult schools, and which sometimes make it possible for the members of such schools to use such means. And they do it in order to set going a counterblast to the materialistic philosophy current some years ago—for these circles are said to have been originally started by an occult school for this very purpose.‡ But they thereby opened the door to the astral region, and

* Olcott's "Old Diary Leaves," p. 238, Vol. I.

† "Old Diary Leaves," Vol. I., p. 320.

‡ Leadbeater's "Astral Plane," pp. 78, 79.

it could not again be closed. The result has been, that there happened a great rush of the beings of all kinds who are to be found in the Astral Light, all seeking to come in touch with whatever they could of physical life through the means of the spirit-medium ; and as those who did so were mostly such as by their earth-lives, had decidedly *not* "laid up treasures in heaven," and for whom, therefore, the astral planes held little that could attract, they were not a desirable sort of company to keep. For those who have remained in the etheric or astral regions most accessible to the "circles," are generally doing so because they have not yet got rid of their earthly passions and desires, and have not made such use of their thought-power as to be able to use its creative faculty on those planes, either consciously or otherwise, and so find themselves bereft of their physical bodies, while not by any means freed of their consequences. And whenever such as these receive a fresh supply of vital force from the assembled circle, they are thereby retarded the more from getting rid of their difficulties, and kept a longer time in the lower astral regions—thereby having their evolution retarded and their progress checked.

Yet, in spite of these drawbacks, modern spiritism has done good service in checking the growing idea that there was no life beyond the physical—that when the grave closed over the body, there was an end to the individuality as well. Where it appears not to have succeeded so well, is in aiding the progress of its adherents any further ; since they nearly always seem to have been satisfied passively to receive whatever they might get, and thus made little or no real advance. They do not appear to have learnt to manipulate the obscure forces of nature for the benefit of humanity ; nor have they, unless in a very few exceptional cases, learned to function in their own astral bodies, and thereby to serve the cause of the Masters and of mankind as members of the band of "Invisible helpers." * On the contrary, there would seem to have been all too many cases where the poor medium has become the unfortunate lunatic ; and where the health of the body has been sacrificed without any proportionate gain to the mind. Such things as these cannot be laid to the charge of true occultism, nor to the workers of the Theosophical Society who have kept to its principles and practices.

From these things it will appear that the Astral Light has at all times been the great medium and menstruum through which all magical performances became possible ; and which in every age has been the special province of the magician and thaumaturgist. Without it there could be no second sight, no ghost-seeing, no psychometry—there would be no crystal-gazing,† (a means of concentration whereby its pictures become in some instances more objective) and none of the arts of the diviner would be available. But it covers vastly more than these minor details ; for in its aspect as the great storehouse and depository of all records, it is the imperishable register of every act, thought, deed,

* Cf. Leadbeater's work thereon.

† "Art Magic," p. 170.

and event that has ever taken place.* In all the various religious systems of the world, we find reference to some version of what is called "The Book of the Recording Angel"; but in reality this is the astral ether, and in the days when those religions were actual psychic or spiritual systems, not mere trades, dead creeds, misunderstood bundles of old observances and meaningless mummary, their priests are said to have possessed psychic powers which enabled them to look into this Omniscient Book, and therein to read not only the past history of the earth, but likewise of every man.†

For if the earth has its sphere of aura about it and within it, which we call the lower stratum of this ether, so also has every individual among us; and as the earth's aura is the storehouse of all the records of its history, so is the aura of each human being doubtless the real seat of his or her memory, and therefore of every act and thought.‡ Explain, if you can, how it is, otherwise, that we have any memory at all; what there is in the cerebral ganglia which is capable of retaining the impress of long-past events, and why a bit of nerve-tissue, which you may dissect and analyse and examine to any extent known to science, should yet have this subtle power of retaining an enormous panorama of scenes and incidents which it would take far more than a whole great library crammed to the ceiling to hold, if recorded by any known means. And yet all this, or any of it, is not to be found by aid of knife or scalpel, by chemistry or optics; and the memories of a lifetime add not one grain of weight to the brain of a man! Because it is the intangible ether which holds that exhaustless record; and its very perfection is the guarantee that it is not subject to the mutability and constant change which we see in all the phases of material things. If, therefore, that special differentiation of this ether which we call the Human Aura is thus to be looked upon as containing the life-record of every man, and is really the seat of his memory, then by the Hermetic analogy we must consider the aura of our earth or the Cosmos as, correspondingly, the memory-seat of the Deity, or that sum-total of consciousness which the religious call God.

Memory has ever been a puzzle to the anatomist and the physiologist; who, because they could not by their science discover anything like what has been called "the soul," have upon that ground denied that there was any immortal part to man. As well might they deny that he has any memory, since of that also they can find no trace in the physical body, yet no one in his senses will doubt that there is such a thing, whether it has weight or no weight, material or not.

Some day, and perhaps at not a very distant one, psychic or astral science will do what physical science has not yet done, and will make evident the means by which this imperishable record may be made

* Nizida's "Astral Light," pp. 93, 96, 154, 155.

† *Op. cit.*, p. 72.

‡ Cf. "Art Magic," pp. 121, 123.

accessible to all, as now it is only to the few. And then will the true history of the Cosmos be made manifest upon indubitable evidence, and in full, where now we have it only upon authority, and in part. For the scientist will then be able to check all his conclusions about it in a new way—which yet is, after all, but the very oldest. Then he will be able to see the foundations of the Cosmos laid, in the time when the earth “was without form and void,” and he will see where and how far his speculative theories of evolution have been correct, as also where they are to be amended. The theologian may then give up his hair-splitting creeds, his disputes as to ritual and rites and ceremonies; and he will see upon what his religion was actually founded, as also how far and in what way he has departed from its spirit. The historian will then perceive what were the real incidents in those great dramas of the past, of which he has now but a more or less imperfect outline—he will then see the thoughts of the actors therein, as well as their deeds, and be able to assign to each his place, in a way that now he is unable to do. The chemist will then be able to probe to the veriest radix of matter as he knows it now, and to see all its workings, where now he sees but a few: he will be able to note, not only the marshalling of the atoms in a given compound, but the very origin and building and size of those atoms themselves. The physician can then see the uttermost workings of what he calls force, for he will trace all its spirals,* all its waves, all its many convolutions and windings, and be able to say where was its origin and what its ultimate may be. He will be able to point out how and why it acts as it appears to do upon what are known as material things, and what is the real connection between force and consciousness; why the atoms show affinity in varying degrees, which now he does not know, and be able to trace thence the whole evolution of mind. The astronomer will then be able to look back and forward into infinite time and see any given state of the skies, without the aid of his present tedious and not always certain calculations; he will trace the origin of suns and systems of worlds, great and small, and will be able to show that the birth, life, and death of an atom follows the same course and destiny as that of the greatest globe which circulates in the limitless heavens. Then will the physician trace the whole origin and cause of disease—nay, he will see the origin of life, and how its waste may be prevented or repaired in such a manner that age will not mean decay perhaps for centuries, where now we only count in years. Justice will not then have to resort to her present tedious and often abortive methods, and it will become an impossibility that she should ever condemn the innocent and let the guilty go free.

All these things, and many more, are awaiting the efforts of those who will study true occultism, for to them alone can such powers be given. Pursued for selfish objects, those efforts will nearly always

* S. D., I., 144 n. e., II., 531, n. e.

fail; for the very motive which prompts such a course, engenders the seeds of its own defeat, and eventually the destruction of the one who would dare to profane the temple of nature with a quest so vain. When science, whether through the physical department she has so long followed, or by aid of that psychic branch which now she begins to explore, shall have mastered the rudiments of knowledge in regard to the occult ether,* then shall we see newer and more glorious achievements; for then, great as have been those of the purely physical plane, they will pale into insignificance before those which are to come when she reaches the mastery of the Astral Light.

H. M. VOLTEC.

LANKA. †

EDWARD CLODD in his admirable scientific book‡ describes India as being an island, in the Tertiary Epoch, though he omits to mention that India as such was known to the ancients as Jambodwipa. From an island it has turned itself into a vast peninsula, as it is now, with a mountain range on the North, the highest in the world. This being the case, it is not to be wondered at that Lanka has undergone similar geological transformations to the extent that it appears to us as separated from the mainland—as much to assume an insular position as to be portrayed in the imagination of the Buddhist poets as “a pearl upon the brow of India.”§ In India and elsewhere a district and its chief town often go by the same name. I am borne out in my statements by the fact that Lanka is the name of the capital and the Kingdom of Ravan. That it is known to us by the modernised name of Ceylon leaves no manner of doubt; || the meridian of Ujein—the first meridian of the Hindus—passing over the island.** By physical disturbances it might have lost its former extent, being partly under water.†† According to some the Lanka of Ravan is now wholly under water. But I am humbly of opinion that this is not accurate. Perhaps my colleague has Wilford and some other learned authorities on his side when he takes in Malacca, Borneo, Celebes, in short the whole of Polynesia, under the “Kingdom of Ravan.” All these might be his Kingdom—possessions—in the sense, in which Canada and Aden, among a host of

* Cf. S. D., I., 316, n. e.

† In the last September issue of the *Theosophist* Mr. Thomas Banon courted a discussion of his very able and interesting paper on the “Kingdom of Ravan,” so as to elucidate the truth at this remotest period. This humble effort is made in compliance with his kind request. N. C. B.

‡ Vide the “Story of Creation,” p. 52.

§ Vide Tennents “Ceylon,” pp. 4 and 7.

|| Vide *Ibid.*, p. 6, and H. H. Wilson’s Sanskrit English Dictionary.

** That Ceylon was the Lanka of Ravan is confirmed by no less an authority than Strabo, who gives it the name of *Taprobane* or the island of *Ravana*, *Tapu* or *Zecira* in Arabic I think meaning an island.

†† Vide the “Mahāvamsa” and Turnour’s Introduction to the same.

British possessions, form the Kingdom of Queen Victoria, over which the sun never sets, but are not her England where she lives. But they are not, as illustrated above, his Lanka, where he lived and died at the hands of Rama. The capital of Ravan is described in the "*Ramāyana*" as the Sevarnapuri or Ratnapuri, which means a Golden City. And there is still a saying current in Bengal that gold is cheap in Lanka. How can we tally the above two epithets with facts? It is not difficult to do so. What does Swarna or Ratna mean. It is a generic term for all valuables and a specific one for gold. Precious metals and minerals abound in the island.* Under such circumstances it is not a matter of surprise that gold is said to be cheap in Ceylon and its capital is to be called the resplendent city, or city of gold or rubies—Swarna or Ratnapuri, which has its namesake in the modern town of Ratnapura, the capital of the district of Saffragam, where ruby and other gems are found in profusion. I might have, but for the absence of sufficient corroborative evidence, alighted on it as the capital of Ravan. My friend assigns a geographical position to it of which I entertain grave doubts. There is, besides, according to Brother Anagarika H. Dharmapala, a discovery lately made by Mudaliar Gunesekhera, Editor of the *Jnanadarśaya*, of the Asokavana or the wood of Asoka, the site of Sita's captivity in Ceylon. It is a Ceylonese MS. Had it been in Sanskrit, the world would have more readily accepted it as a genuine document. Be that as it may, it is so far pretty certain that it includes Badulla within its boundaries. Badulla is 80 miles by coach from Nuwera-Eliya, which has Railway communication from Colombo. Its present name is Uva. Nowhere else in all Ceylon is mango available throughout the whole year. The ruins of the ancient fort of Ravan have also been found † Mr. Dharmapala has been very reticent as to the vegetable and mineral productions of Badulla or Uva. But Sir James Tennent has not. He has furnished us sufficient data to fix the Asokavan on Uva. First, its name is derived from the luxuriant and superabundant growth of *Asoka Jonesia*, which along with rich metals and minerals, as has been said above, abounds. So I cannot but say that the capital of Ravan must have been somewhere near Uva or the Asokavan when Sita was incarcerated.

The learned contributor wrote to say that the route taken by Rama and his army to Lanka was through Assam, Burma and Siam, and thence, having crossed the shallow seas, to Borneo and Sumatra, which were the real Lanka. Concerning this subject I enquired of Pandit Hem Chundur Vidyaratna, the translator of the original *Ramāyana* of Valmiki into Bengali. He is strongly of opinion that nothing is further from the mark. The route of the expeditionary forces of Rama, says he, must have been through the Bombay Presidency. There is ample proof of this in the great epic itself.

* Vide Tennent's "Ceylon," pp. 28-40.

† Notes taken from Mr. Dharmapala.

The people of Lanka in days of yore were known too as *Rakshas** or cannibals like the aborigines of this vast peninsula and those still inhabiting Malaya and other islands of Polynesia. Somehow or other this sturdy race was expelled to more agreeable climes, leaving the traces of their language, of which the present Sinhalese language was formed, presenting, as it does, "unequivocal proofs of an affinity with the group of languages still in use in the Deccan, Tamil, Telugu and Malayalam,† i.e., where there are still the remnants of the parent stock. The present apologetic stock of the Ceylonese, of meagre, slim, spruce make, comes of the Bengali Colonists headed by Wijayo (Bijaya Sinha) who conquered the island in B.C. 543, and in B.C. 307 introduced the religion of Buddha in it.‡ After him it has been named Sinhal, from which it has been corrupted and anglicised into Ceylon. In most of the Indian vernaculars the name Sinhal or Lanka, and not Ceylon, is in use.

NAKUR CHANDRA BISVAS.

STUDY ON THE RELATION OF MAN TO GOD.

THE following study on the theosophical conception of God, the Trinity and Man's relation to God cannot in any way pretend to be original. It is meant to be a resumé of the fundamental teachings on these ever recurring problems, compiled from our best theosophical writers, and as such it should possess a certain value and interest. Nothing but a mere outline is here attempted, which, if successful, should render the subsequent study of details all the more easy and instructive.

THE CONCEPTION OF GOD.

"First let us take up the problem of problems, that of the existence of God and the conceptions of divinity formulated by man. There is one fundamental principle that must be recognised in approaching this problem—the unity of existence. If God and man be regarded as basically different, a mighty unspanned gulf stretching between them, then the problem of the divine existence and of man's relation thereto seems to frown upon us as defying solution. But if God and man be seen as of one essence, humanity as an offshoot of the One Tree of Life, and as one of myriad offshoots, subhuman and superhuman—one radiant arch of beings, each instinct with divine life—then the question as it affects man appears by no means a hopeless one.

The West, tending to the former conception—that of a fundamental difference of nature between the Creator and the created—has swung between the unacceptable extremes of crude, anthropomorphic Monotheism and philosophic Agnosticism. The East, founding its religion on

* *Vide* Tennent's "Ceylon," p. 328.

† *Vide* Do. do. p. 328.

‡ *Vide* Do. do. p. 335.

the second conception, that of unity, has contentedly accepted a religious Pantheism as intellectually necessary and as emotionally satisfying. Pantheism in the West has hitherto been an exotic and has appealed strongly only to the highly intellectual; its God has remained a cold abstraction, intellectually sublime, but emotionally chill. In the *East* the 'One Existence,' meeting all intellectual difficulties by the affirmation of the universality of that Existence—God is everything and everything is God—yet passed naturally into the recognition of endless gradations of beings expressing very various measures of the Divine Life, some so lofty in their nature, so vast in their power, so far reaching in the range of their consciousness, that they include every element that Christian Monotheism has found necessary for the satisfaction alike of the intellect and of the heart. The Eastern Pantheism recognises that the Divine Life manifests itself in modes of existence which bridge over the gulf between man and God manifesting as God. It acknowledges mighty Intelligences who rule the invisible and visible worlds, the presiding Gods who guide the order of nature and watch over the destinies of men, the Agents of the supreme will in every department of life, the fitting objects of reverence and worship. Just in proportion as the existence of these Great Beings is recognised and enters practically into human life—whatever may be the name given to them—is religion strong against the attacks of Agnosticism and unbelief. For these ranks of spiritual Beings, rising in ascending hierarchies till they culminate in the supreme God of the system to which they belong, give to men intelligible ideals of Divinity, which rise as they rise, expand with the expansion of their consciousness and meet at every stage of evolution the craving of the human heart for some superior being far above itself, whom it can love, trust, reverence, worship, appeal to for aid when human help is far. As men rise on the ladder of evolution, their ideal of God enlarges, deepens, expands; at each point of their growth their ideal shines alluringly above them, narrow enough at the lowest point to meet the needs of the most limited intelligence, vast enough at a higher to task the intellect of the profoundest thinker."

That "One Universal Existence" which is spoken of in the above abstracts from Mrs. Besant's "Problems of Religion" (*Theosophical Review*, Vol. 22, pp. 530-534) as the source of all manifestation and of all beings is variously known in theosophical literature under the names of "Parabrahman," That, Absoluteness, the Causeless Cause, the Rootless Root, The One Reality, the "One without a second," and is symbolized in the archaic manuscript, on which Mme. Blavatsky based her "Secret Doctrine," by a white disk within a dull back-ground ○ ("Secret Doctrine," Vol. I, p. 31).

"*Parabrahman* is an omnipresent, eternal, boundless and immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought;

in the words of the Mandūkya, 'unthinkable and unspeakable.' This infinite and eternal Cause dimly formulated in the 'Unconscious' and 'Unknowable' of current European philosophy—is the 'Rootless Root of all that was, is, or ever shall be.'*

"It is the Root of all its manifestations inseparable from it, although it be greater than its manifestations. As said in the Bhagavad Gîtâ, all Beings are rooted in God, though God be rooted in none. That primary conception (if the word conception may be used in speaking of the illimitable) is the foundation of our thought; although beyond thought, it is the root of our thinking; although beyond our knowing, if 'That were not, knowledge could not be.' But as the *manifested God* to us the *One*, 'appears as *three*.' A Trinity has always been declared as the Manifested God, not the Unmanifest and the Unknowable, beyond all grasp of human thought, but God as manifest to a universe, God as the life of His worlds, God as the self in the human spirit, God as the upholder, the sustainer, the source and the end of Being—as a Trinity, God has ever been manifested and only through that Trinity is known."†

THE TRINITY:

It is important to note that all the great religions alike have taught this manifestation of God as a Trinity, the attributes given to each of the three aspects of the Trinity being the same in all Religions, and in this universality we have, as pointed out by Mrs. Besant, a test of spiritual truths.

"There is an ancient maxim, 'that which has been believed always in every place and by everybody, that is catholic'—not catholic in the narrower sense of the term, but in its wide and rightful sense of universal, and this universal nature of spiritual truth is, we may say, one of the marks of its presence. Anything which is unique, anything which is eccentric, anything which cannot show a past, and a wide-spread past, is far more likely to be some peculiarity developed by a particular type, developed by a particular kind of civilization, developed by some habit of thought, than to be truly part of the Universal Wisdom Religion."‡

In *Hinduism* we have the Trinity under the names of Sat, Chit, Ananda, or Brâhma, Vishnu and Siva; Brahma the Creator who brought the worlds into manifested existence; Vishnu, the preserver of all that is, Siva, the destroyer and also the regenerator. In *Zoroastrianism* we have Ahuramazda, the Great one, the one manifested God, the first; then the Twins, Spento-Mainyush and Angro-Mainyush, as the second aspect is called, Life and Form, Spirit and Matter, the two great opposites in the world, and the third, Armaiti, Universal Wisdom. In *Egypt* we again find the Trinity: Ra, the Supreme God, then Osiris, double again in his character and joined with Isis, and then Horus, the God of Wisdom.

* "Secret Doctrine," Vol. I., p. 42.

† "Esoteric Christianity"; "The Trinity," by Mrs. Besant, p. 5.

‡ "Esoteric Christianity," p. 2.

In *Buddhism* we have Amitâbha, the first, the boundless Light, then the one who is ever the source of incarnations, He who "looks down from on high, Avalokitesvara, and then the Universal Mind or Wisdom, Mandjusri, the Creator. In the inner writings of the *Jews* we read of the Trinity, how there was first the Ancient, "the Ancient of days," represented as the crown; then from that the Voice, from that Wisdom. In *Christianity* we see once more the proclamation in the outer faith of the Trinity. The First, the Supreme Father, the source and the end of life; then from Him the Son, dual in His nature, and then the Holy Spirit, the Spirit of Wisdom.* In the "Secret Doctrine" Mme. Blavatsky speaks of the Trinity as, the first Logos, the Impersonal or Unmanifested, the first cause; then the second Logos, Spirit-Matter, Purusha and Prakriti and finally the third Logos, Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul, the Cosmic Noumenon of matter, the basis of the intelligent operations in and of nature.†

"The 'First Logos,' which stands next to the Absolute, emanates the 'Second,' or Dual Logos, from which in turn comes the 'Third.' From that Third Logos come forth the Seven Great Logoi, called sometimes the 'Seven Spirits before the throne of God'; and as the Divine outbreathing pours itself ever further outward and downward, from each of these we have upon the next plane seven Logoi also, together making upon that plane 49."

"It will be observed that we have already passed through many stages on the great downward sweep towards matter; yet, omitting the detail of intermediate hierarchies, it is said that to each of these 49 belong millions of solar systems, each energised and controlled by its own solar Logos. Though, at levels so exalted as these, differences in glory and power can mean but little to us, we may yet to some extent realize how vast is the distance between the three Great Logoi and the Logos of a single system, and so avoid a mistake into which careless students are constantly falling."‡

"Looking from below, we see the worlds around us at various stages of evolution and grouped in an ascending order. Our own planet is part of a group of planets, having their common centre in the Sun; our Solar System is part of a group of systems, having their common centre in a distant star; probably that group of systems, again, has a common centre with other similar groups of systems and so on and on. Thus the Universe is seen as made up of departments, each successive unit forming a section in a wider department—graded hierarchies of forms. The analogy of nature thus leads us to look for similarly graded hierarchies of living intelligences guiding the forms, and we are thus brought face to face with the Gods. Occultism teaches that over each department of nature there presides a spiritual Intelligence; to put the matter in a more concrete form, over our

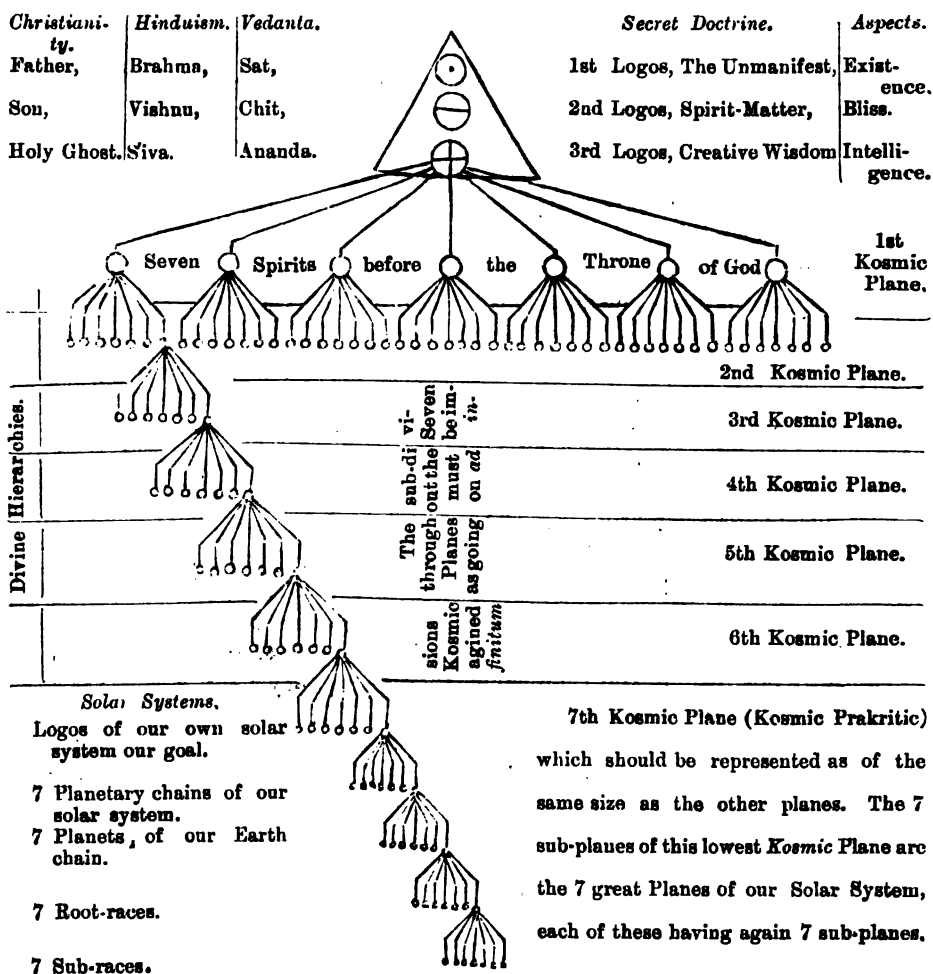
* Compare "Esoteric Christianity," "The Trinity," pp. 6 and 7, by Mrs. Besant.

† "Secret Doctrine," Vol. I., p. 44.

‡ "The Christian Creed," by C. W. Leadbeater, p. 27.

solar system presides a mighty Being, the Logos, the manifested God of that system. He would be called the Father by the Christian, I'svara by the Hindu, Allah by the Mahomedan. His consciousness is active at every point of His Kosmos, His life sustains it, His power guides it; everywhere within it He is present, strong to help, mighty to save. Dimly we know that beyond Him there are yet greater ones, but for us it is easier to conceive of the power that maintains our system, to whom we are definitely related, than of the vaster consciousness which includes myriads of systems within His realm. Each Logos is to His own universe the central object of adoration and His radiant Ministers are rightly worshipped by those who cannot rise to the conception of this central Deity."*

PARABRAHM.



* "Problems of Religion," by Mrs. Besant, p. 533, Vol. 22, *Theosophical Review*.

LOGOS OF OUR SOLAR SYSTEM.

Having now gained some idea, however superficial, of the place which the Logos or God of our solar system occupies in the whole Kosmos, and of the vast hosts of Divine hierarchies that stretch above Him throughout the seven Great Kosmic planes of matter, we narrow down our attention to the evolution of *our own Solar System*. The Logos of our Solar System, we are told, establishes His realm on the lowest of the seven Great Kosmic planes, sometimes called the "Kosmic-prakritic."* We may think of Him as an Eternal Centre of Self-consciousness, able to merge in Super-consciousness and to again limit Himself to Self-consciousness when a new universe is to be brought into existence. I'svara enveloped in *Mâyâ*, brings forth a universe and is enclosed, as it were, in the universe of which He is the light. Breaking the shade, the light shines forth in every direction. Dissolving the universe, He still remains. The centre remains, but the circumference that circumscribed it is gone. The *Mâyâ* in which He arises during manifestation, is His own revived memory, which can never be separated from Himself. When a universe comes to its ending, plane after plane is dissolved, starting with the lowest which merges in the one above it; that in its turn merging into the one next above and so on until the whole manifested universe has disappeared. All forms and vibrations disappear, but the consciousness that ensouled these forms does not vanish. Modifications in consciousness capable of giving rise to similar vibrations remain, until finally, when I'svara—whose consciousness was the one consciousness in the universe, whose life was the one life, who supported every form, who made the possibility of every separated existence—gathers up His universe into Himself ere He merges in the One, everything has vanished that we know as form, but powers of vibrating in particular fashions remain in these subtle modifications, preserved in that unchangeable Centre in the mightiness of the One Life. When I'svara again limits Himself to Self-consciousness, turning His attention to the contents of that Self-consciousness, its powers start into activity, and that is *Mâyâ*.†

FIRST LOGOS.

For the purpose of manifestation I'svara unfolds as a Trinity, as we have already seen, the 1st, 2nd and 3rd Logos. The *first* Logos is symbolized by a point in the immaculate disk which stands for Parabrahman, ☉ "the point denoting the dawn of differentiation. It is the point in the Mundane Egg, the germ within it which will become the universe, the all, the boundless periodical Kosmos, a germ which is latent and active, periodically and by turns.‡"

* Compare "The Christian Creed," by C. W. Leadbeater, p. 28.

† Mrs. Besant's "Evolution of Life and Form," pp. 19-20.

‡ "Secret Doctrine," p. 31, Vol. I.

The first Logos is the root of being, the source and, as we shall see, the end of evolution; the beginning as regards the Divine manifestation, the ending as regards the manifested Universe.* He is sometimes called the Unmanifest, because so far as Kosmos is concerned the first Logos is unmanifested, it can only become manifest to the Spirit in man, which is one with itself.†

"During the time of Mahāpralaya—when all things visible and invisible will be reabsorbed into that from which they came; when even the Second and Third Logoi themselves, and all that is of their essence, must for the time sink into sleep and disappear, even in that period of universal rest there is one Entity who remains unaffected; the First Logos; the Unmanifest Logos rests still, as ever, in the bosom of the Infinite. And since the direct essence of this, the Divine Father of all, enters into the composition of the spirit of man by that almighty power his immortality is absolutely assured."‡

SECOND LOGOS.

From the *first* Logos emanates the *second*, manifesting the aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven, Life, form; Spirit, matter; positive, negative; active, receptive; Father, Mother of the worlds, symbolized "by a diameter across the circle \ominus , to denote the separation into Spirit and matter.§ From the one Eternal comes this dual manifestation, life on the one side, form on the other, and whether you speak of *life* as spirit, as consciousness, as energy, it matters not, it is triple in its manifestations; whether you speak of *matter* or whether you take it as the feminine aspect in nature, the receptive, the nutrient or nourishing, it matters not; it is necessary there in order that the life may manifest. And in the *first* Logos we find these two poles *inseparate*, in the *second* Logos we find them *beginning to separate*, and therefore the second aspect is ever dual, whether as the Son in the Christian Trinity, or the second in all other Trinities."|| This feminine side of nature is always found in connection with the Trinity, added to the three and forming a *fourth fundamental manifestation*, which, with the three, makes the Celestial Quaternary of which we read so often.**

"In the Christian Creed (Nicæan Creed) this second aspect of the Logos is referred to as the 'only begotten Son of God, begotten of his Father before all worlds, begotten, not made, being of one substance with the Father by whom all things were made.' Great stress is there laid upon the fact that nought else in the universe comes into existence in the same way as does this Second Logos, called into being as he is by the mere action of the will of the first, working without intermedi-

* "Esoteric Christianity," The Trinity, p. 11, by Mrs. Besant.

† "The Building of the Kosmos," by Mrs. Besant, p. 11, Indian Edition.

‡ "The Christian Creed," by Leadbeater, p. 36.

§ "Ancient Wisdom," by Mrs. Besant, p. 52.

|| "Esoteric Christianity," The Trinity, by Mrs. Besant, p. 9.

** Compare "Esoteric Christianity," The Trinity, by Mrs. Besant, p. 7.

ary. According to Mr. Mead (*Theosophical Review*, Vol. XXI., p. 141), 'there is no longer any doubt, however, that the term invariably translated as 'only begotten,' means nothing of the kind, but 'created alone,' that is to say, 'created from one principle and not from a syzygy or pair,' a title which can be truly given only to the Second Logos, for the manner in which he is emanated from the first must evidently differ from all other and later processes of generation, which are invariably the result of interaction." *

In the "Self and its Sheaths" Mrs. Besant shows how a germ cell of a plant or an animal gives a most marvellous picture in the concrete of the differentiation in the Supreme; how under a microscope one could see a tiny speck of matter and in that speck a single spot, in which gradually and imperceptibly a separation takes place, till when this change is complete, instead of one spot there are two and these two apart at the poles—as they are called—of this little mass of matter. Out of the same substance, for there was only one, two separate and yet not separated bodies have formed, the one positive and the other negative, and by the interaction between the two everything formative occurs and there is built up the coming plant. Thus between the two poles a universe is builded, and out of duality the whole variety comes forth; therefore it is that we read, that after the "One" has given birth to the Two, after the life has become Name and Form, Spirit and Matter, then comes the *Third Logos*, the Mind, Ideation, Divine Thought, the picture of all that shall be and the image of the universe that not yet has come to birth. †

THIRD LOGOS.

"The *Third Logos* is symbolized by a cross within the circle ⊕, the cross standing for the life which, flashing from the centre outwards makes two diameters, gives active life within this circle of the universe and makes possible the evolution which from the centre is gradually to proceed.‡ He is the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes, brought over as seeds for the present.§

OUR SOLAR SYSTEM.

From the *Third Logos*, then, proceeds the manifested universe, the manifold forms that make up a universe, and the vast host of entities, sub-human, human and superhuman that ensoul these forms and that are brought over from past universes to continue their own

* "The Christian Creed," by C. W. Leadbeater, pp. 39 and 40.

† Compare "Self and its Sheaths," by Mrs. Besant, pp. 9—11, Indian edition.

‡ "The Building of the Kosmos," by Mrs. Besant, p. 77, Indian edition.

§ "Ancient Wisdom," by Mrs. Besant, p. 52.

evolution and to help in the evolution of the new universe. Highest among the *Spiritual Intelligences* are the seven secondary Logoi, each of whom is the centre of a distinct department in our Solar System, as the Logos is the centre of the *whole* and has the *sun* as His physical body.* The seven secondary Logoi are the centres of the seven *Planetary chains*, each consisting of seven globes—partly physical and therefore visible and partly super-physical (built of astral and manasic matter) and consequently invisible to physical sight—which circle round the sun. Naming these planetary chains after their physical globes they are:—

- (1) The Neptune chain with 3 physical planets.
- (2) „ Uranus „ „ 1 „ planet.
- (3) „ Saturn „ „ 1 „ „
- (4) „ Jupiter „ „ 1 „ „
- (5) „ Earth „ „ Mars and Mercury belonging to it.
- (6) „ Venus „ „ 1 physical planet.
- (7) „ Vulcan „ „ 1 „ „

Under each of these secondary Logoi come the descending hierarchies of Intelligences that form the governing body of His kingdom. Among these we hear of the *Lipika*, who are the recorders of Karma (the great law of causation under which rebirths are carried on) of that kingdom and of all the entities therein; the *Maharajas* or *Devarajas*, who superintend the working out of Karmic law; and then the vast hosts of the *Builders* who shape and fashion all forms after the ideas that dwell in the treasure-house of the Logos, in the Universal Mind, and that pass from Him to the Seven, each of whom plans out his own realm under that supreme direction and all-inspiring life,† giving to it, at the same time, His own individual coloring. It would be instructive to deal more in detail with this planetary evolution about which a mass of information is to be found in theosophical works, but for the purpose of our study this bird's-eye view must suffice, and we now turn our attention to the *human* evolution.

EVOLUTION OF MATTER.

We go back to *I'svara*, the Logos, who, willing to manifest and to bring forth a new universe, limits Himself from Super-consciousness to Self-consciousness; then from the One Eternal comes the dual manifestation of Spirit and Matter; matter not as we know it, not phenomenal matter, but the *root of matter*, called *Mulaprakriti*.

“The *phenomenal* spirit and matter of any universe are finite in their extent and transitory in their duration, but the *roots* of spirit and matter are eternal. The root of matter has been said by a profound writer to be visible to the Logos as a veil thrown over the One Existence, the Supreme Brahman (Parabrahman). It is this veil which the

* Compare “Ancient Wisdom,” by Mrs. Besant, p. 413 *et seq.* and the “Growth of the Soul,” by A. P. Sinnet, p. 277.

† “Ancient Wisdom,” by Mrs. Besant, p. 414.

Logos assumes for the purpose of manifestation, using it for the self-imposed limit which makes activity possible. From this He elaborates the matter of His universe, being Himself its informing, guiding and controlling life."*

"As the life-breath with its triple vibrating force falls on this root-matter, it throws it into three modifications or attributes: *Tamas*," inertia, or better, stability, *Rajas*, activity or vigour, *Sattva*, harmony. Without harmony no pleasure can anywhere exist. All pleasure is due to harmonious vibration, and that quality of harmonious inter-related vibrations is the quality that *Sattva* gives to matter. These three fundamental qualities of matter—answering to three fundamental modifications in the consciousness of *I'svara*—inertia, activity and harmony, these are the famous three *gunas*, without which *Prakriti* cannot manifest. Fundamental, essential and unchangeable, they are present in every particle in the universe and according to their combinations is the nature of each particle. Then comes the seven-fold division of matter. This root-matter with its three *gunas* is now ready to receive a further impulse from the life-breath and that breath comes forth from the third *Logos* in seven great waves, each one modifying matter and evolving and ensoiling those that follow it."†

Of what occurs in the two higher planes of the universe, the seventh and the sixth (or the 1st and 2nd, counting from above), we can form but the haziest conception. *I'svara* as *Brahma* or the third *Logos* sends forth a power, a vibration (everything depends on vibration), called a *Tanmatra*, due to a modification of His consciousness. This energy of the *Logos* as whirling motion of inconceivable rapidity "digs holes in space" in this root-matter, and this vortex of life, encased in a film of the root of matter is the primary atom, known in the Hindu Scriptures as "*Aditattva*." These and their aggregations, spread throughout the universe and form all the sub-divisions of spirit-matter of the highest plane of our solar system. Then a new power or *tanmatra*, due to a modification of consciousness, is sent forth by *I'svara*, causing some of the countless myriads of these primary atoms to set up a vortex in the coarsest aggregations of their own plane, and this primary atom enwalled with spiral strands of the coarsest combinations of the seventh plane becomes the finest unit of spirit-matter, or atom (called the *Anupadakatattva*) of the sixth plane. These sixth plane atoms and their endless combinations form the sub-divisions of the spirit-matter of the sixth plane. A third life-breath or *tanmatra* from *I'svara*, due to a modification of consciousness, causes the primary atoms of the sixth plane to set up a vortex among the coarsest aggregations of their own plane, producing the primary atoms of the fifth plane. In this way the Spirit-matter of plane after plane is formed, until we have the seven planes of our solar system, each plane with its *tanmatra*, primary atom or primary element and combinations of these primary atoms, forming the

* "Ancient Wisdom," p. 53.

† "Evolution of Life and Form," by Mrs. Besant, pp. 23 and 24.

sub-planes of each plane.* The following names have been given to the seven planes, tattvas and primary elements:—

	<i>Plane.</i>	<i>Tattva.</i>	<i>Primary Element.</i>
Seventh Plane:	Mahā Paranirvānic	Aditattva.	
Sixth	„ Para Nirvānic	Anupadekatattva	
Fifth	„ Nirvānic	Akāśatattva	Ether
Fourth	„ Buddhic	Vayutattva	Air
Third	„ Mānasic (Mental)	Agnitattva	Fire
Second	„ Astral (Kāmic)	Āpastattva	Water
First	„ Physical	Prithivī-tattva	Earth

This involution of the Life of the Logos as the ensouling force in every particle, and its successive enwrappings in the Spirit-matter of every plane, so that the materials of each plane have within them in a hidden or latent condition all the form and force possibilities of all the higher planes above them as well as those of their own, these two facts make evolution certain and give to the very lowest particle the hidden potentialities which will render it fit—as they become active powers—to enter into the form of the highest beings. In fact evolution may be summed up in a phrase—it is latent potentialities becoming active powers.†

A. SCHWAB.

(To be concluded.)

HEREDITY.

(THE THEORIES OF THEOSOPHY AND WIESMAN CONTRASTED).

ONE of the most interesting features of Theosophy is the fact that we can always appeal to the results of the investigations and experiments of modern physical science to support what it sets forth as the Truths of Nature that can be proven by earnest research; and added to that it is possible to establish as correct by a process of logical reasoning, its definite statements concerning the beginning of evolution, and the ultimate goal it leads to, which, for the majority of us at our present stage of development, must remain unproven, and therefore what we must regard more or less as speculation; though no doubt, even many of these statements are possible of verification as each one of us progresses step by step along the path of occultism.

It is the application of the profounder theosophical ideas to the solution of so many of the greater problems of life that is rendering Theosophy so attractive to the highest scientific intellects of our day; and that enables it to exert such an influence on modern thought as is evidenced, firstly, by the great strides the theosophical movement

* Combined from "Ancient Wisdom," pp. 53 and 54, and from "Evolution of Life and Form," pp. 25 and 26.

† "Ancient Wisdom," by Mrs. Besant, pp. 55 and 56.

has been making during the last few years; and, secondly, by the respect which it is beginning to command by all who are capable of exercising their thinking faculties, even if those higher minds find themselves unable to accept what they call its speculations.

The claim has been made by theosophical leaders that the theosophical Society has been called into existence, and the promulgation of its philosophical teachings evoked, by the intellectual growth that has been taking place in civilization throughout the world, necessitating the revelation to a more enlightened and expanded understanding of natural processes (in connection with which the unaided human mind was and still is occupying itself with more or less success) of mysteries which had hitherto been unknown and unthought of.

To rightly point out the grave importance and meaning of all these recent scientific discoveries, so that the fullest advantage accruing from them might not be lost to the race, facts going beyond or lying behind these scientific discoveries have had to be given forth by those who are the guardians of nature's mysteries—the time being ripe for doing so through the human mind generally having proved itself ready for their recognition and acceptance. Were this not done the result would be that erroneous conclusions, deductions and inferences would so continually be drawn from what our best intellects are able from time to time to reveal in the scientific world, that the mass of humanity led thereby, following teachers as ignorant as themselves concerning the ultimate destiny of man's evolution, would have fallen into a most debasing kind of materialism; because it cannot be denied that the whole tendency of physical science is to materialise, and not to spiritualise; and that tendency is only combated, and becomes changed (as we notice at the present time) by knowledge being presented to the reason and the mind from other sources, which so entirely transcends all that the most fertile imagination can proclaim or define, that we have to realize it as true and undeniable, however much we may try to put it aside at first, in order to bolster up what we in our intellectual conceit, consider to be the only correct explanation of whatever natural phenomena come within the purview of our recently quickened powers of observation.

To give an illustration of this we will take the phenomena of heredity in connection with which our Biologists, Botanists, and Zoologists have been carrying on the most praiseworthy and untiring investigations and researches ever since the time of Darwin, who I think may be said to have fathered this scientific work—at any rate it is from the time of his own great work in this direction, that the materialistic hypothesis of man's descent from a purely animal ancestor has for years gained a hold on the more thoughtful mind, involving (though Darwin cannot be held responsible for this) a denial of the spiritual side of man's nature, and a rejection of all religious

teaching in that direction. Had such an idea as this been permitted to hold sway, and the mere physical facts (for the hypothesis has its basis on facts) not been refuted, it is easy to perceive what a baneful effect must very soon have followed by impressing the less developed minds of the mass with a theory that completely exhausts all the exalting influence arising from the deeper aspirations of the human heart. But this theory only had time to seize the minds of the more thoughtful—indeed, it has only been accepted by them tentatively, and ever since its promulgation has been perhaps rather in a state of incubation than actually growing—when the illuminating light of Theosophy, while not denying the truth of the observed facts on which the materialistic hypothesis had been built, robbed that hypothesis of all its former claim by imparting a wider significance and meaning to the scientist's great discovery; so that we now find scientists working not exactly on theosophical lines, yet producing results in accordance with theosophical statements, though strangely enough their tendency in many instances is to deny what Theosophy puts forward for their guidance.

This will, I think be amply shown in our consideration of the phenomena of heredity, or rather in our consideration of the theory of heredity postulated by the most recent, and one of the most eminent scientists (Professor Wiesman), and based on the results of his unwearying labors for many years past.

Before going into that, however, it will be better for us to thoroughly understand what Theosophy sets forth and explains in connection with the process of evolution, which of course bears directly on the phenomena that come under the head of heredity, and which Theosophy proclaimed to the world before the appearance of Professor Wiesman's work entitled "The Germ-plasm—a Theory of Heredity." By following this plan we will come to consider Wiesman's facts and statements in their proper place, and be better able to realize the complete theory of heredity, which we cannot do by merely taking up Wiesman's work, and remaining content with it, simply because it begins and ends with the physical—that is, with what only can be seen and observed with the bodily senses. His efforts have been directed to dealing with the "how" of the thing, and not with the "why" of it, which latter he has left severely alone.

I think that to rightly understand evolution something must be known concerning the atom, its constitution and its processes, before we come to deal with it on this physical plane. Theosophy affords information in this direction through the particulars and details furnished by the investigations, on higher superphysical planes of nature, of some of its students who are tolerably far advanced in occultism. This information, which is undoubtedly as reliable as any that comes to us from the observations of our physicists, is, unfortunately, too often wholly ignored and rejected by those physicists who for too long have

been afraid of having anything to do with the unseen, because it may involve them in absurd speculations, fancies, and superstitions, which they think mankind has outgrown; but until they alter their attitude, which they are now gradually being forced to do; and so long as they do not recognise that there is only one avenue to the attainment of a higher knowledge of life's laws and mysteries, the atom must remain a riddle to them; whereas as the problem it sets us to unravel is grasped, and its solution arrived at—first theoretically—many difficulties confronting them must disappear.

Their idea now is that the atom is merely a centre of force, which causes it to enter into combinations with particles of matter that go to make up the physical plane, called chemical elements, thereby forming molecules and bodies; and this mechanical process brought about by purely chemical agencies has been considered sufficient to explain the phenomena of the manifestation of life in all the kingdoms.

This view has, however, recently been doubted and denied by some of the most eminent scientists, and ideas relating to the atom are now being put forward in closer agreement with what Theosophy maintains. Theosophy does not deny that the atom is a centre of force, but contends that it is more than that—it is a centre of consciousness, embracing within itself intelligence potentially latent; therefore it alone is the source of life, and the motions of chemical substances merely the manifestation of its activity. That is to say, there is a vital force being continually exercised and manifested as energy between molecules and material bodies, certainly, but principally as consciousness and intelligence. We are too apt to mistake a certain aspect of a thing for the thing itself. This statement, of course, directly opposes the physicist's contention that consciousness must be regarded as essentially an attribute of matter—that is, of matter as they physically understand it; though it is true that consciousness requires a medium where through to manifest and evolve, for regarded in its very highest aspect, or most primitive condition, we understand the atom to be a part or spark of the Divine or Absolute consciousness, otherwise termed spirit (in which the whole Universe is embraced), within the substance which goes to form the first super-physical plane of nature. From the moment this divine spark emerges from the heart of the Absolute, and appears on the first or the highest plane of nature, it becomes what I might call (though perhaps incorrectly) a unit of consciousness; because from that moment a separation—though it will be very slight—from its absolute source takes place; for consciousness being force, this force contacting the substance of this first super-physical plane instantly sets up in that substance inconceivably rapid vibrations, and thereby gathers round itself a super-ethereal vortex or film, and it starts a life of its own. This is the commencement of its evolution—that is, the evolution of *self-consciousness*—the process of transforming the universal consciousness into that of individual or self-consciousness.

Between this highest plane I refer to, and that of our physical plane here there are many other planes—the number being seven (exoterically). We are not told much about the higher levels; their conditions and processes—our investigators apparently not having been able to advance further than what are called the astral and devachanic states. We, however, know that the different planes correspond with each other, and that as the physical plane comprises seven distinct states of matter, viz.:—the four states of ether, the gaseous, liquid, and solid, those termed the astral and devachanic, and those beyond these, are also made up of seven sub-divisions, or of substance in seven degrees of density. The atom therefore in its evolutionary descent from its spiritual source, invests itself while on the first plane, in the spiritual substance of each of the seven sub-divisions of that plane; that is to say, the impulse it originally receives when it emerges from the Logos, is downwards or outwards; therefore it remains no longer upon a plane than is necessary; and when all the experience to be acquired on the highest sub-division of the first plane is gained it clothes itself in the substance of the second sub-division, and so on, passing through the seven different degrees of substance of this first plane; when its work is completed on the lowest sub-division (the seventh), the results of all the experiences obtained on the seven sub-divisions it retains within its consciousness; and then gradually divesting itself of the substance of each of the sub-divisions, of which in its descent it clothed itself, it re-ascends to the highest sub-division, and enwrapped only in the substance of that sub-division, it now, apparently by a cosmic law, skips the intermediate six sub-planes, and appears on the highest sub-division of the second plane, becoming the ultimate atom of that plane. In the same way, passing through the seven sub-divisions of this second plane, it completes its experiences there, returning thence back to the highest sub-division of this plane, and appearing as the ultimate atom on the highest sub-division of the third plane. The ultimate atom, therefore, of any plane, is this centre of consciousness, enwrapped in the substance of the highest sub-division of each plane of nature that stands above it. Continuing its descent the atom manifests on the fourth plane called the Buddhic; the third called the Devachanic; the second called the astral; after which it reaches our physical world; so that by this process of descent, by the time it gets to the highest sub-division of our physical matter—that is, the highest degree of ether—this atom is many times encased in the substance of each plane through which it has come to the earth; and this is what physical science recognises as the ultimate atom, though, as far as I am aware, it has only traced it as far back as the fourth or lowest state of the ether.

Now, though scientists recognise such a thing as an ultimate atom it is only their theory, and apparently the ether is to them also something purely imaginary, and has to be postulated by them in order to explain phenomena which would otherwise be totally inexplicable. For instance, discoveries in electricity have forced the scientific

world to find a material medium through which that force acts, hence the recognition of a state of ether, though not so long ago its existence would have been ridiculed simply because it could not be seen, touched and felt; and about it nothing more will be known unless different methods of reaching these higher states are adopted owing to their being beyond the range of the eye, and of any mechanical instruments or apparatus such as microscopes, &c., that have hitherto so well assisted physical methods.

But to return to our atom,—I have said that we have only been given a description of the manner of its working on some of the higher levels, or to put it more physically, in some of the higher worlds. Any one who feels sufficiently interested can get a very good idea of the details given in this direction by reading some of the theosophical manuals on the Astral and Devachanic planes. I have not the time to go into that part of the subject here as I would much like to do.

Having acquired all it had to acquire in the Devachanic and Astral worlds, the atom, as already said, makes its appearance on the highest sub-division of this plane, viz., the first sub-division of the ether, and when it gets there we can now understand what a wonderfully complicated thing it is; and notwithstanding that it is impossible for us to see it, it is in reality a body of a most remarkably complex structure, as can be seen by an examination of some of the diagrams of it contained in theosophical books on the subject. Descending to the second sub-division of ether, it splits up, forming combinations of molecules producing the chemical elements that constitute the matter of that state; the same takes place on the third and fourth sub-divisions of the ether, after which it arrives at the gaseous state, then the liquid, until at last the solid or mineral kingdom is reached.

When we again reflect that this atom is encased in the spiritual and ethereal substance and matter of the different higher planes to which I have been briefly referring, there can be no difficulty in realizing that, fettered by these outer coverings, its activity has been greatly checked; and it is not surprising that we find it in the mineral kingdom represented by an inert mass; its numerous bodies in that kingdom being apparently without activity, and, as we were once taught, quite dead as well as inanimate. Nevertheless this atom is present within the mineral, and carries on its marvellous work there as is instanced in crystallurgy—the wonderful and marvellously beautiful geometrical forms which make up the bodies of crystals being sufficient evidence to convince us of the truth of its presence within those bodies, of which it is the conscious and intelligent builder. In this kingdom it combines with the coarser chemical substances by forming molecules in lines, circles and curves, and other geometrical figures; then passing into the higher vegetable, animal, and human kingdoms the structure within which it manifests itself is the cell as we have it so well described in Botany and Biology, the

discovery and analysis of which has opened up such a splendid field of research for the modern scientist and which has absolutely changed and revolutionised all previous ideas connected with matter and natural phenomena.

Here is what science tells us, which goes to prove not only the presence of this atom soul, but pointing to the course of its journeying as just stated ; for the following observations referred to by Sachale enables us to trace the progress of the atom from the mineral to the vegetable kingdom ; and the geometrical forms it creates or builds, which I have just referred to, in the former, reappear in the latter, as distinguished in the cells of some plants, and which in botany go by the term crystalloids :—" a portion of the protoplasmic substance of the cells assumes crystalline forms ; bodies are formed which, bounded by plane surfaces and sharp edges and angles, possess an illusory resemblance to true crystals, even in their behaviour to polarised light ; on the other hand they are essentially distinguished from them by the action of external agents, and at the same time present significant resemblances to organised parts of cells. It is therefore legitimate to distinguish them by the term crystalloids proposed by Nageli.....

Those crystalloids that have been most carefully examined consist of a mixture of two kinds of materials of different solubility ; the two are so combined that when the more soluble is slowly removed, the less soluble remains as a skeleton (Nageli). Their form is very different in different plants ; they appear as cubes, tetrahedra, octohedra, rhombobedra, and in other forms, usually, however, their crystallographic characters cannot be exactly defined, a consequence of their small size and of the inconstancy of their angles."

Now before proceeding further let us see what our conception of the atom is : originally a breath of the universal conscious life, which, though embodying itself in super-ethereal substance, remains but little differentiated from the divine source whence it emanates ; but fettered by its material encasements as it proceeds towards the denser planes of matter, its activity is slowly restricted, and at last so confined within itself, it becomes an entity no longer possessing the consciousness of the universal, which, as that is gradually dimmed, gives way to an incipient self-consciousness—its experiences in the mineral being the finishing stroke that entirely limits the range within which its consciousness can act ; and in the vegetable, animal, and human kingdoms its absolutely selfish character is very plainly revealed. This then is to be understood by Theosophy, that the atom is the evolving life ; all else such as molecules, chemical agencies, the mechanical motion of particles, and such like, are the outcome ; and the creation of the consciousness, the intelligence, and the force inherent in the atom, and those things that we regard as so much natural phenomena, are the necessary changes it brings about in the fulfilment of the purpose of its evolution. This definition of life conveys a much profounder significance than that

stated by Wiesman when he says that life simply depends on the interaction of molecules differing chemically from one another, best defined within certain limits.

We must look upon the atom now as a growing entity. I do not mean that there is any essential change produced in itself, save in so far as its powers are limited ; so much so is that the case, now that it has reached the cellular stage, that it has to depend on what comes into contact with it from the external world, to awaken it to activity, it being able to respond to whatever vibrations it contacts ; and it is these incessant impacts striking it from the external world in the vegetable and animal kingdoms as it embodies itself in unicellular and multicellular organisms that more than anything else convert its "latent potentialities into active powers ; because now it has to struggle to maintain itself against other creatures on whose organisms it has to nourish its body, just as it has to defend itself against their attacks upon it.

First we may recognise it in one of the lowest stages—a stage almost intermediate between the vegetable and animal kingdoms, as the fresh water polyp, referred to by Oscar Schimdt in his work on "The Doctrine of Descent." "The little animal, several lines in length, which in our waters usually lives adhering to a plant, is a hollow cylinder, of which the body wall is formed of two layers of cells, a layer of muscles, and a supporting membrane, which gives consistency to the whole, and may be compared to a skeleton. The mouth is surrounded by arms of similar construction, and varying in number from four to six. The surface of the body is studded with numerous little stinging vesicles, which by their contact stun any smaller animalculæ straying within the reach of the polyp, and render them an easy prey. This is, in a few words, the construction of the animal. It possesses no arterial system, no special respiratory apparatus ; the functions of the nerves and the sensory organs are performed by the individual parts of the surface. Reproduction is usually effected by the budding of gemmules, which fall off at maturity, but occasionally also by the produce of very simple sexual organs."

From that primitive organism it passes into those of higher and more complex structures in the animal kingdom ; and here it is necessary to point out that all these units of consciousness (as I term them) do not, as it were, start level in their course of evolutionary development ; consequently when the animal kingdom is reached there are some of them far in advance of others, and those that are so advanced (which following the example of one of our writers I will term "ruling" atoms or units) govern and control groups of those that are backward in their development. This is strikingly shown when we arrive at the human kingdom. Man's lower nature we are told consists of three bodies or principles, *viz.*, the physical, the astral and the mental. The Ego using the form made up of these principles or bodies by incarna-

ting therein, can be regarded as one of these units of consciousness I am speaking about, which has progressed to such a degree that, having come to learn its own divinity it sets about striving to become once more one with the absolute consciousness whence it emanated, and to return thereto, an individual self-conscious spiritual entity, able at the same time to enjoy all consciousness of the divine Logos, the Father of all that is. It cannot succeed in this until it learns to control absolutely the human nature, and in its endeavours to bring about that result it of necessity affords a wonderful help to the undeveloped atom-souls which, as I have mentioned, comprise the principles or bodies of men, and which taken together constitute what we call human nature.

Thus, for example, our gross physical body we know by scientific proof, is not composed of something absolutely solid, but is a moving mass of particles or atoms. These atoms, as Haeckel (I think) has demonstrated, possess a consciousness of their own, which they express when the body feels tired and requires rest; it is these units that carry on all the processes of functioning in the physical body, such as that of digestion, &c. The atom-souls forming the astral body are slightly more developed than those in the physical form, and those that constitute the mental body are of course still more progressed—in fact, I think the astral body is the seat of sensation—sometimes called the desire body; and I think may be considered an entity in itself—or as embodying an entity (being the elemental or animal soul in man) just as we regard the Ego (the human soul in man); the mental body being composed of material projected by the Ego. This elemental we now see to be the ruler of the physical vehicle, making it subservient to what it requires, that is to say, it can reflect its consciousness in the consciousness of the atoms composing the physical body, and thereby control them to do whatever it demands. This is necessary, because, being the desire body, the seat of sensation and of passion, it can only gratify itself through the denser bodies of the organism; and so long as it is allowed to hold sway the physical body is continually forced into all sorts of conditions which yield sensual pleasure and delight. But this does not last forever, because the Ego (that which was once an elemental and an atom soul), having passed through all these lower experiences, and having in consequence developed a state of consciousness far higher, and therefore far more powerful than the lower astral entity with which he has now become associated, is continually bringing his influence to bear upon it, and in course of time (that is after many incarnations) its unruliness is suppressed, and the Ego at length succeeds in impressing this higher consciousness on that of this lower animal soul, the latter becomes submissive, and growing more like the one to which it has to submit, it no longer gives way to the things of the senses, but replacing physical by spiritual emotions, thus gradually ascending to a higher plane of consciousness, naturally re-acts on those atom-souls that are only on the

physical level in the body, and as it passes on they are benefited by the more elevated influence it reflects in them.

From this brief sketch it is evident that as one of these atom-souls becomes by evolution a much more highly developed human soul (an Ego), he acquires responsibilities which he cannot lay aside. He comes to recognise that to continue his evolution he can only do so through a human form made up of the principles mentioned, comprising innumerable hosts of atom-souls, groups of which are governed by, or subject to, those of their number that are further advanced than the rest, which I am terming the "ruling" atoms. These ruling atoms, therefore, express in their consciousness the total consciousness of all that is below them; and the Ego contracts certain obligations towards them, because as they are necessary to his further evolution, so is he necessary to theirs, the result being that they become inseparable from each other, and therefore at death when the Ego leaves the physical, retiring into that exalted state of rest that is allotted to him between two incarnations, these, or what may be better considered their germs, are drawn into his sacred form, and at once pass into a state of latency, as they must do, because, owing to their not yet having reached the Ego's condition, they can only be conscious on their own planes and not in his; but when the Ego returns to re-incarnate and is once more to take on an astral and physical form, when he re-enters the astral world on his way to the earth, these ruling atoms, or their germs, again become active, and at once help to mould the astral body and etheric double, which is merely the physical counterpart; and in this building of the form they draw to themselves for their use, atoms which are on the same level as those they ruled when in the previous earthly body; hence the same characteristics, tendencies and peculiarities that existed in the last life re-appear in the next one; so that we see from this that Theosophy distinctly teaches the continuity of the human form, as well as of the human soul, and it seems as if there is as much a re-incarnation of the human form as there is of the human soul; and this I think gives us a profounder philosophical explanation of heredity.

A. E. WEBB.

[To be concluded.]

ASOKA II.—THE MAURYA.*

THE SANDRACOTTUS OF THE GREEKS.

(Concluded from page 114.)

THAT the age of Asoka II. cannot be reduced by about 66 years, is evident from the several dates recorded in the different chronicles of the Jainas, the Brahmanas, and the Buddhists of the southern and northern schools. Professor Duncker notes in his "History of Antiquity," that according to the Buddhists, the interval between Bimbisāra's accession and Asoka's death was 375 years; while according to the "Vāyu Purāṇa," it was 378 years, a difference of only 3 years. The Jainas record in the "Parisistha-parvan," that Samprati, the disciple of Suhastin (219—265 A.V. = 308—262 B.C.), ascended the throne of Pāṭaliputra in 235 A.V., that is, 292 B.C., when Asoka Sri died. Adding 37 years to 292 B.C. we get 329 B.C., exactly the year, when Asoka usurped the throne. For the "Dipavamsa" records that Priyadarsi was crowned in 218 A.B., four years after his father died, that is, in 325 B.C. The Tibetans also say (see Rockhill's "Life of the Buddha," chapter on the "History of Bod-yul,") that Asoka ascended the throne in 234 A.B., Nirvāṇa era, not Parinirvāṇa era. Deducting 20 years from it we get 214, precisely the date when Vindusāra died. According to the Buddhists, the period between the accession of Bimbisāra and the end of Asoka's reign was really 311 years, not 375 as Professor Duncker calculates. Bimbisāra ascended the throne in 603 B.C., 15 years before the attainment of Buddhahood by Siddhārtha at Uravilva, near Gaya in 103 *Anjāna* era = 588 B.C. and Asoka died at the age of 82 in 251 A.B., that is, 292 B.C.[†] The interval therefore amounts to exactly 311 years.

I have shown above that the first Asoka of the Nanda dynasty, dated about 100 A.B., is a different king from that of the Mauryas, who was crowned in 218 A.B. The Sthaviras of the Vaisāli Council were said in "Dipavamsa," p. 142, to have foreseen that 118 years after it there would appear an emperor, Asoka Priyadarsi, who would reform the church, then divided into 18 sects, under the guidance of Tissa Mogaliputta; and requested Siggava and Chandavajji, then very young monks, to initiate the latter, when he would be born and come of age. The Burmese also record this prophecy. Dr. Kern overlooked this mention of Siggava and Chandavajji in the "Mahāvamsa," p. 20, when he advanced an argument against the true antiquity of the Buddha, on the supposition that these chiefs of the *Vinaya* were not mentioned at the time of the Vaisāli Council. Now, adding 118 to 100, we get 218 years; and in "Dipavamsa," VI—I, p. 146, we find that Priyadarsana (or Priyadarsi) was crowned in 218 A.B., which is corroborated by "Mahāvamsa."

* The Maurya family was probably a branch of the Lunar race, and so adopted the moon as its protector; *Chandragupta* literally means the moon-protected.

In 236 A.B., Devanupiya Tissa was crowned king of Ceylon, when Asoka was reigning in his 18th year, after 58 years of the reign of Mutasiva, who became king in the 14th year of Chandragupta. These figures are further checked by the statement, p. 144, that Mahinda received initiation from Tissa Mogaliputta, then 66 years old, after Upasampada, and in the 6th year of Asoka's reign and the 48th of Mutasiva's. Calculating by adding up the reigns of the Magâdha and Ceylon kings, and the duration of the patriarchate, in the way I did before in the cases of Kâlâsoka and Chandragupta, we find that the 6th year of Asoka's reign was 224 A.B., by the chronological equation of 63 of the Patricide dynasty + 100 of the Nandas + 61 of Mauryas = 224 of Magâdha king; = 106 up to end of interregnum + 118 down to 48th year of Mutasiva = 224 of the Ceylon kings; = 16 + 44 + 39 + 60 + 65 = 224 Upasampadâ, duration of the Sthaviras. (See Chronological Tables, in *Theosophist*, Vol. XX., pp. 752, 753). It will thus be seen that these Chronological equations check one another, and the date of Asoka's coronation in 218 A.B. is therefore established beyond the possibility of a doubt.

Calculating from detailed reigns, as given in the *Vâyu* and other *Purânas*, I find a total of 338 years, not 378, as Professor Mac Duncker says. The reigns of the Kings are thus shown below:—

Pauranic.

158	{ Bimbisâra	28 years.
	{ Ajâtasatru	25 "
	{ Dharbhaka	25 "
	{ Udayâsava	33 "
	{ Nandivardhana	Not given—
	{ Mahânandi	48 years.
100	{ Nanda	88 "
	{ 8 sons, Sumalya, &c.	12 "
85	{ Chandragupta	24 "
	{ Vindusâra	25 "
	{ Asoka	36 "
Total ...		338 years.

Buddhistic.

133	{ Bimbisâra	52 years.
	{ Ajatâsatru	33 "
	{ Udayabhadra	16 "
	{ Anuruddha	8 "
	{ Munda	" "
	{ Nâgadâsa	24 "
101	{ Sisunâga	18 "
	{ Kâlâsoka	28 "
	{ His 10 sons	33 "
	{ 9 false Nandas	22 "
89	{ Chandragupta	24 "
	{ Vindusâra	28 "
	{ Asoka	37 "
Total ...		333 years.

Identifying Mahānandi with Nāgadāsa, of whom the Buddhistic account appears to be more reliable, we can reasonably cut down the former's reign of 42 years by about 20; and so the total of 133 years down to the end of the Patricide dynasty coincides with the Brahmanical total of $153 - 20 = 133$. Now adding 100 years for the Nandas, and 85 for the three Maurya monarchs (according to the Buddhists) we get a total of either 318 or 322, deducting which from 603, we get B.C. 285 or 281 for the death of Asoka, which date we cannot reduce on any account; the more so as Samprati, his grandson, ascended the throne on his death in 235 A.V. = 292 B.C., according to the Jaina authorities. The difference of a few years, which we can afford to ignore, was presumably caused by the unsatisfactory states of the *Paurāṇic* manuscripts; for Wilson and Hall had to translate and edit the "Vishnu Purāṇa" from corrupt copies, as the different readings they give from them show.

In the Chinese *Tripitika* also, we find 218 A.B. as the year when Asoka was crowned. For though other years, such as 116, 118, and 130 A.B. are given, 218 is the most interesting date, recorded in the *Sudarsana-Vibhāsha-Vinaya* of Buddhaghosa, which was translated into Chinese in A.D. 489. Buddhaghosa went to Ceylon from Gaya in about 430 A.D. and then to Burmah in 450. His date of Asoka therefore appears to be reliable, as he must have heard it in the monastery of Mahābodhi, now Bodh-Gaya, near which he was born.

In the face of the facts and figures above mentioned, there cannot be any doubt that Asoka ascended the throne between 329 and 325 B.C. You cannot therefore drag him down by 66 or 70 years on the assumption that Sandracottus was Chandragupta, the first Maurya emperor, and because Priyadarśi is said to have mentioned, in a few inscriptions, the so-called five contemporary kings of Greece. I doubt that the inscriptions, in which the *Yona* kings are mentioned, were ever published by Asoka II.

Mr. V. A. Smith, a great authority on antiquarian subjects, to whom I submitted my first and rough note on *the Identification of Sandracottus with Asoka*, remarked on 26th October, 1897, that my "date of Asoka Piyadasi of the inscriptions is impossible on account of the synchronism of the Greek kings. The deaths of the five Greek kings, mentioned in Edict XIII., range from B.C. 262 to B.C. 239 (subject to a variation of a year or two in different authorities). This synchronism is the certain key to the chronology of the author of the Edicts, who calls himself Piyadasi, and who was unquestionably known as Asoka, the Ayu of the Chinese pilgrims. The passage in Edict XIII. of the Sabbaz-garhi version, edited by Buhler in 'Epigraphia Indica' (Vol. II., p. 471) is as follows:—'And King Priyadarśi, beloved of the gods, being anointed, in his 8th year conquered the country of Kalinga. And that conquest has been made by the beloved of the gods, both here *in his empire* and over all his neighbours), viz., the conquest through the sacred law even as far as six hundred *yoganas*)

where the king of the Yonas, called Antiyoka, dwells, and beyond this Antiyoka, where the four kings dwell, viz., he called Turamaya, he called Antikini, he called Maka, and he called Atikasandara, further on to the south, &c.".....

"Maka, who assumed independence in B.C. 285, on the death of Ptolemy Soter, died in B.C. 258. From the time of Lassen on, the five Kings have been identified as—

Antiochus II. of Syria (Theos)	...	B.C. 261—246.
Ptolemy II. of Egypt (Philadelphus)	...	" 285—247.
Antigonos Gonatus of Macedonia	...	" 277—239.
Magas of Cyrene	...	" 285—258.
Alexander of Epirus	...	" 272—about 260.

There was only one Magas; and the limiting dates are thus beyond dispute,

"According to Bühler, Asoka's conversion to Buddhism took place in his 29th (P 45th) year, (Epigraphia Indica, II., p. 246.). If this be correct, the limiting dates given by the Magas date are:—Asoka's accession = 285 + 28 = 313 B.C.; 258 + 28 = 286. These dates are earlier than the date B.C. 259, which is commonly adopted in forgetfulness of the fact, that Magas died in B.C. 258. But they do not take us back to B.C. 325."

I feel thankful to Mr. Smith who, in disagreeing with me on the ground of the five Greek Kings, yet found reason to say that the Magas date alone invalidates the common assumption of B.C. 259 as the date of Asoka's coronation. But before I proceed to deal with the five Yona or Yavana Kings, I may premise by observing that they are mentioned in the Edicts at Khalsi, Sabazgurhi, and other outlying places, and in characters somewhat different from others, the Khalsi and Subbazgurhi versions being rendered in the so-called *Kharoshthi* or Ariano-Pali alphabet. The Girnar and Dhauhi characters are also in somewhat variant shape.

No one has yet proved that Priyadarsi (*Pāli* Piyadasi) was a proper name, as suspected by Professor Wilson, who observed in the *Asiatic Journal of Bengal*, that "the term (Piyadasi) is evidently an epithet applied to more than one individual, and not the proper designation of one person exclusively." Rhys Davids also doubts whether it was a proper name, and solely enjoyed by Asoka II., and by no one else. Professor Wilson, in criticising the identification of Mr. Prinsep's—whom Pandit, Kamalākanta, first deciphered the *Pāli* inscriptions—observed that "neither of these epithets (Priyadarsana or Sudarsana) is exclusively restricted to Asoka, even if they were ever applied to him. That they were so applied to him is rendered doubtful by chronological difficulties, of which it is not easy to dispare. Priyadarsi appears to have lived either at the same time with, or subsequent to, Antiochus (223-187)

B.C.) *...It is recorded of this prince (Antiochus, the Great) that he invaded India and formed an alliance with its sovereign, named by the Greek writers, Sophagasenas." The second Ptolemy Soter made Magas, his son-in-law, ruler of Cyrene in 308 B.C. "It seems more likely here as in the case of Magas, that the concurrence of names is no evidence of synchronism, and arises from the name (Alexander) being familiarly known without any exact knowledge of the persons by whom they were borne. Such seems to be the case also with respect to Antigenus.... The latter part of his career was confined to Asia Minor and Greece; and he was killed in B.C. 301. He was contemporary with the first Ptolemy.....It can be only the first Antigenus, whose designation reached an Indian prince; and the mention of him in conjunction with Ptolemy, Antiochus, Magas, and Alexander, shows clearly that the chronology of the inscriptions was utterly at fault, if it is intended to assign a contemporary existence to princes who were scattered through at least an interval of a century. We must look, therefore, not to dates but to the importance of names, and the probability of their having become known in India, for the identification of the persons intended. Under this view I should refer Alexander to Alexander the Great, Antigenus to his successor, Magas to the son-in-law of Ptolemy Philadelphus, Ptolemy to either or all of the first four princes of Egypt, and Antiochus to the only one of the number, who, we know from classical record, did visit India.... Historical events are opposed to the maintenance of any friendly connection between the princes of India and Syria during the reign of Antiochus Theos.... It is enough for us to determine that Asoka could not have been the contemporary of Antiochus the Great, according to the chronology of the Brahmans and the Buddhists. That Priyadarsi was the contemporary of Antiochus or even posterior to him is evident from the inscriptions, and therefore Piyadasi and Asoka cannot be one person.

"The term" (Piyadasi) "is evidently an epithet applied to more than one individual, and not the proper designation of one person exclusively.....A monarch to whom all India except the extreme south was subject, must surely have left some more positive traces of his existence than a mere epithet, complimentary to his good looks, and shared with many others of equally pleasing appearance." *Princely "Indian Antiquities,"* vol. II., pp. 24 to 28.

General Maisey, in his "Sanchi and its Remains," pp. 12 and 2, maintains that "there is no sufficient proof that the Devanampiya of the Edicts is the Asoka of history."

* General Cunningham disproved this assumption from the fact of the omission of the name of Euthedemus of Bactria, the nearest Greek prince on the frontier of India. It is equally disproved by the reference to the governors of the frontier (*Sāmudra and Śāminā*) of Antiochus, which shows that the revolt of the eastern provinces under Diodotus, Pantaleon and Antiochus had not then taken place.—*Corpus Inscriptionum Indicarum*, p. 5.

From the above quotations it will be seen that it has not yet been proved that the Priyadarsi inscriptions were written by one King only,* namely, Asoka, and not by his predecessors and successors. The existence of some inscriptions, recorded by Dasaratha, his great grandson, in the Barâbar (Nâgârjuni) caves, shows that Asoka was imitated in this respect by at least one of his descendants. When such is the case, what prevents us from inferring that others might have left lapidary records in the way Asoka Priyadarsi did? The Hâti Gumphâ inscription at Khandagiri, Orissa, which records the Maurya era, and the Rudradâma inscription at Girnâr, which mentions both Chandragupta and Asoka, prove that the practice of lapidary records was followed before and after him. Mr. V. A. Smith, late Chief Secretary to the Government of the North-Western Province and Oudh, in his "Remains near Kasiâ" observes: "that emperor (Asoka II.) has obtained credit for more buildings than any sovereign could possibly have erected." The fact appears to be that these Priyadarsi monuments were not erected by one king only, but by at least two, if not more.

Bearing in mind the probability of more Priyadarsis than one as the authors of the inscriptions, I think that the mention of the five Greek kings, whose contemporaneity is doubtful, should not sway any conclusions to be deduced by strict logic. The Orientalists generally assume that there were five Yona kings; but in the recent and more authentic version of the 2nd Edict, in the 2nd vol., p. 466, of the "Epigraphia Indica," it is translated as "Everywhere in the empire of King Priyadarsi, beloved of the Gods, as well as among those nations that were his neighbours—such as the Cholas, Pandyas, the Satiyaputa, the Keralaputa, Tambapanni—the Yona king called Antiyoka, as well as among those who are the vassal Kings of that Antiyoka,..... founded two kinds of hospitals for men and animals." Edict XIV., which is a sort of summary of all the imperial proclamations, expressly says, that "the whole was engraved at one time from an authentic copy, issued doubtless under the royal mandate, by a scribe, *lipikâra*, and *Pandita*, of a name not easily deciphered." But Princeps, in his "Indian Antiquities," vol. II., p. 19, observes: "that the edicts are of different dates, is proved by the actual mention of the years of Piyadasi's reign, in which several were published. Two of them are dated in the tenth, and two in the twelfth after his *abhisheka* or coronation....., the remainder generally bearing the date of the 27th year—and one containing both, as if contradicting at the latter epoch what had been published fifteen years before..... From this evidence, we must conclude that the Guzerat and Katak inscriptions have slightly the advantage in antiquity over the *Lâts* of Delhi and Allahabad; but again, in the order of sequence, we find the edicts of the twelfth year preceding those of the tenth; and we learn expressly from the fourteenth edict, that the

* But many regnal years are given, which indicate that the whole series, (or most of it) belonged to one reign. The author of the Edicts had a long reign exceeding 27 years, and is identified by the Chinese with Asoka.—V. A. S.

whole was engraven at one time."* "These religious edicts have been written by order of king Priyadarsin, beloved of the Gods, *under a form*, whether abridged or expanded. For my empire is not suitable in every place. For my empire is large and much has been written, and I shall write more."—"Epigraphia Indica," vol. II., p. 467. This plainly shows that this edict was not the last; for evidently it was followed by others, either by himself or his successors.

There are rock-edicts, of which No. III. was proclaimed in the 12th year; IV.—12th; V.—13th; VIII.—10th; XIII.—8th year of Priyadarsi's reign. The shortness of these regnal dates throws a doubt that they belonged to Asoka. There are pillar edicts, generally published in the 27th year after his coronation, which probably belonged to Asoka alone; while the rock edicts may refer to his successor, from the shortness of the regnal dates, presumably of Samprati, who, being a Jaina, mentions hospitals of two kinds—one for men, and the other for animals—from the well-known fact of the Jaina doctrine of compassion towards animals and mute creatures. The long interval and the absence of any records, from the 13th year of the rock edicts to the 27th of the pillar, means, if it means anything, that the two sets of inscriptions cannot be ascribed to one king.

Prof. Senart observes that the edicts were engraved at various times, according as the king judged it opportune to promulgate new ones, as proved by those at Dhauli and Jaugada, which agree with other versions as regards the first ten edicts, but have not the corresponding readings for the 11th, 12th and 13th.—*Indian Antiquary* for July 1891, p. 285. "Their preservation on rocks and pillars therefore must be regarded as resulting from an after-order, when some re-arrangement was probably made according to the relative importance of the subjects."—Princeps, "Antiquities," vol. II, p. 19. But this after-order might have been issued most probably by the successor of the original promulgator of the inscriptions.

Now Mr. Smith's remark, quoted above, that the Magas date alone limits the Priyadarsi epoch to B.C. 313-286, throws a doubt on the date B.C. 259 "which is commonly adopted in forgetfulness of the fact that Magas died in B.C. 258." Prof. Wilson has shown the probability of the five Greek names being the reminiscence of well-known kings, heard by Priyadarsi's officers, I think, near Cabul, which was ceded by Seleucus after his defeat in about B.C. 310. The passage in Edict No. II. shows that Antiyoka had *sāmanta* or *sāmīno* governors in the frontier provinces, which is, I think, paraphrased and amplified in Edict XIII. as "*Parancha tena Antiyokena chatura IV, rajane.*" This fact shows that Antiyoka was closer to India than the four others, who were, if not his subordinate governors, at any rate *sāmanta*, that is subordinate kings "vassal-kings of that Antiyoke" (as translated in "Epigraphia Indica," vol. II., p. 466) in the borderland, beyond his dominions. He was therefore in the prominent notice of the emperor

* Princeps' "Indian Antiquities," Vol. II., p. 19.

Priyadarsi. Who was Antiyoke then? He cannot be Antiochus the Great, as that monarch lived too late, as shown by General Alexander Cunningham. The other contemporary kings were Magus, the son-in-law of Ptolemy Philadelphus of Egypt; Antikini as Antiochus I., and Alexander, either Alexander's son or Kassander. These inscriptions appear to have been issued after the defeat of Seleucus Nicator but before the rebellion of Diodotus, &c. Seleucus is not mentioned in the inscriptions, but his successor Antiochus. His vast empire was undivided, extending from Asia Minor to the border of India,—in relation and comparison to which the other kings were indeed *Sāmanta* Rajas, being of less importance. Egypt was not of a large extent; Macedonia had even a lesser area, while Cyrene and Epirus were so small and distant, being not large enough to equal an Indian district; that I very much doubt that the Indians ever heard their or their kings' names. The fact appears to be that the author or rather authors of the edicts heard but very vaguely the names of the four other kings, hence they were hinted at as *Sāmanta* (vassal kings) in the second edict. And so, to the eyes of the Indians, they were no better than *Sāmanta* or *Sāmīna* Rajas, frontier kings, who occupy subordinate positions as shown in Edicts II. and XIII.

The dates of the five Yona kings contemporary with Priyadarsi, the author of the Edicts II. and XIII., as identified by me, are therefore Antiochus I., 280-261; Ptolemy II., 285-246; Antigonus, 277-239; Magus 308 (or 285)—258; and the son of the great conqueror is mentioned the last. These dates limit the age of the author of the inscriptions. Their average appears to be B.C. 280 and 260. But as Asoka II. died in B.C. 292, the Priyadarsi edicts, containing the names of the five Yavana kings, cannot be ascribed to him. Samprati, his grandson, was however reigning at the time. He was the patron of the Jainas, and he did for the sect of Mahāvira what his grandfather did for the cause of Buddhism. He built innumerable Jaina monuments throughout the land of Jambudvīpa, and sent missionaries to Anārya (Yavana) countries where he proclaimed Jainism as the creed of the state. Now the *Asokāvadāna* records that Asoka sent his son Kunāla, the father of Samprati, to quell a rebellion and to govern at Taxila. That must have occurred after B.C. 300; and Samprati might have most probably heard of the Yona kings from his father and his officers. Samprati is thus found to be Priyadarsi,—the promulgator of the later Pāli edicts: and the difficulty of the contemporary existence, hitherto assumed, of the Greek kings, is thus removed. And therefore there is now no necessity of dragging down the age of Asoka Priyadarsi, which I have established beyond the possibility of a doubt, as ranging from B.C. 329 to 292.

In the Sasseram and Rupnath edict,* there is a date given as 256

* It is later by "more than a year" than the active conversion of Priyadarsi, belonging to the 18th year, earlier than which there is no *Dharmalipi*.—Prof. Senart; *Ind. Ant.*, p. 286, July, 1901.

after the Parinirvāṇa of Bhagawan; (either Buddha or Mahāvira). If referred to Buddha's death, we get 287 B.C. as the year when Samprati, following his grandfather, might have issued the edicts. But if referred to his Nirvāṇa in 564 B.C., we get 308, when Asoka was reigning. If we calculate from Mahāvira's demise, 271 B.C. is found as the year when the two inscriptions were engraved. This year also falls during the reign of Samprati, who may well have occupied the throne of Magādhā at least sixteen years, when we remember the duration of his predecessors' reigns; ranging from 37 to 24. Now in the later Priyadarsi edicts there is nothing especially Buddhistic to refer to Asoka alone, as is generally assumed by the Orientalists. This date of 256 therefore does not invalidate the dates of Asoka, Buddha, and Mahāvira, for they are rather strengthened by the figure as given in the edicts at Sāsseram and Rūpnath.

Prof. Senart observes in the *Indian Antiquary*, p. 285, July 1891, that the Ceylonese chronicles attribute to the 4th year (always counting from the coronation) the conversion, which the 13th Edict attributes to the ninth; and they place in the 7th and 8th years what according to the Sāsseram, belongs to the 11th. These facts plainly show that they cannot be applied to one king. As the rock edicts do not mention more than the 13th year, and as the 2nd rock edict mentions the hospital for animals, evidently a Jaina principle, it is more than probable that Samprati, following his grandfather in his pillar edicts, extended them to the caves and rocks for wider circulation and expanded the object Asoka had in view.

P. C. MUKHERJEE.

THE GREAT LAW:

A STUDY OF RELIGIOUS ORIGINS.*

ALTHOUGH the name (or pseudonym) of the author of this very striking and valuable work is unfamiliar; yet it is evident that he must possess an extremely thorough and ripe acquaintance with theosophical teachings, as well as be an accomplished student of Religion in its symbolical as well as in its ethical aspects.

To the theosophical reader the book will be of great interest and even greater value, both for its exceedingly accurate and luminous chapters giving the interpretation of many a world-old myth and symbol, as well as for the comprehensive and most carefully verified collection of identities and similarities in the symbolism and ethics of the great world-faiths, which occupy rather more than the first half of its pages. But to the non-theosophical it should be even more important; for hardly any other single work has brought forward so convincing an array of indisputable evidence in support of the fundamental propositions that all religions spring from a common root. Hence to our

* By W. Williamson, London, Longmans, Green, & Co. Royal 8vo.; pp. 431.

workers in the world, and to all students of religion, it forms an indispensable work of reference, while many an one who would shrink away from the name of Theosophy, in the usual ignorance which prevails concerning that teaching, may haply be led to that great source of light and comfort by its able and attractive pages.

After an introductory chapter, in which the author points out the need for a science of Religion and touches lightly but clearly upon some of the prominent features and principles which will underly his work, he proceeds in the following eight chapters to put before his readers an irresistible demonstration, giving in each instance chapter and verse for his statements, of identity of religious symbolism and myth in all ages and among all races of the world. He divides his subject matter under three main heads : Ceremonies, Sacraments and Dogmas, and shows the universal identity of all these three factors, the world over, in the leading features of all the great religions. Thus he deals with the Birth of the Saviour, with Death, and Resurrection, with the Ark, with Solar symbols, with Fasts and Fire festivals, with the Tree and the Branch, with Sacraments and Blood-covenants and finally with the Trinities to be found in all religions. And this not by way of mere assertion or sweeping generalisation, but with extraordinary and minute care, taking his facts in each case from the very best authorities and giving full references in each instance. These chapters form Book I. and constitute the first portion of the evidence he adduces.

In Book II. the author enters upon the ground of History and Ethics, dealing with the early Races of man, with Ideas of God, and with Moral standards of conduct ; while Book III. is devoted to the interpretation of the material accumulated in the two preceding Books. A fairly good Index completes the work and adds materially to its value and usefulness to the student. The work throughout has been done in so condensed and careful a manner and the selection of materials is so judicious that a reviewer finds it exceedingly difficult to pick out any specially salient points on which to comment. To appreciate it properly, the work must be taken and studied as a whole, and to cite isolated examples would do it but scant justice. So perhaps the best way in which I can commend it to the careful study of all our members is to point out how important a contribution it forms to that portion of our literature which is specially intended to lead the thinking public towards Theosophy and to put into the hands of our workers in the field the materials they need in their lectures and drawing-room meetings, when called upon to produce evidence in support of the claims made on behalf of theosophical teaching. And I emphasise this point because since this work has been brought out not by our own T.P.S., but by one of the leading firms of London publishers, our members and students, the world over, might not improbably overlook or fail to hear of and realise its importance and usefulness to themselves, unless it were thus pressed upon their attention,

Nor must it be imagined that it is a mere compilation from the "Secret Doctrine," or a fresh working up of material to be found there. The main thesis is the same indeed in both works, but the materials in the present volume are almost entirely new and are not found even in the ample sweep of H.P.B.'s monumental work. And though of course some of the main lines of the interpretation are the same, yet much also is quite fresh, not only in the working out of the details, but in the bringing to bear on the subject the new information which has come into our hands since our great teacher left us.

It must not be imagined, however, that this book, useful as it is, in any way exhausts the subject. It neither does so, nor makes any claim of that kind. Indeed it is rather a popular work, summarizing and bringing together results from many sources, than the detailed monograph of a scholar. And it is precisely because of the care, skill and good judgment displayed in this selection and co-ordination, and because the theosophical knowledge he possesses puts into the author's hands an exceedingly powerful instrument of synthesis and interpretation, that his work will be so widely useful and attractive. But what he has accomplished points very clearly to a mass of work which is awaiting the energies of our more studious and literary members. There is need for a whole series of monographs dealing in detail with the religions of the world, and applying, with most scrupulous attention to accuracy, the key of Theosophy, to the arrangement and clarification of what is known of their doctrines and their symbolism.

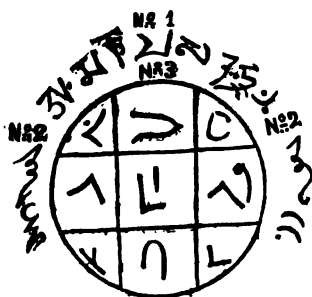
In many cases, no doubt, the available material is comparatively scanty, but once a beginning was made, I feel convinced that a great deal could be accomplished before the limits of the data physically accessible were reached and the time came to resort to methods of occult research in order to supplement and complete them.

But let us hope that our author will not cease his labours at the point to which he has now carried them, but that his work may meet with a success which will encourage and stimulate him to pursue it still further in a field so varied and so interesting. Let us hope that he will next give us not only such a general interpretation of the more marked features and common elements of religious myth and symbolism, but a minute, detailed working out of these forms of presentation of the deeper truths of being, for some one special type of faith and race. Such a work would be of the very greatest value, and following upon the one now in hand, would clinch its argument and drive home the truth of the position he has here taken up in an almost irresistible manner.

B. K.

H. P. B. WROTE TIBETAN AND MONGOLIAN.

WHILE we were living in Bombay, H.P.B. bought of Wimbridge the first article made in the furniture-shop he established with capital loaned him for the purpose. It was a hanging cabinet, with double doors fitted with bolts and a lock. It came with us to Madras and now hangs in her old bedroom, which I occupy. One day at Bombay I saw her decorate the inner faces of the doors with some writing in queer characters at the top and two sides; a central small circle marked off in nine compartments, each having one character written in it; and a lot of flourishes and leaf-sprays at the bottom. The designs on the two doors are alike. She dashed off the whole affair swiftly and without following any model, using a camel-hair pencil and bronze ink, of which we had a small bottle. Until quite recently I had not the curiosity to try to discover if the writing had any meaning, but having now put the cabinet to use for the storing of papers, I have had the design before my eyes quite often, and at last I bethought me of sending a copy of it to Rai Bahadur Sarat Chandra Das, C.I.E., the erudite Tibetan Interpreter to the Government of Bengal, and all H.P.B.'s old friends will be glad to see what she wrote and to read his answer to my letter. He says:



"Accept my respectful thanks for sending me the expression for translation and explanation. I have not been able to fully understand the nine symbolic figures in the circle. They look like the old *Yug* characters which you generally find in the seats brought by Tibetan pedlars and sold here (Darjiling). None can explain me these, so I have waited and waited for them and at last write you my own views. I have divided

the characters in three groups, marked Nos. 1, 2 and 3. Number one is Tibetan; number 2 Mongolian; number 3, the first six are Uggur symbols and the last three not clear to me. They may be the mystical *a, ā, o*. Number 1 reads "Om mani padme hūm." Number 2 is Number 1 written in Mongolian characters, read from top to bottom. Number 3 is described above."

Sarat Babu appends an interesting note upon the true meaning of the oft-quoted Tibetan aspiration, *Om mani padme hum*, which he says is of Phallic significance—the junction of the *phallus* and the *yonis* as typical of the mystery of creation. It is an invocation originally of the Deity, i.e., the Supreme Being who is in the Universe as its life. *Mani* a gem = God. *Padme* = in the lotus, i.e., in the Universe.

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The Deity addressed is Avalokiteshvara Bodhisattva, who is identified with Vishnu of the Hindus. The Ninth Avatâra of Vishnu, according to the Hindus, was Buddha, but, according to the Buddhists, the Buddha was never an Avatâra of Vishnu. But at the same time they put all the attributes of Vishnu in their living God or *Bodhisattva*, Avalokiteshvara, whom they call Khasarpana, which is an epithet of Vishnu. In the *Mahayâna* school of Buddhism, particularly in its Tantric section, Avalokiteshvara *Bodhisattva* manifests himself as Sambhara (Tib. *le de-mohog*) the Chief Happiness, and is represented as clasping the goddess Târâ in firm embrace.

III. The expression *Mani Padme*, the Gem in the Lotus, has more than one signification. (a) *San-tric*: Avalokiteshvara Bodhisattva was born of the lotus. Therefore in invoking him the expression 'O thou the Gem (*Ratna* or *Mani*) who was born of the lotus' is used; (b) *Tantric*: The invocation is jointly to the divine couple, Avalokiteshvara and his wife, the goddess Târâ, represented standing and conjoined, thus symbolising the law of the transmission of life. Both divine personages are immortal and their union typifies the eternal transmission of life and the keeping of the world in working order."

SARAT CHANDRA DAS.

Of course, the Buddhism spoken of by our learned friend is that of Tibet, China and Mongolia, that of the *Mahayâna* School.

H. S. O.

Theosophy in all Lands.

EUROPE.

LONDON, October 31st, 1899.

Work at the sectional headquarters is now in full swing. The new temporary offices at 4 Langhan place have been made to look so attractive, and the situation is so cheerful and bright, that it is quite a pleasure to drop in, and one is sure of finding one or two, and perhaps several, of our active workers gathered there. Great satisfaction is expressed with the accessibility of the position. The Blavatsky Lodge has not yet decided upon a permanent home but is meeting regularly in the very convenient and central hall of the London Zoological Society. During the month, lectures have been given by Mr. Mead, Mr. Kingsland and Mr. Chatterji. Mr. Mead has taken for the subject of a short series, "Apollonius of Tyana," and from the interest expressed in the first lecture he is likely to have a crowded Lodge on each occasion.

The Lodge gave a hearty reception to Mr. Kingsland, one of its first presidents, when he lectured on "The Natural Law of Spiritual Evolution" on October 19th. The lecture was a timely reminder of the 'naturalness' of all the evolutionary processes, moral and spiritual, as well as physical. Super-naturalism had proved the bane of orthodox Christianity. As Theosophists we realised that nothing was, or could be supernatural, but we might wisely

guard against what was in reality a faint survival of supernaturalism, viz. :—the tendency to place an exaggerated value on phenomena.

Mr. Chatterji's subject was "The Vedas, as regarded by the Orthodox Hindu"—a lecture which he repeated the following evening at the West London Lodge. Mr. Chatterji spoke with his customary earnestness and showed how much more was meant to the Hindu by the Vedas, than Western scholars have any idea of. To the West they are a collection of ancient scriptures merely, however valuable and profound; the lecturer showed how different was the real meaning, and how the written hymns and treatises were but the faint shadow of that which in reality was written in the universe itself.

Nevertheless the West is learning to appreciate the Vedas, and a writer in the '*Academy*' in reviewing Prof. Max Müller's two most recent works formulates a brief but effective synopsis of the explanation of life's riddle which ancient Hindu seers evolved. He concludes his review with an indication of the different manners in which the Eastern and Western mind approach life's eternal problem—the search for truth. A guest which, he says, "still finds us crying from the housetop to the stars." The Hindu philosophers taught that the Phenomenal world is a disability that must be overcome if we would find the Real. We in the West accept the world as a school for the practice of conduct and the development of character, and try to lull ourselves by the anodyne of work and good deeds. [Might not a Theosophist put it that *Karma Yoga* was the method of the West?] Meanwhile, one reels back from the giddy heights of Hindu philosophy to the simplicity, say, of the prophet Micah: 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Truth is eternal. It is the form only that changes. To all creeds the great truth applies: 'Ask and ye shall receive.' And to all, also, those words of the ancient Hindu seer: 'When God has become really known all fetters fall.'

Mr. Herbert Burrows, who has been Honorary Treasurer of the Section, has just resigned his office owing to pressure of work and his place will be taken by Captain Lander. Mr. Burrows recently delivered an address to the London Spiritualist Alliance, in his usual vigorous style, which was entitled "Spiritualism and Theosophy, a Comparison and a Contrast." His hearers seem to have been very much pleased with the speech, which certainly lacked nothing in candor and straightforwardness; but the most effective points were the claims made for Theosophy as furnishing the philosophy of life which was lacking in Spiritualism, and at the same time a *practical* system for daily use in self-development.

The report of the Palestine Exploration Fund recounts the discovery of monoliths, or menhirs, and the remains of others, which possibly formed a circle, at Tell es-Safi, in Judea. These remains are rare on the Western side of the Jordan, and this is the first discovered in Judea. It is believed to have been a sanctuary or 'high place,' representing a civilization long anterior to the Israelitish invasion, "perhaps one of the few which escaped the reforming zeal of Hezekiah and Josiah." They were buried some 18 or 20 feet below the present surface and small objects of many kinds, representing many ages and many phases of culture, were secured in the course of the excavations. Thus bit by bit, year by year, does Christian enterprise unfold the wrappings of ages and lay bare

the cradle of its faith, to the end that truth may prevail even if it be not quite in the way intended by the promoters.

In the streets and markets, on 'change' and at church the one topic of interest and discussion is of course '*The War*.' For a Theosophist the only possible thing seems to be to stand outside the excitement and hope for a speedy and effectual settlement, in order that the suffering may be minimised as much as possible.

Great is the activity of the well-meaning promoters of peace meetings and conferences, but they fail to grasp the wider issues, and one wonders if they do not accomplish more harm than good in rousing masses of excited men and women to still angrier feeling. A writer in the *Christian World*, who has often been quoted in our Magazines, again scores well in an article on "*War's Loss or Gain*," and expresses substantially the same wider views on this prominent topic that Mrs. Besant has enunciated in some of her lectures on the "Great War" and elsewhere. To realise that war is still part of the evolutionary process, which the world cannot yet dispense with, is not to despair of Eternal Providence or to imagine that any real retrogression is involved, but rather another incentive to strenuous effort in the direction of self-discipline, since by every fraction we can move ourselves we move the world that fraction nearer to the goal, nearer to the stage when the discipline of war will be no longer needed.

A. B. C.

NEW ZEALAND SECTION.

Mrs. Draffin lectured in the Ponsonby district of Auckland on October 1st, on "The Purpose of Life" and on the 8th, on "Death and After" to very good audiences. On October 15th she gave her first lecture in Newmarket in the Public Hall to a fair audience, her subject being "The Teachings of Theosophy."

In connection with the Auckland Branch Mr. S. Stuart lectured in the Branch rooms on October 15th, by request, on 'Etheric Waves,' in connection with the modern discoveries of the telephone, phonograph, Prof. Crookes' radiometer, the Röntgen Ray and Marconi's system of telegraphy. There was a large audience, and the press gave space for a good report.

In Wellington Mrs. Richmond has lectured recently on "The Origin and Destiny of Man" and "The Builders of the Universe."

The General Secretary has had two small leaflets on "Karma" and "Reincarnation" printed for distribution; further and more extensive efforts in this direction will follow shortly.

AUSTRALIA.

During September and October Miss Edger, our Federal Lecturer, visited and lectured in Townsville and Charters Towers, and as a result it is expected that centres of Theosophical activity and possibly reading circles will be formed there. On her journey South she spent a few weeks in Maryborough and Bundaberg giving public lectures and working with the members there. In Gympie she gave two lectures to appreciative audiences. In Brisbane she gave a series of lectures during her stay of three weeks, besides attending members' meetings, and meetings for the answering of questions. In Sydney

Miss Edger is giving three lectures. She will then visit Western Australia arriving back in Melbourne to spend the Christmas holidays.

Dr. Marques, our long-looked for General Secretary, has at last arrived ; the " Mariposa " in which he came reaching Sydney at noon on Sunday, Oct. 29th. As she arrived at least three hours before she was expected, the deputation which was to have met him was not on hand, but at the public lecture given by Miss Edger in the evening the Sydney members were able to make his acquaintance.

A conversazione is to be given in his honour on November 3rd, so that all may have a chance to come in closer touch with him. We all like him very much and are building on the added impetus which the presence of such a student, writer and worker must give to the Theosophical cause in Australasia.

H. A. W.

Reviews.

A MEMORANDUM ON OUR VERNACULARS.

AS MEDIA OF ELEMENTARY INSTRUCTION.

BY DEWAN BAHADUR MANIBHAI JASBHAI.

The difficulties which attend the imparting of the elements of education in the primary schools of India in a language other than the mother-tongue of the pupils have often occupied the attention of the best educationists of the Orient. The author of the work before us has given much careful thought to this subject and gives us, in addition to his own views which are well presented, numerous quotations from the recorded statements of teachers and other men of note, which have a very direct bearing upon the question at issue.

The object of the Memorandum is to call the attention of those most interested in education to this important matter, and an " Educational Conference " is suggested as one of the means which might lead to some practical steps by way of reform in this department of education. That some such reform is needed is evident to the most casual observer. The lack of *thoroughness*, manifest as the result of our present educational methods, is thus referred to by Dr. Mackichan, a noted Bombay educationist, as quoted in a recent issue of one of our Indian exchanges :

" Why should it be the case that very few educated young men can speak with authority on any point, *e.g.*, of Vernacular grammar or idiom, and leave all this to Sastris and Pandits ? No young man in Europe would be considered to have received a thorough education unless he had learnt to avoid grammatical and syntactical errors, and had some taste for the niceties of the idioms of his mother tongue. This is not the rule in India, and it is scarcely to be expected in the present system."

Not being proficient in their native Vernacular, pupils are often equally deficient in their mastery of English, as is testified to by Professors of Colleges and others ; as matriculates are often unable to intelligently follow the regular lectures of a College course. The late Mr. Justice Telang once said :

" Our system of education should be so modelled as to make our vernaculars the media of instruction for a much larger portion of our course of studies than they are at present.....I am sure that the students themselves will find their knowledge becoming more easily accessible than if the medium itself is a foreign language."

Mr. Manibhai does not seek to change methods of the collegiate course but would have the subjects taught in the primary schools first gone through in the Vernacular and, subsequently, in English in the High School.

We hope the author's suggestions will be the means of instituting some course of action which will bring forth satisfactory results, his aims being highly commendable. The work consists of 229 pages, royal octavo, and contains a great amount of valuable information on the subject of education.

We heartily concur in the further suggestion offered by the *Theosophic Gleaner*, in its review of this work, as to the need of a common text book of morals for Indian pupils which should embody the ethical precepts of all the great religions of the world.

W. A. E.

SAKYASINHA CHARITA.*

This is a useful pamphlet in Sinhalese verse on the life of the Buddha, based upon the *Buddhist Catechism* of Col. Olcott, to whom the work is dedicated. Messrs. D. B. Jayatilaka and Mr. Batuwantudawe, two excellent authorities, have sent Mr. Perera complimentary notes, in which they say that it is an excellent book for children in Buddhist schools and wish it a wide circulation.

LALITA SAHASRANAMA.†

[We reproduce a portion of the appreciative review of this work given in *October Light of Truth*—the notice which appeared in July *Theosophist* having been quite brief. Ed. note.]

The book before us marks a unique departure in the matter of translation from the Sanskrit and it will come upon the public also as a pleasant surprise. The department of knowledge now opened to our view is that of *Mantra Sastra*, about which absolutely little was known; and the student of oriental studies was more apt to look upon it askance than with any favour. The book before us ought to remove all doubts about the usefulness of such study, and its great importance. To the mystic Indian, all knowledge and science was locked up in Mantras, and the reason will readily enough be perceived when in fact his whole scheme of cosmology rests upon the one primeval sound or Mantra, namely, *Pranava*. This first Mantra or *Mantra Raja* is of course the cause of all other Mantras, and except the *Panchakshara Mantra*, no other Mantra can be efficacious unless pronounced with the *Pranava*. These Mantras are the sounds, the names and the forms, and the symbols by which we can possibly realise the nature of the Supreme; and they are, as such, the means and not the end. The end also, is both material and spiritual and though it is possible to attain both wealth and happiness by means of these Mantra practices, the book before us shows that he who chants this hymn without hoping for any specific and selfish result, alone can obtain *Brahma Jnana*, and not others. There is also an antecedent condition to a person who aspires to Mantric practices. The worshipper ought to be devout and pure; and the secret cannot be imparted to a rogue, a wicked man, nor at any time to one who is devoid of faith. People are apt

* The Life of Siddhartha Gautama Buddha. By S. M. Perera, Headmaster, Government School, Matale, Ceylon.

† With Bhaskararaya's commentary, translated into English by R. Ananthakrishna Sastry, of the Adyar Library. Thompson and Co., Madras, Price Rs. 3.

to forget this essential qualification, and err grievously in thinking that their assumed piety and worship can cover a multitude of sins.

Of the various sets of Mantras, those of Devi or Parameshwari are considered the most efficacious in acquiring various Siddhis, Powers and Knowledge, and this is so, because our highest ideal of Knowledge, Love and Power is centered in the person of Una. The collection of a thousand names of Lalita or Parameshwari forms a portion of the Brahmanda Purana, and the chief importance of the book before us is due to the invaluable commentary on the thousand names, by Bhaskaraya, a Maharatta Brahmin who seems to have lived in Benares about 160 or 170 years ago. The commentator must have been a very erudite Pandit, for he has exhibited in his commentary all the store of his knowledge derived from the Vedas, Upanishads, Itihasas, Puranas, &c., and the book is as such much more valuable to us for tracing the growth and history of religion from the earlier Vedic books to the later Puranas and Itihasas, &c. And the quotations from the latter set of books is enormous, which will show that these books are not such trash as are ordinarily supposed. In many of these Mantras, as explained by the commentator, we can easily trace the history of the religion and the philosophy from the earliest times downwards, besides an uncommonly large store of mystic knowledge connected with these Mantras. The book has also a special value to our readers as it unfolds the nature of the Supreme almost on Siddhanta lines, and references to the Saiva scriptures and philosophy are also very many. The highest ideal conceived of Lalita in this book is as that of the highest power, knowledge and love, and as the Supreme Consort of Supreme Siva, and as one with Him and transcending by far the Trinity and Maheshwara and Sadasisva, and that inasmuch as this supreme Sakti permeates and illumines matter. She is also identified as one with Kundalini and Maya and Prakriti; and as with Srikantacharya, who does not even recognize any such distinction. Even in essence this aspect of the Supreme Sakti is also much more prominent. As such, also, Sakti is spoken of as the night, and Siva as the day; Sakti, as sound and Siva as meaning. The scheme of the 36 tatwas is noticed here and there, and unless this is thoroughly grasped, the references to Nada and Bindu, Kundalini and Vidya and Sadasisva and Maheshwara, &c., will not be intelligible. The book is absolutely indispensable to every student of Siva Siddhanta. . . . We heartily congratulate Pandit B. Anantakrishna Sastri who though not boasting of the possession of great literary abilities is yet continuing to do quietly a lot of useful and important work. We should add that the book would gain greatly if an index be added.

AMERICAN BOOKS.

We acknowledge with thanks the receipt from New York of two booklets and one pamphlet published by Elliot B. Page & Co. One of the booklets is a new edition of the "Voice of the Silence," to which are added the "Stanzas of Dzyan" taken from the "Secret Doctrine;" the other is entitled "Beacon Fires," and is from the pen of James M. Pryse. The pamphlet is "a verbatim translation from the Greek, with notes on the mystical or Arcane Sense" of the Sermon on the Mount, and some other verses from the New Testament, and is also by James M. Pryse.

We have received from Fowler, Wells & Co., New York, a small pamphlet on "Phrenology and its use in Business Life."

WORDS OF BLESSEDNESS.*

OUTLINES OF THE TEACHINGS OF PARAMHANSA SIVNARAYAN SWAMI.

The larger part of the contents of this little pamphlet originally appeared in the columns of the *Indian Mirror*. As stated in the Foreward, the work embodies "an unlettered teacher's thoughts on topics of the highest interest and importance to man." It has been carefully edited by Mohini M. Chatterji, M.A., which is sufficient warrant for its merit. There are several short chapters relating to God and His worship, followed by remarks on "True Instruction," "Renunciation, True and False," "Man's Ingratitude," &c. Speaking of Renunciation the author says :

"So long as you are active in this body you need what the body needs. Fulfil these needs out of God's abundance and ask for nothing beyond. True contentment is true renunciation. It is natural, not forced. Accept things or renounce them, guided by the knowledge of these needs, and thank and bless God alway. God's is all that is. He gives you all you need. He is merciful. Seek refuge in Him and abide in joy itself."

The work will well repay perusal and contains food for careful reflection.

We also acknowledge the receipt of a little pamphlet from Ganesh Ramkrishna Vaidya, F. T. S., of Wai, Satara District, on the caste question, with numerous quotations in support of the contention that caste does not "depend upon tendencies."

MAGAZINES.

In the *Theosophical Review* for October, Margaret S. Duncan contributes an interesting essay—"A Famous Magician"—which is a brief account of the life and works of Henry Cornelius Agrippa von Nettesheim, a Theosophist of the olden time, who was born in the fifteenth century. "The Function of Quietism" is next set forth in a valuable paper by Miss Hardcastle. "The Troubadours" is a semi-historical article by Mrs. Cooper-Oakley. "Hermes the Thrice-Greatest and the mysteries of Egypt and Phœnicia" is Mr. Mead's learned contribution to this issue. An able reply to "comprehensiveness," a paper which appeared in the July number of the magazine, is given by Mme. De Steiger. The philosophically inclined reader will do well to follow up the continuation of Mr. Keightley's article—"The Latest Step in Modern Philosophy"—wherein he reviews Mr. Shadworth H. Hodgson's recently promulgated philosophical ideas, as noticed last month. Mr. Leadbeater's second instalment of his paper on "Ancient Peru," is very interesting and presents a governmental ideal which modern nations might profitably study. Some of the differences between "Being and Doing" are briefly dealt with by Miss Cust.

The Editor of *Theosophy in Australasia* discusses, in "The Outlook," certain of Dr. Fairbairn's ideas about India, as given in the *Contemporary Review* for August; and also considers the main features of an article which appeared in the *Fortnightly Review*, of the same date, entitled "the Dying of Death." W. G. John presents some rational and theosophical views on "God in History," and W. A. Mayers contributes a timely and thoughtful though brief paper on "Inspiration within the Theosophical Society."

* Published by H. J. Halder ; 4, Esplanade Row, West, Calcutta. Price eight annas.

The Buddhist (July and August—double number) has a very interesting table of contents. It opens with a discussion between two young Brahmins, as to whether a man becomes a Brahman "by birth or by deeds." They finally went to Lord Buddha for a solution of the question. In his reply he treats the subject quite exhaustively, his central idea being,—“Not by birth does one become a Brahman, nor by birth does one become a non-Brahman.” There are articles on Buddhism, Christianity, the Bible, the preaching of Buddhism in Chicago, Nirvāna and annihilation, educational work, &c. In one of the three articles contributed by Mr. Wilton Hack, a powerful plea is made for the *Dharma*.

The Light of Truth—October—opens with a continued translation of the Vedānta Sūtras with Srikantha Bhāskya, by our active brother, A. Mahādeva Sastri, B. A. There are also important Tamil translations and other articles which must interest those who are familiar with the Tamil language.

The Harbinger of Dawn is a new magazine started by Earnest S. Green of San Francisco, U. S. A., and devoted to matters psychical and occult. The September issue—No. 2—presents a good variety of contents. The journal is conducted with ability, but the title page is quite inferior in appearance and should be thoroughly remodeled.

The Sphinx. The growing popular interest in Astrology is again proven by the foundation of a new and first-class monthly magazine bearing the above title. In appearance and contents it compares most favorably with every other periodical devoted to this scientific specialty. The Editor, Mrs. Catherine H. Thompson, appears to have gathered around her as contributors the most popular writers and teachers of the day; some, like our excellent brother Alan Leo, editors of successful magazines of their own. The first number (July) contains a Prospectus of the Sphinx Publishing Company, of Boston, Mass. in which the proposed capital is fixed at \$500,000 (about £100,000,) in shares at \$10 each. With even the fourth of such a sum of money to handle there seems nothing to prevent the venture from achieving success. The scheme includes the publication of the *Sphinx*, the reprinting of the most famous of the old astrological works, now out of print, and the protection of reputable astrologers and prevention of charlatans from imposing upon an unsuspicious public. All are laudable objects and we wish all prosperity to Mrs. Thompson and her fellow promoters. The Manager of the *Theosophist* book shop will register orders for the *Sphinx*, which is published at 12s. 6d., single copies, 1s. 6d.

Theosophia (Dutch) appears much improved in appearance and fuller of useful matter. It is a credit to our devoted Amsterdam Branch. The October Number contains the usual translations of carefully selected articles by H. P. B., Mr. Sinnett, Mme. Jelibovsky and others, and some original articles by Dutch writers.

Theosophia (Italian) has, besides translations, an original essay by Signor Calvari on "Rays of Light", and a notice of the theosophical movement in general.

The first issue of *In Myth-Land*, a new American monthly magazine for children, published by Chittenden and Woods, 340 Dearborn St., Chicago, U. S. A., is received. It is very neatly gotten up, the illustrations are numerous and the matter such as will be sure to please the young folks. It is well equipped in its editorial staff and merits and will win success.

The Prophet, a recently started American Magazine, issued for the "Brotherhood of the Eternal Covenant," and devoted to spiritual lines of thought, is received. It contains some excellent ideas on "Meditation" and the "Consecration Vow."

The Arya Bala Bodhini for November has an attractive table of contents quite varied and entertaining, and adopted to the requirements of its patrons.

Acknowledged with thanks : *The Vâhan, Modern Astrology, Phrenological Journal, Arena Omega, Metaphysical Magazine, Psychic Digest, Mind, Universal Brotherhood, New Century, Banner of Light, The Lamp, The Better Life, The Temple of Health, Prasnottara, Brahnavadin, Prabudhha Bharata, Maha-Bodhi Journal. The Light of the East, Rays of Light, Harbinger of Light, L'Initiation, Lotus Bluthen.*

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

The largest and most enthusiastic meeting seen in Benares for many years, celebrated the First Anniversary of the Hindu College on October 27th. The beautiful hall in the building given by H. H. The Maharaja of Benares is now newly decorated and makes an admirable setting for functions of this kind ; the slender pillars had been wreathed with evergreens and the walls were festooned with marigolds, while gay flags fluttered from every point of vantage. On the table on the platform were placed the prizes for the successful students, among which were a silver medal for the best Sanskrit scholar, given by Babu Mokshada Das Mittra, a silver medal for the best handwriting, from Babu Kali Das Mittra, and a pair of brass dumbbells from Babu Gyanendra Nath Basu.

Babu Mokshada Das Mittra having been appointed to the chair, said, in the course of his remarks, that as this College "undertakes to cultivate not merely the intellect of our children, as has been the case in this country for many, many years past, but to nurture and develop also those other and more important factors of life, the body and the soul, fathers should take special interest in it and give it their blessings."

He noticed one peculiar phenomenon in connection with the College, *viz.*, that notwithstanding the deep and widespread dissatisfaction with the prevailing system of education, which has been condemned not only by the general public but by the most advanced educationalists, and which successive Governments had deplored while regretting their inability to remedy ; when, in the course of events, an institution is established for the special purpose of supplying these long-felt needs, people "hang back to see what their neighbours will do."

But the satisfactory work which had been done in one brief year in furnishing "good western education with sound and orthodox Hindu religious instruction and effective training in morals, as well as in courtesy, respect and gentle, noble manners which used to be such prominent characteristics of a well-bred Hindu ;" and also "in substituting for the current system of mere memory-cramming, that real training and development of the mental powers which is the only true education," led the speaker to feel assured of the success of the institution.

He alluded to the fact that special attention had been paid to physical culture, that the mind might have a fitting instrument in which to function ; and to the care which had been bestowed upon the boarding-house in supplying "home influences" and protection against dangers to which youth are so often exposed when in a strange city.

The plan which is soon to be introduced in the College, for "providing facilities for the training of our Hindu boys in those practical arts," whereby they may be enabled to earn their living in fields other than those of the over-crowded Government service and the learned professions was favourably noticed. In conclusion the speaker appealed "to all well-wishers of India for the further pecuniary support needed, with the most absolute certainty of the vital importance to the country of the work of this institution and of its ultimate success. When the applause that greeted the Chairman's speech had subsided, the Secretary, Babu Bhaghavan Das, was called upon to read the report. After noting the receipt of various letters, and telegrams from absent sympathisers, he read a summary of the printed report which will shortly be issued. From this it appeared that the institution was opened on the 7th July, 1898, as a College and a Collegiate School, the former being affiliated to the Allahabad University. The staff numbers eleven. The Principal Headmaster being an Englishman, the remaining professors and teachers Indians, the students are 177 in number, of whom 13 are free. Sanskrit is compulsory, and every student attends the religious lesson which opens the daily work. This lesson is drawn from one of the Hindu Sastras and is given by a Pandit. Stress is laid on physical training, gymnastic and games being taught, and a sports club has been organised. The Library already contains about 2,500 books, some of them very valuable. Rs. 7,000 have just been accepted for a Laboratory which will form a part of the new buildings. Another friend is preparing a plan for a boarding house for 40 boarders, adapting some already existing buildings for the purpose at his own cost. The value of the Maharaja's gift is estimated at Rs. 50,000, and over Rs. 80,000 have been received in cash, and about Rs. 7,000 in gifts of apparatus, etc. A sum of Rs. 6,000 has also been offered for the establishment of a scholarship, through Mr. Dikshit of Bombay. About 50 local Committees have been formed which are obtaining promises of subscriptions in all parts of India, and a long list of individual workers scattered over the country was read out. The close attention with which the report was listened to, and the applause with which it was punctuated showed the real interest taken by the meeting in the welfare of the College.

The prizes were then distributed to the students by the Chairman, each boy receiving a round of applause as he mounted the platform. The Principal, Dr. Arthur Richardson, was then called on to address the meeting, and in a brief speech he expressed the pleasure he felt in dedicating his life to the work of the College, and eloquently urged the necessity of building up character by education, not merely training the intellect. He sketched in enthusiastic language the high aims that the College had set before itself, and pleaded for the sympathy and help of all right thinking men who were friends of India. The address was listened to with warm approval and closed amid loud cheers, and then Mrs. Annie Besant was called on to deliver the closing speech. She began by saying that the College was founded as a:

supplement to, not as a rival of, existing institutions occupying a field as yet untouched. The basal principles were : The teaching of the Hindu Religion, the uniting of Indians and Englishmen in friendly co-operation, in a common work, using racial differences for help, not for hindrance, the affording of a cheap but first-class education—the cost being met in the old Indian fashion by the gifts of the pious and the self-sacrifice of the teachers, instead of out of the pockets of the students. She then proceeded to meet some of the objections raised to the plans adopted, pointing out that the low fees charged were on about the scale charged by the Government at the Benares College to the fathers of the present students. She repudiated forcibly the idea that any political motive underlay the work, urging that men might be moved to more earnest labour by love to God and man, than by desire of either money or power. The speech was concluded amid loud applause, and the large assembly quickly dispersed. Many congratulations being received by the members of the Managing Committee on the remarkable success of the first anniversary meeting.

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In the October *Harbinger of Light* we find a paper read by Mr. James Smith, before an Australian Association of Spiritualists, in which he gives to the party of Spiritualism what it most needs. He is a writer of high literary culture and the finish of his production recalls those of Epes Sargent, Robert Dale Owen, W. Stainton Moses, C. C. Massey and others of that class. He puts the case for Reincarnation quite admirably in the following excerpts which we reproduce from his paper, though his idea of the time when the "immortal Ego" enters its "house of clay" does not quite agree with our theosophical teaching.

"Another
view of the
other
World."

"Seeing what I see every day of my life, with respect to the inequitable, and seemingly iniquitous distribution of spiritual, mental, physical and material gifts and advantages among mankind, I should feel my own firm conviction that God exists, and that He is a God of Love, shaken to its very foundations, if I could bring my mind to believe that each of us has one, and only one, life upon this or upon any other planet.

Let me bring the glaring, the horrible injustice of the state of things implied by this theory, more closely home to you, by the selection of two typical men, well and widely known in this part of the world. I refer to the late Chief Justice Higginbotham, and to Deeming, the murderer. Here, on the one hand, you have a good man, a public spirited citizen, a patriotic statesman and a high-minded and conscientious judge; and on the other hand, a cold-blooded, calculating conscienceless assassin. Was each of these a new creation? And if so, where the justice of their Divine Creator? Shall I be told that heredity and environment may have had much to do in determining the character and conduct of each? But did either of them choose his own parents or select his own surroundings?

In reality, however, it is scientifically unsound and erroneous to speak of heredity as having any influence whatever upon the soul or spirit—the eternal principle within us. Our physical organization we do inherit from our parents, but the true self—the immortal Ego—does not enter into its house of clay, until about four months and a half before the entrance of the human being into the world. For, as Wordsworth was inspired to write:—

"Our birth is but a sleep and a forgetting :

The soul that rises with us, our life's star,

Hath had elsewhere its setting,

And cometh from afar."

Concede this ; concede a plurality of existences ; concede each to be an advance upon its predecessors ; concede that a Deeming is very near the animal, and is in a very rudimentary condition of moral and spiritual

growth; and concede that a Higginbotham is the matured product of many lives, and there is no longer the shadow of a pretext for impugning the equity and goodness of Him who is Supreme Justice.

Out of at least a thousand discrete intelligences with whom I have conversed upon the subject during the last thirty years, six only have declared their ignorance of, and their disbelief in a plurality of existences, and each of these had quitted the earth quite recently.

At the same time, the acceptance or rejection of the doctrine is not a matter of vital importance. Sufficient for the day is the knowledge of the after life which each of us may have succeeded in acquiring; and if each of us lives up to our highest ideal, this is all that is expected of us, and all, indeed, that is possible to us; so that we may leave this question to be solved when we reach the other world. It is not like one of those articles of faith which early theologians incorporated with creeds, and forced upon the ignorant multitude, telling them they must believe or be damned.

To me, a plurality of planetary existences is a self-evident truth. To others it appears incredible and possibly repulsive. Very well: let us agree to differ. But as there are two sides to every question and as we have heard the views of Jackson Davis and of Hudson Tuttle on this subject, I have trusted to your indulgence to give me a hearing for a statement of what may be said in explanation and justification of the opinions held almost universally by the Spiritualists on the continent of Europe, in the West India Islands and in Spanish America upon this interesting question: while they have been those of one-third of the human race—I speak of the Buddhists—for considerably more than 2,000 years. They were also held by the ancient Jews, and by the Founder of Christianity.

When the idea was first presented to my mind by a spirit speaking through the late Mrs. Jackson, nearly 30 years ago, I seized upon it with avidity, as a truth for which I had been hungering all my life; and because it offered a conclusive and complete solution of one of the most perplexing problems of human existence, namely, how to reconcile the enormous, the awful disparities observable in the moral, social, material, physical, intellectual, and spiritual, character, conduct, capacities and aspirations of my fellow-creature, with the justice and goodness of God. I said to myself "If he makes this man a virtuous sage and that one a savage assassin; this woman a Joan of Arc or a Florence Nightingale, and that one a foul-mouthed drunken prostitute, where is His justice; and how can it be said that He is no respecter of persons?" At the same time I felt that to suppose Him unjust, was to do violence to every instinct and feeling of my own soul.

But a plurality of existences solves the problem at once and for ever. It vindicates the perfect justice of God; throws a new light upon the history of the human race; elucidates the operation of the sublime law of progress; clears up a multitude of mysteries in the Hebrew and Christian Scriptures; and explains much in our individual tastes, feelings, sympathies and antipathies, tendencies, and propensities, that would otherwise constitute a perpetual puzzle.

At the same time to those to whom the doctrine is repugnant, unacceptable, or unintelligible, I would say:

"Let it not trouble you, but pass it by. Do all the good you can in the world; and leave the rest to God."

*Tahitian
Folk-lore.*

Dr. Marques sends us a cutting from the *Honolulu Searchlight* which is very interesting to students of comparative mythology. We see here crudely embodied the Aryan ideas of the Cosmic Egg, the deities of creation, preservation and destruction and other things. The story is said by its writer, Tenira Henry, to have been taken from an ancient Native record and he promises to translate and collect many more of the sort in a "History of Tahiti," which he is preparing for the press. The narrative runs thus:—

TAAROA (unique) was the great supreme being, who existed alone in a little world, in a shell like an egg, revolving in dark, empty space for ages.

At length, he burst forth from confinement, and finding himself quite alone he conjured forth the famous god 'Tu, who became his companion and artisan in the great work of creation. When the universe was completed, gods innumerable were conjured into existence to fill every region, and last of all creatures, man was made to inhabit the earth, which was prepared for him.

TAAROA was known under four titles according to his attributes : TAAROA, of the heavens, said to be ten in number ; TAAROA the great foundation, in a rock in the centre of the earth, from which land grew ; TAAROA of the surface of the earth ; and TAAROA of the Netherlands, supposed to be down in the earth, the entrance to which was an extinct crater called TEMEHANI, in the Island of RAiatea, near Tahiti. This crater is visited by tourists that pass that way, and for a description of it, see "*Na Motu*," a book in the Honolulu Library, written by a sailor named Perkins, who descended into it and found chambers and winding passages extending into unknown regions of thick darkness, and he heard the fall and rush of a mighty stream of water, which in mythology is called TE-VAI-TU-PO-A-TAAROA (the river in darkness of Taaroa). Perkins carried a torch with him, which to his regret, soon went out in the damp atmosphere, and with difficulty he grouped his way out again.

The first man that was created was TII, clothed in sand, whom TAAROA conjured from out of the earth, and then pronounced him perfect. Then was born a wife for TII, HINA to extricate and mitigate many things, a demi-goddess, whose parents were TE-FATU (the lord) and FAA-HOTU (be fruitful), and she had a face before and behind, and was full of goodness. TII was malicious and had a white heron to bewitch and slay mankind.

After the creation, peace and harmony everywhere existed for a long period. But at last, discontentment arose and there was war among the gods in their different regions, and among men, so TAAROA and TU uttered curses to punish them.

They cursed the stars, which made them blink ; and they cursed the moon, which caused it to wane and go out. But HINA, the mitigator of many things, saved their lives, since which the host of stars are ever bright, but keep on twinkling ; and the moon always returns after it disappears.

They cursed the sea, which caused low tide ; but HINA preserved the sea, which produced high tide ; and so these tides have followed each other ever since.

They cursed the rivers, which frightened away the waters, so that they hid beneath the soil ; but HINA reproduced the shy waters, which formed springs, and so they continue thus to exist.

They cursed the trees, which caused their leaves to turn yellow and their fruit to go out of season ; but HINA saved their lives, which caused new leaves ever to succeed the old and the fruit to return in their seasons. And so it would have been with people, they would have withered under the curse of the gods, while HINA would have saved their lives, had it not been that TII conjured them to death.

HINA said, " Oh, TII, do not persist in invoking man to death ! When he suffers under the curse of the gods, I shall resuscitate him. Behold my moon and glittering stars, my budding trees and my fruit that come in seasons, are they not more comely than thy dying men ?"

But her husband was unyielding and he replied ; " My master, TAAROA whose curse is death, loves to slay, and I shall conjure to death all whom I cause my white heron to enter !" So, according to the Tahitians, the man and not the woman caused people to lose eternal life, and at length he fell and died beneath his own curse.

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Mr. Herbert Burrows' address before the London Spiritualist Alliance, on the 20th October last, was a timely move in the right direction, his aim being to promote a better understanding and a more fraternal feeling between Spiritualists and Theosophists. It was published in *London Light* from which we quote a few paragraphs. In touching on the points of agreement between the two schools of thought, he said ; —

*Spiritualism
and
Theosophy.*

"The most casual member of either school knows that on the most fundamental idea of all there is perfect accord—the conception that man is a spiritual being, that what we call the body is but the suit of clothes of the real man; that there is no such thing as death in the ordinary meaning of the term, no cessation of a fixity of existence at that change; that this life is but the training school for future life, whatever form that life may take; that progress and evolution are not confined to so-called material things but continue into the spiritual realm; that the old orthodox notions of a material heaven and hell are but the vain imaginings of ignorant men; that this plane of being is but one of many planes of life and being in the universe; and that under certain conditions it is possible for us here and now to enter into conscious relations with those other planes. I do not think that any Spiritualist or any Theosophist would in any way dissent from these fundamental ideas, thus broadly and generally stated, although, of course, they would interpret some of them each in his own way. Be that as it may, the fact remains that here you have ideas which are of immense and of most far reaching importance, which are opposed to a great deal of the current thought of the day, but which, if properly understood and appreciated by the mass of mankind, would inevitably work a tremendous change in that thought, and practically revolutionise much of the life of humanity at large. And on them Spiritualists and Theosophists are in the main agreed. Thus much, then, to the good. What is there to quarrel about? Why cannot we join hands and work together peaceably for the common end, the leavening of the thought of Christendom?" As to points of disagreement his candid opinion was that each side might learn something from the other. Referring to the best means of obtaining spiritual knowledge he said that if man realised the God within himself,—

"even in a faint degree, he would not be content with using others as conduit pipes, through whom to obtain his spiritual knowledge, with but little sacrifice of himself, but with much possible sacrifice from them, but would so train and prepare *himself* by constant watchfulness, by daily care, by abstinence from evil, by delighting in the good, by actual physical, and mental training, that here and now, while in the body, he will be able to come into real contact with the spiritual plane and make that contact as much a part of his everyday consciousness as the physical things of daily life are to us all. This is what Eastern Science, what Mahatmaism, what Theosophy means in actual practice."

In closing, Mr. Burrows urged that a symposium be arranged between chosen and well-known Spiritualists and Theosophists, that differences might in some degree be adjusted, that they "might know where they were in regard to each others' thought, and might thereby foster mutual respect for each other instead of smouldering antagonism."

He deeply felt the importance of this movement and said that "whether it be taken up or not, of this we may be certain, that in the battle against the selfish materialism which now dominates our civilisation, it is better that the best Spiritualism and the best Theosophy should be shoulder to shoulder rather than back to back, and if one single word that I have said this evening contributes to such a desirable result I shall find a great and exceeding reward."

Mr. Burrows' remarks were received with applause, and it is to be sincerely hoped that they may lead to some definite concerted action.

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Mrs. Besant's South Indian Tour.

As at present arranged the tour of Mrs. Besant will be as follows: Tanjore, January 4, 5; Madura, 6, 7; Trichinopoly, 8, 9; Coimbatore, 10, 11; Salem, 12, 13; Chittore, 14, 15; Cuddapah, 16, 17; Adyar, 18, 19; Nellore, 20, 21; Cocanada, 22, 23; Vizagapatam, 24, 25; Bezwada, 26.

ing and may be tabulated thus :—

Rain predictions, exactly fulfilled on the day	30
Ditto, but with a shifting of dates	10
Days on which rain fell but was not predicted... ..	11
Rainfalls when the dates were not accurately determined, owing to Mr Gadgil's absence from home	7
Total...	58

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

To understand this it must be remembered that the Hindu almanac-makers issue their predictions in the previous autumn, and derive them from patient observations of astronomical positions at that time, the results of which stellar aspects are calculated with great accuracy according to a theory quite unknown, I believe, to our Western astronomers and meteorologists. The ancient theory is that clouds are positive and negative, male and female; that the latter become fecundated by conjunction with the former, and that they will shed rain six-and-a-half months later (*vide* "Brihat Samhita," Chap. xxi, Shloka 7). It is there quaintly affirmed that "if pregnant clouds appear when the moon is in a certain Asterism, the delivery of rain will occur 195 days after, when the moon will be in the same Asterism." By close observation, therefore, of the number and places of clouds on the days beginning from the first of the bright half of the lunar month Margasirsha (November-December) the Indian almanac-makers safely predict the days and quantities of rainfall during the next monsoon season, a half year later. Judge Gadgil printed tables of dates and measured rainfalls which go to support the claim of the Rishi rules to be regarded as strictly scientific. The late Prof. Kero Laxman Chhatre, the great Poona astronomer, wrote that the predictions were wonderful in his sight. The facts accumulated prove, in Judge Gadgil's opinion, that "although the sun is the chief cause of the evaporation of water, the moon is the potent factor in causing watery vapour to assume the form of pregnant clouds which, at their maturity, are to fall in the form of rain and to fructify the earth."* He specifies several other points of importance which are also supported by his results, and the reader

* This idea will, of course, be rejected by the average meteorologist without a second thought, yet that does not decide the matter, since the observations of Hindu weather students during many generations are far more weighty than any crude negations of modern people who are ignorant alike of their theory and their data. At the moment of writing there appears in a Ceylon paper (copied into the *Indian Mirror* of December 6, 1899) the report of an interview with two German scientists, Dr. Benedict Friedlander, Professor of Biology, and Dr. A. Ewers. Dr. Friedlander had just spent two years in scientific researches in the South Sea Islands, and among other wonders of nature had settled the long mooted point as to the origin of the palolo worm. He found that these curious creatures rise, *headless*, to the surface of the water on two days in every year, *viz.*, those of the third quarters of the moon in October and November at 4 A.M. and disappear shortly after sunrise. On no other day can one be seen. He told the reporter that he was endeavouring to find out "if there is any similar phenomenon here—that is, the influence which the positions of the moon have upon organic life. Modern science rejects the theory as a rule, but the palolo worm is a fact, recognised by a great number of observers, and also by one of my adversaries, who had to own that I was right and he wrong. There is no explanation of the fact, except as an hypothesis. But men of science have found out by a method of statistics that the moon does have an influence on certain phenomena, and there is little doubt that the moon has an influence on some things which science is not yet fully aware of. Another of my purposes is to find out the popular belief of the eastern people in connection with the influence of the moon. Of course, I shall not accept popular beliefs as matter of fact, but as starting points for further research." This is all that Judge Gadgil or any other enlightened Hindu would ask; and since this eminent German biologist has made so bold a step in advance, we may hope that some painstaking meteorologist of his country will take the hint offered in the present notice of the Baroda statistics, and win renown for himself by making them the "starting point for further research."

will do well to consult the number of the *Theosophist* indicated. I have recalled these researches by our fellow members in 1888, as being most timely in the present year of drouth and famine, (1899,) and as an indication of the wide field of scientific research which opens out before the educated man who applies himself to study the palmleaf MSS. in our Adyar Library. The nett result of two years' comparison of the almanac prognostics with those of the Government Weather Bureau showed them to be of equal accuracy, while as regards the cost of statistical collection the comparison is, of course, very greatly in favor of the Indian system. Let us hope that this field may soon be properly explored.

I note that on the 5th January I sent Professor Charcot, of La Salpêtrière, a copy of the Tamil translation of that libidinous work, "*Kama Shashtra*," that he might observe what it says about the effect upon the procreative function of pressure upon certain points in the limbs. In Vol. LX. of the International Scientific Series, I had read what the authors of the book ("*Animal Magnetism*") by MM. Binet and Féré, say about this very thing, which is credited to Dr. Chambard, of France, as a new discovery.* I wanted Charcot and his pupils to know that the fact had been familiar to Indian physiologists for ages. Almost by return post Dr. Charcot thanked me warmly for bringing the fact to his notice and said I had made "*une vraie trouvaille*"—a genuine find. I wish I could impress on the minds of all students of mesmerism, hypnotism and spiritualism the gravity of the danger they run in making any experiments upon subjects of the other sex without the presence of responsible witnesses. While the French doctors say that the physiological excitement in question, is aroused by pressure on the "erogenic" zones only when the subject is in the state of full somnambulism, the Hindu love-manual makes no such assertion, but lets us understand that it can be caused when the subject is fully awake. How many unhappy victims have there not been who were perfectly innocent of wrong doing, but who have unwittingly pressed upon the spot in the arm whose nerves react so as to throw the neuropathic subject into a frenzy of desire!

Things were growing more and more unpleasant at Adyar, on account of the friction between H.P.B. and T. Subbarow and certain of

* "We must here remind our readers that in the case of some hysterical subjects there are regions in certain parts of the body, termed by Chambard *erogenic zones* (Chambard, "*Etudes sur le Somnambulisme provoqué*") which have some analogy with the hysterogenic zones, and simple contact with these, when the subject is in a state of somnambulism, produces genital sensations of such intensity as to cause an * * * * * These phenomena have often been displayed, unknown to the observer, who might be liable to the gravest imputations, unless he had taken the precaution, indispensable in such cases, of never being alone with his subject. When we add to this fact the possibility of suggesting to the somnambulist the hallucination that some given person is present, it is easy to see what culpable mystification might occur * * * The excitement of the erogenic zone has no effect unless it is made by a person of the opposite sex; if the pressure is made by another woman, or with an inert object, it merely produces an unpleasant sensation." ("*Animal Magnetism*," by Binet and Féré, Int. Nat. Sci. Series, Vol. LX. pp. 152, 153.)

his Anglo-Indian backers. They even went so far as to threaten withdrawal from the Society and the publication of a rival magazine if H.P.B. did not treat them better. In fact, Subbarow and one of his friends did resign that year, but I gave myself no uneasiness about the projected magazine, for the basis of success—persevering effort and unselfish zeal for Theosophy—were not among the strong points of their characters.

The Governor's Annual Levée, to which I was invited, was a gorgeous spectacle, the vivid coloring and sparkling glitter of the robes and turbans of the Oriental magnates and of the uniforms of British officers, producing a strong effect upon the eye in the Banqueting Hall of Government House, with its milk-white walls and lofty columns in polished white stucco that rival Parian marble in beauty.

I note that one of our Council members received from Meerut about that time a copy of his horoscope, as found in the Nadi Granthams of a great astrologer of that place. This was the second case of the kind which came under my notice, and it is certainly enough to stagger anybody's faith to be told that a stranger can walk into the Brahmin astrologer's house, give him no proper clue to his identity, and within the next few minutes have one of those mysterious old books placed in his own hands, opened at a page where he may read for himself the particulars of his present birth, the name, caste, and quality of his father, and the chief incidents of his own life. Yet this is alleged to be true and, if I may believe friends whose social and official positions entitle them to credence, they have had this very experience with the Meerut astrologer. I saw him personally once at that station and saw his collection of books, but he could find nothing in any of them about me, nor about Mrs. Besant (I think it was) who was with me. I then learnt a thing not previously known to the public, *viz.*, that the Grantham contains only the horoscopes of persons born in India, and within that portion of it known as Bhārata Varsha, *i.e.*, between the Himālayas and the Vindya Range. I should have been glad to have had it otherwise as it would have been a pleasure to have reported to my Western scientific friends the fact that the outline-sketch of my life had been found recorded in an ancient work written centuries before the date of my birth. Others have had that experience, so I leave to them the duty of bearing testimony. Meanwhile, if the reader will refer to the *Theosophist* for December 1887, and the article on "Brighu Sanhita," he will see a very instructive narrative of Babu Kedar Nath Chatterjee's experience with the Meerut astrologer above mentioned. It is worth while giving place to some extracts. From a relative of his the author had learnt of his having got from the Meerut man a copy of his horoscope, taken from the ancient work in question, in which were given so many minute details of his past life as to amaze them both. Babu Kedar Nath accordingly determined to see whether he would have a like good fortune, and with this object went to Meerut and hunted up the astrologer. On his way he collected from seventeen friends their

"Janma Lagnas" and "Rasi Chakras" together with a brief account of their lives written in English (of which the astrologer is ignorant) on separate pieces of paper. The Janma Lagnas and Rasi Chakras were, however, written in Devanagari characters, which he could read, but which would give him no clue to the identity of the parties concerned, since they were but the statements of the stars and constellations under which certain individuals were born and would only serve to guide him as to the book in which to hunt up the horoscopes under corresponding astronomical signs. With this preface we will now allow Babu Kedar Nath to describe what happened to him, after he had handed the Devanagari memoranda of his seventeen friends to the astrologer, one by one, and been shown that each person's horoscope was actually recorded in the pages of his mysterious book :

"I had, he says, lost my own horoscope, prepared by my parents at my birth, and consequently I did not know the date and time of my birth. One morning I simply asked him 'Who am I?' He ascertained the correct time of the day with the help of my watch, drew a Rasi Chakra appertaining to the time of my query, and, according to certain rules of Astrology drew a Rasi Chakra of the time of my birth. Then without reference to the Sanhita, he told me, from his personal knowledge of the science, some of the incidents of my past life. Some of his conjectures turned out to be correct, others were wrong. He then retired to his library, and after about fifteen or twenty minutes, he brought out a book as usual, and I myself found my horoscope in it after a search of about ten minutes. I allowed the Pandit to read the whole of it, and it took him about three hours to finish it. I cannot now describe my feeling at that time, I thought indeed that I was in a state of dream. The horoscope proceeded, reminding me of the past events of my life from year to year, some of them I had nearly forgotten, and I sometimes had to task my memory to recall them to mind. I cannot imagine a greater wonder than going to a stranger, who, when you ask him who you are, gives you a book which contains minute details of your life from your birth to death. I assert that there is nothing in my horoscope which is not an actual fact, or which has not happened, with reference to that portion of the horoscope which deals with my past life." * * * *

"I shall now give a brief account of the contents of my horoscope and make quotations here and there from it for a better elucidation, though by so doing I shall have to make my private life known to the public. My horoscope, like numerous others that I then saw and have since then seen, is divided into three parts, and is a dialogue between Sukracharya, the disciple, and Bhriga Deva, the preceptor.

The first part consists of (1) some of the chief events of my present life, (2) the chief characteristic of my body and mind, (3) a brief account of the members of my family, (4) the lines on the palm of my right hand, with their effects.

The second part consists of (1) a brief account of the previous birth, (2) some of the principal acts done in the previous life which have produced some of the grand results in the present life.

The third part consists of (1) a detailed account of my life from birth to death, (2) a brief account of the lives of my parents from year to year during my infancy, (3) a brief account of the other members of my family, (4) the diseases, dangers, and misfortunes that I shall be subjected to from year to year, (5) recipes to cure those diseases and advice about warding off the dangers and misfortunes, (6) various Prayaschittas or atonements for removing some of the principal events of the present life which are the results of some of the misdeeds done in the previous life, (7) elaborate description of the manner in which those Prayaschittas should be performed and the various Mantras, (8) how I shall be born in the next life to come. Besides the above there are many other things in the third part.

My horoscope, of course, in manuscript, consists of 77 pages of bigger size than royal octavo. I have all along been speaking only of the twelve parts of my entire horoscope. This part, which I have in my possession, is called the Tainibhavan—or that part relating to the body alone. There are other parts or Bhavans called the Dhanabhavam (relating to wealth), the Dharma Bhavana (relating to religion), the Pitribhavana (relating to a father), and so forth. These different Bhavans give a detailed account of the subjects of which they treat. But it is a matter of regret that the Pandit has got a few only of the other Bhavans. He has not even got the entire number of the Taini Bhavan parts of all the horoscopes, and he had in several cases to refuse to give copies for he had not the originals."

The long tour of 1887 left some effects of a very disagreeable nature on me which showed themselves in an impoverishment of the blood and an outbreak of boils, of which one took on a carbuncular character, and laid me up for a while. But our kind friends, General and Mrs. Morgan, hospitably urged me to visit them at Ootacamund which I did, and in that magical mountain air, my health was soon re-established. I gratefully recall the kind attentions shown me by many European friends, even of mere acquaintances up to that time, and am sorry that I am not at liberty to record their names in this narrative in token of my remembrance. Telegrams were sent me from all over India, and sympathetic paragraphs appeared in the Hindu papers. To add to my pleasure I had an attack of gouty rheumatism in one foot, and this puzzled me more than a little, for my paternal ancestral stock passed on to me no such taint of blood. But eight years later, at Paris, the mystery was solved for me by Mme. Mongruel, the well-known *somnambule*, or clairvoyant, who advised me to abstain from meat eating, as that was the cause of my misery. I followed her prescription and all gouty symptoms have disappeared. The disease was, then, not hereditary but induced by the meat diet, and disappeared on

my changing to a non-flesh dietary. The hint should not be lost by any reader who has not tried this remedy.

Portents of a coming storm in our European groups, stirred up or intensified by H. P. B., begin to show themselves, and Judge complains of our neglecting him. Just then Dr. Cones was working hard for the notoriety he craved and Judge was opposing him. In view of the very important bearing it has on the ethics of the Secession move of June, 1895, the text of some of Judge's letters may as well be given :

"(New York) June 8, 1888, certain matters are occurring here which need attention and action..... His (Cones') policy is to place himself at the head of some wonderful unknown thing through which (save the mark!) communications are alleged to come from the Masters. He also in a large sense wishes to pull the T. S. away from your jurisdiction and make himself the Grand Mogul of it in this country... .. I know that *∴* policy is to retain complete control in you, and my desire is to keep the American Section as a dependency of the General Council in India; hence you are the President. It was never my intention to dis sever, but to bind, and the form of our Constitution clearly shows that. That's why no President is elected or permitted here..... So I would recommend that you call the Council and consider our Constitution, which ought long ago to have been done—and decide that we are in affiliation and subordination to India and that we are recognized as part of the General Council, with power to have a Secretary as an (official) channel, but not to have a yearly President but only a chairman at each Convention... I cannot work this thing here properly without your co-operation."

"I am always striving to keep your name at the top, for until your death you must be at the head." (Letter of May 21, 1888).

"Until you two die it is folly for others to whistle against the wind. Masters and Federation!" (Letter of June 15, 1888).

Alas! for the short-sightedness of men who leave behind them documentary proofs like the above, when setting themselves to the building up of a new structure of falsehood, fraud and treachery in which to house new idols. No wonder the Secessionists adopted the policy of boycotting my name and falsifying history. To have mentioned me at all would have provoked too much inquiry. Alas! poor Judge.

In March the Burmese edition of the *Buddhist Catechism* appeared at Rangoon, making the seventh language in which it had thus far been published, *viz.*, English, French, German, Sinhalese, Japanese, Arabic and Burmese. In April a Japanese friend wrote me from Kioto that my *Golden Rules of Buddhism* had been translated into their language and published.

At a garden party at Government House on the 21st April, the Gaekwar of Baroda introduced me to the Maharajah of Mysore, who asked me to his garden-party of the next week. Thus began our friendly acquaintance, which lasted until his death. On May 6th by his special invitation I privately lectured to the above two Princes and their staffs at the Mysore Maharajah's house, on the subject given me of

"The Effect of Hindu Religion on Hindus." For a full hour after the lecture I answered questions put me by the Princes, the Gaekwar chiefly playing the part of spokesman, as the Mysore ruler had an impediment in his speech. This experience was not *quite* equal to that of Talma, who "played to a pitful of kings," but it was a rather unusual incident for me, and a very pleasant one, for the discussion was animated and the questions and answers were followed with the closest attention by the intelligent, and in some cases eminent, men composing the two suites.

The Anglo-Indian community were so kind during my illness that I gladly consented to lecture for their special benefit at the Brecks School, under very influential patronage. The subject given me was "The Noble Army of Ghosts and their Mansions": in short, a discourse upon Other World order in which the Summerland theory of the Spiritualists was compared with the Eastern idea of Kamaloka. There was a large audience and the proceeds went to a local charity. A second lecture followed.

During this visit to Ootacamund, I bought, on Mrs. Morgan's advice, the piece of land on which I built, as a hot weather retreat for H.P.B., myself and other European workers at Adyar, the cottage since known as "Gulistan," the Rose Garden. She, poor friend! never had the chance to use it, but I have and others, and a more delightful sanatorium it would be hard to find.

An instructive experiment was made by Mr. Archer, B.A., at my request, which is worth reporting. We discussed the theory of "Visualising," in connection with the real or pretended method ascribed to William Blake, the Irish painter-mystic who, it is alleged, would paint a portrait after a single sitting; he having the faculty of visualising his sitter in the pose desired, and thus being able to paint from the astral phantom as if it were the living flesh. Mr. Archer had never tried it but said he would if I would pose for fifteen minutes. I took my place and he steadfastly looked at me, now and again closing his eyes to fix the image the better upon his sensorium, after which I was dismissed and asked to return after three days. When I went again to his studio he had sketched in my portrait, and we were both greatly interested to see how he had retained parts of the face and lost others. As an experiment it was valuable in its suggestiveness. Mr. Archer finished the portrait and it is now at our London headquarters.

At appointed interviews with the Baroda and Mysore Prince, the maintenance of the Adyar Oriental Library and the holding of an inter-state Sanskrit Convention, for the purpose of putting the movement for a revival of Sanskrit literature on a broad and sensible basis, were discussed: His Highness the Gaekwar asked me to draft a plan for a Technological College at Baroda, for the endowment of which he was ready to set aside ten lakhs of rupees, and I did so. The Mysore Maharajah has since established a Sanskrit Department in his own State, the Gaekwar has introduced Sanskrit and Technological instruction into his, and the inter-state Sanskrit Convention has been

held at Hardwar, and is known as the Bhârata Mahâ Mandala. So seeds are dropped, and some fall on stony ground, but others strike root in fertile soil and bring forth their special harvests.

My health having been entirely restored, I left Ootacamund on the 31st May, and after a short tour to Coimbatore, Pollachi, Udamalpet, and Palghat, where lectures were given and two new Branches were formed, returned to Adyar and plunged into routine work, literary and official.

The last week in June brought me a vexatious letter from H. P. B. indicative of a storm of trouble that was raging in and about her, the consideration of which had better be deferred until our next chapter.

H. S. OLCOTT.

STUDY ON THE RELATION OF MAN TO GOD.

[Concluded from p. 157.]

IN connection with this evolution of spirit-matter we should remember the following facts:—

(1) "The word spirit-matter implies the fact that there is no such thing as dead matter; there is 'no matter without force and no force without matter'; they are wedded together in an indissoluble marriage throughout the ages of the life of a universe, and none can wrench them apart. Matter is form and there is no form which does not express a life; spirit is life and there is no life that is not limited by a form. Even the Logos has, during manifestation, the Universe as His form, and so down to the atom."*

(2) "Each of the seven planes of our Solar System is divided into seven sub-planes and the matter of the highest sub-plane in each may be regarded as atomic, *qua* its particular plane, that is to say, its atoms cannot be further sub-divided without passing from that plane to the one next above."†

To take the physical plane as an illustration, the highest or seventh sub-division of physical spirit-matter is composed of homogeneous atoms, the Prithivitattva; the sixth is composed of fairly simple heterogeneous combinations of these, each combination behaving as a unit; the fifth is composed of more complex combinations, the fourth of still more complex ones, and so on, but in all cases these combinations act as units.‡

Thus the endless combinations of the primary homogeneous physical atoms bring about the six lower heterogeneous sub-divisions of the physical plane, i.e., three kinds of ether, gas, liquids and solids. In her article on "Occult Chemistry" (*Lucifer*, Vol. XVII, p. 216),

* "Ancient Wisdom," p. 55.

† "The Christian Creed," by C. W. Leadbeater, p. 28.

‡ "Ancient Wisdom," p. 68.

Mrs. Besant has shown how, through varied combinations of ultimate physical atoms, different substances, such as Hydrogen, Oxygen, Nitrogen, etc., are evolved. The structure of the ultimate physical atom is the same for all and the variety of 'elements' is due to the variety of ways in which these ultimate physical atoms combine. "The physical plane may serve as a model from which by analogy we may gain an idea of the sub-divisions of the spirit-matter of other planes. When a theosophist speaks of a plane, he means a region throughout which spirit-matter exists, all whose combinations are derived from a particular set of atoms; these atoms, in turn, are units possessing similar organizations, whose life is the life of the Logos veiled in fewer or more coverings according to the plane, and whose form consists of the solid, or lowest sub-division of the plane immediately above." *

(3) The seven life-waves, due to modifications of consciousness of the Logos, impart distinct qualities or attributes to the seven planes of matter. Isvara gives the power to matter to respond to particular vibrations; for instance, on the second or astral plane He imparts to matter the quality of responding to pleasure and pain and we give to these vibrations the name of sensory; on the third or Mānasic plane the vibrations with which that matter answers are called mental or intelligent. Thus plane after plane has its own characteristic, the life is one, but showing a different aspect according to the kinds of matter in which it is clothed.†

(4) "Within the limits of our physical plane, correspondences of all the higher six atomic forms are to be found. The sub-divisions of the physical region, due to combinations of the Prithivitattva, show forth the characteristics of the great regions which make up the Universe, so that we have in our solid, liquid, gas, three ethers and atoms, correspondences of the six higher tattvas, but we have them all in their physical form, they are modifications of Prithivi, reproducing on a lower plane the great primary elements."‡

(5) "At the ending of a universe the tattvas merge into each other by disintegration. Prithivitattva, having disintegrated into atoms, these atoms are themselves broken up and the Tanmatra that formed them, being no longer able to express itself for lack of suitable material, ceases to be a power and remains only represented by a modification in consciousness, a permanent possibility. Thus Apastattva becomes the lowest manifestation and by a repetition of the above process ceases to exist. In like fashion each plane successively vanishes and only modifications in consciousness remain, expressing themselves as vibratory powers, not vibrations but the power to vibrate in a particular way, when the Logos wills to bring a new universe into existence."§

* "Ancient Wisdom," pp. 59 and 60.

† "Evolution of Life and Form," pp. 129-132.

‡ "Evolution of Life and Form," by Mrs. Besant, p. 29.

§ "Evolution of Life and Form," by Mrs. Besant, pp. 29, 30.

LOGOS OF A SOLAR SYSTEM.

Sat,	Siva,	1st Logos,	The Unmanifest,	Existence.
Ananda,	Vishnu,	2nd Logos,	Spirit-Matter,	Bliss, Love.
Chit.	Brahma.	3rd Logos.	Creative Wisdom.	Intelligence.
ter = Aditattva	...	Para-Plane	...	...
ter = Anupadaka-tattva	...	Maha-nirvanic Plane	...	...
ter = Khasatattva corresponding to Ether, Sound	...	Para-nirvanic Plane	...	...
ter = Vayutattva corresponding to Air, Touch	...	Nirvanic Plane	A'tmā	Love, Existence, Real Being, reflected as objective reality on physical Plane
ter = Agnitattva corresponding to Fire, Light	2nd	Buddhic Plane	Bliss-body	Love, Existence, reflected as Desire, Passion on Astral Plane
ter = Apatattva, corresponding	1st Elemental Kingdom	Arupa levels of	Canal body formed by union of 2nd and 3rd Life-waves	Love, Existence, reflected as Desire, Passion on Astral Plane
	2nd Elemental Kingdom	Rupa levels	Mental body (of human kingdom and germinal in animal kingdom)	Love, Existence, reflected as Desire, Passion on Astral Plane
	3rd Elemental Kingdom		Astral body (of human kingdom)	Love, Existence, reflected as Desire, Passion on Astral Plane

... in the atomic astral matter) it gradually presses downwards into all the other sub-planes, until it ensouls forms of the very lowest astral

* "Christian Creed," by C. W. Leadbeater, p. 30.

+ "Ancient Wisdom," by Mrs. Besant, p. 239.

+ "Ancient Wisdom," pp. 242 & 252.

Desire Passive reflexion of Love Buddhi Plane	Objective Reality, Existence on Nirvāṇic Plane	Kama	Prāṇa { Etheric Double Dense Physical Body
Astral Plane	Physical Plan	to Water, Taste = Prithvi- tattva corresponding to Earth, Smell	Mineral Kingdom (Turning point)
2nd Life-Wave	"animal do and germinal in vegetable kingdom) Physical body (of human, animal and vegetable kingdoms)		

ticular way, which is the
ence."§

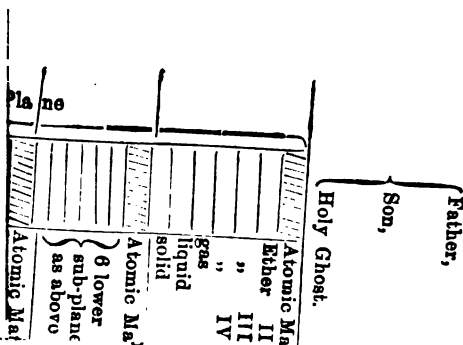
OF FORM.*

ation of matter, the work of the *first*
d Logos. We come now to the *second*
nadie Essence emanating from the
se to the evolution of form, as soon as
ched a sufficiently advanced state.

note the downward and upward arc,
ag revealed in time, one after another,
ation as Deity. From the first Logos
second the third, in *Divine* manifes-
to manifestation, the third is first
then the second, (evolution of form)
, and therefore it is said that the first
ling.†

f form we must premise (1) that our
only five planes out of the seven, our
third plane from above, the Nirvāṇic
which forms the central plane of our
divisions, the arupa level (formless
vel), the former occupying the three
ur lower sub-planes of the Mānasic
forms is a gradual process through
tal, the Mineral, Vegetable, Animal
brought into existence in the order

at happens on the Nirvāṇic and Bud-
ng the descent of this 2nd life-wave.
c plane (highest arupa-level) it ap-
ph having its own coloring or charac-
tistic in the cosmic cycle of evolution,



* "Ancient Wisdom," pp. 59 and 60.

† "Evolution of Life and Form," pp. 129-132.

‡ "Evolution of Life and Form," by Mrs. Besant, p. 29.

§ "Evolution of Life and Form," by Mrs. Besant, pp. 29, 30.

matter and turns to begin, through the vegetable, animal and human kingdoms, the grand upward sweep of evolution towards divinity.*

The following main principles are important in connection with this Monadic evolution :

(1) "There is continuity of life as well as continuity of form, and it is the continuing life (the Monad)—with ever more and more of its latent energies rendered active by the stimuli received through successive forms—which gathers into itself the experiences obtained by its encasings in form ; for when the form perishes, the life (the Monad) has the record of those experiences in the increased energies aroused by them, and is ready to pour itself into the new forms derived from the old, carrying with it this accumulated store."†

(2) In each of the seven fundamental types of the Monad a process of sub-division takes place from the very beginning, a process that will be carried on, subdividing and ever subdividing, until the Individual is reached. These subdivisions are called sub-monads or group-souls, which latter name very appropriately expresses the fact that a particular species or family of plants or animals, as an instance, has a common group-soul, which at any one time may ensoul a large number of bodies belonging to that species. When the self-bodies die, the life flows back to the group-soul, carrying with it the experiences gained, and as these are often incongruous with each other, a tendency towards separation is set up within the Monad, the harmoniously vibrating forces grouping themselves together for, as it were, concerted action. In this way smaller group-souls or sub-monads are formed, corresponding in the vegetable and animal kingdoms to the formation of families, genera and species, and in the *Elemental* kingdoms to the different kinds of *Elemental Essence*. As the number of sub-monads increases, the number of forms animated by each decreases, until in the highest developed animals it comes down to unity and animates a succession of single forms, preparing the animal for the step into the human kingdom.‡

(3) We should note the difference between *Monadic* essence and *Elemental* essence, both terms that are frequently found in theosophical literature. When the second Life-wave, the Monad of form, in its descent from plane to plane clothes itself in the *atomic* matter only of each plane, it is called *Monadic* essence ; but when it further gathers round itself *molecular* matter it is called *Elemental* essence.

"This will become clearer still, if we note the manner of descent of the Monadic essence through the various kingdoms. For example, after entering the third elemental kingdom (which it does by veiling itself in the atomic astral matter) it gradually presses downwards into all the other sub-planes, until it ensouls forms of the very lowest astral

* "Christian Creed," by C. W. Leadbeater, p. 30.

† "Ancient Wisdom," by Mrs. Besant, p. 239.

‡ "Ancient Wisdom," pp. 242 & 252.

matter and is on the verge of physicality. Yet it does not step from that lowest sub-division of the astral into the highest of the physical, which seems to lie so near; instead of that, it slowly draws back into the astral atomic condition, bearing with it all experience gained or quality developed, and then, from the highest astral, it shoots straight down into the highest physical, along another line of connection—as it were in another dimension.”*

Therefore *Monadic* essence is the second life-wave clothed in the atomic matter only of any one plane and the planes above it. Thus the Monadic essence of the *physical* plane will have as its outermost garment the atomic matter only of the physical plane; within that, its next sheath will be the atomic matter of the astral plane, but it will not have in its sheathing any of the various molecular combinations of the astral plane, which constitute the various sub-planes of the astral. The next inner sheath will be composed of the highest order of matter belonging to the uppermost of the four lower subdivisions of the *Mânasîc* plane (since this *mânasîc* plane embraces two distinct evolutionary kingdoms); then as its next sheath it will have atoms of the highest of the three *arupa*-levels of the Mental plane, then atoms of the *Buddhic* plane, etc.

On the other hand, *Elemental* essence is, Monadic essence + sheathing of molecular matter of the plane = second life-wave + atomic matter of plane in question and of all planes above it + molecular sheathing.”†

(4) There is a great difference between the downward arc, the first half of the circle, and the upward arc, the second half of the circle, of the evolution of form. In the downward arc, matter takes up qualities and attributes; in the upward, matter is formed into vehicles, or sheaths, or bodies, such a vehicle acting as an organised unity, to serve as a tabernacle for the Self.‡

The Elemental essence, when unaffected by any outside influence (a condition hardly ever realized), is without any definite form of its own (In Mr. Leadbeater's “*Devachanic Plane*,” p. 80, it is described in this condition as a formless conglomeration of dancing, infinitesimal atoms, instinct with a marvellous intensity of life); it is however wonderfully sensitive to the most fleeting thought-current (from the human mind or from other intelligences—*Devas*—belonging to the astral and *Mânasîc* planes) and is constantly being thrown into shapes of all kinds, which appear, change form and disintegrate with the rapidity of thought.§

In the *first* Elemental kingdom the Elemental essence is thrown by thoughts into brilliant coruscations, coloured streams and flashes of living fire, instead of into definite shapes; taking, as it were, its first

* *Theosophical Review*, vol. XXIII, p. 555.

† *The Vâhan*, vol. IX., No. 1, p. 8.

‡ Cf. “*Evolution of Life and Form*,” by Mrs. Besant, p. 126.

§ Cf. “*The Astral Plane*,” by C. W. Leadbeater, pp. 48, 49.]

lessons in combined action, but not yet assuming the definite limitations of forms.”*

In the *second* and *third* Elemental kingdoms the effect of thought is to mould portions of the Elemental essence into definite shapes, the color being determined by the quality of thoughts (intellectual, devotional, passionnal), the shape itself by the nature of thoughts and the clearness of outline by the definiteness of thought.”†

These thought-forms built of Elemental essence may be very evanescent or endure for some time according to the strength of the thoughts which called them into existence, but the general characteristic in the downward arc through the three Elemental kingdoms is *evanescence of forms* combined with *plasticity*.

“When the Monad, evolved through these kingdoms, in due course reached the physical plane, it began to draw together the others and hold them in filmy shapes, into which the denser materials were built, forming the first minerals.” In the mineral kingdom the *plasticity* and *evanescence* of forms noticed in the three Elemental kingdoms gives place to *rigidity* and *stability* which leads in the further evolution to *plasticity and stability* of forms, first noticeable in the vegetable kingdom. “These characteristics find a yet more balanced expression in the animal world and reach their culmination of equilibrium in man, whose physical body is made up of constituents of most unstable equilibrium, thus giving great adaptability, and yet which is held together by a combining central force which resists general disintegration even under the most varied conditions.”‡

(5) “The descent of the life-wave into denser and denser matter, through kingdom after kingdom, until at last it comes down to the mineral forms, where life is most restricted in its operations, where consciousness is most limited in its scope, is called the *involution of life in matter*, the descending arc. From this lowest point the life *ascends*, revealing more and more of its powers, and ordinary western evolution begins here. The life embedded in the rigid material of *minerals* learns slowly and gradually to respond from within to heavy vibrations and impacts from without (the whole working of the life can be summed up as the receiving of vibrations from matter without and the answering of vibrations from itself within) until the opposition from the rigid form is lessened and a stage of plasticity is reached, at which the beginning of the vegetable world can be brought into existence.” In the *Vegetable* kingdom the life (the Monad) receives vibrations from without more easily and responds more strongly, adding further the early beginnings of a power of consciousness that in the mineral was not present,§ the power of feeling pleasure and pain, the foreshadowings of desire and sensation, evolving in the higher members

* “Ancient Wisdom,” p. 148.

† “Ancient Wisdom,” p. 77 and *Lucifer*, vol. XIX., pp. 65-75.

‡ “Ancient Wisdom,” pp. 61-63.

§ “Evolution of Life and Form,” by Mrs. Besant, pp. 98-100.

of the vegetable kingdom to what the western psychologist would term 'massive' sensations of pleasure and discomfort. Plants dimly enjoy the air, the rain and the sunshine, and gropingly seek them, while they shrink from noxious conditions; they answer to stimuli and adapt themselves to external conditions, some showing plainly a sense of touch." *

This power of sensation is further developed in the *animal* kingdom and is due to the awakening out of latency of the astral matter involved in the structure of the atomic and molecular constituents of the physical bodies. "When this astral matter began to thrill in a very limited way in the minerals, the Monad of form, exercising his organizing power, drew in materials from the astral world and these were built into a loosely constituted mass, the mineral astral body. In the vegetable world the astral bodies are a little more organised and their special characteristic of 'feeling' begins to appear. In the animal kingdom the astral body is still more developed, reaching in the higher members a sufficiently definite organization to cohere for some time after the death of the physical body, and to lead an independent existence on the astral plane.†

In the higher members of the animal kingdom we further find that the *mental* matter brought down by the Monad (involved in the structure of the astral body) begins to be susceptible to impacts from the mental plane, and, when the Monad has at the same time reached the point of complete individualization, no longer forming part of a group-soul, the animal is then ready to receive the third great outpouring of the life of the Logos—the tabernacle is ready for the reception of the *human* Monad.‡

OUTPOURING OF SPIRIT.

This third outpouring of the Divine life, which forms the *Ātma*, the *human Self or Spirit*, comes from the highest principle of the Logos, the First Logos Himself. From the higher planes of being it works downwards through the Buddhic towards the higher levels of the Mānasic plane, where it meets the second life-wave, the Monad, which as we have seen has been working *upwards* towards the lower Mānasic level, and by the union of the two, a new body or vehicle, the embryonic *Causal* body of man, the vehicle of the re-incarnating Ego, is formed on the *arupa* levels of the Mānasic plane. "There were not henceforth two Monads in man—the one that had built the human tabernacle, and the one that descended into that tabernacle; the second ray blended with the first, merely adding to it fresh energy and brilliance, and the human Monad, *as a unit*, began its mighty task of unfolding the higher powers in man of that Divine Life whence it came. This is the individualization of the Spirit, the encasing of it in form, and this spirit encased in the Causal body is the soul, the individual, the real man.§

* "Ancient Wisdom," pp. 248 and 88.

† "Ancient Wisdom," p. 88.

‡ "Ancient Wisdom," p. 252.

§ "Ancient Wisdom," pp. 253 and 257.

In the *animal* this third Life-wave is missing, and herein consists the vast difference between the two kingdoms; the animal develops consciousness, but the human Monad develops self-consciousness and is ready to complete the circle of evolution, to merge in the Logos as a living, self-conscious eternal Centre able to share the consciousness of God.

With the descent of the third life-wave we have what are known as the seven principles in man complete, though not by any means fully developed. *Ātmā*, the Spirit in man, is clothed during earth-life in a series of sheaths or bodies built of the matter of the different planes and enabling it to come into contact with, and gather experience on, all the planes from the physical up to the *Nirvāṇic*, the plane of *Ā'tmā*.

These bodies are :

On the Buddhic Plane	...	Bliss-body
„ Arupa levels of the Mānasic Plane	...	Causal body.
„ Rupa „ „	...	Mental body.
„ Astral Plane „ „	...	Astral body.
„ Physical Plane „ „	...	{ Etheric Double and Physical body.

They form the bridge of consciousness, along which all impulses from the Ego may reach the physical plane, all impacts from the outer world may reach him and it is the purpose of evolution to develop each in turn to serve as a distinct vehicle of consciousness, independently of those below it,* until man can function in unbroken consciousness on all the planes.

The use of the sheaths is to gather knowledge on every plane, to “learn the law of pleasure and pain, to get rid of desire, without which there can never be peace and bliss unspeakable, and to learn sympathy by suffering, so that, knowing what it is to be in anguish, we may carry help to our fellow who has not learned the lesson.”†

This end is attained through a long series of incarnations (earth lives), throughout which the *Causal* body persists as the relatively *permanent* home of the Ego, the mental, astral and physical bodies disintegrating after incarnation and being reconstituted for each fresh life. As each perishes in turn, it hands on its harvest of experiences to the one above it and thus all the harvests are finally stored in the Causal body to act as causes for future lives which are all linked together as cause and effect and gradually lead man to perfection.‡

The development of these bodies takes place from below upwards. By means of pure living, pure thinking, the subjugation of our desire-nature and the exercise of our mental faculties the three lower bodies are gradually, through many incarnations and experiences both pleasurable and painful, developed and brought under control, but it is not till man is fully conscious in his Causal body, and his brain becomes able to vibrate in answer to the swift and subtle vibrations sent down by the Ego,

* “Ancient Wisdom,” p. 288.

† “Self and its Sheaths,” by Mrs. Besant, p. 83.

‡ “Ancient Wisdom,” p. 171.

that he can impress the memory of his past lives on his physical brain and thus review the whole series of his past incarnations. The immortal Ego clothed in the permanent Causal body is called the *individuality*, whereas the *personality* consists in the transitory vehicles (mental, astral and physical bodies) which the individuality sends out for the purpose of gathering experience on the lower planes. Each personality is a new part for the immortal actor, and he treads the stage of life over and over again, only in the life-drama each character he assumes is the child of the preceding ones and the father of those to come, so that the life-drama is a continuous history, the history of the actor who plays the successive parts.*

As the astral and mental bodies are being developed for independent functioning, new senses and powers of knowledge and usefulness are opened up and the first steps are taken towards the realisation of the Brotherhood of man, the union of the Self in man with all other Selves, the recognition of the one Self dwelling equally in all. "Even on the astral plane, matter is much less of a division than it is down here. Travelling in the astral body the man passes through space so rapidly that time is practically conquered and space loses its power to divide friend from friend. Rising to the mental plane another power is his. Thinking of a place, he is there; thinking of a friend, the friend is before him; all things are seen at once the moment attention is turned towards them; all that is heard is heard at a single impression; space, matter and time as known in the lower worlds have disappeared; sequence no longer exists in the *eternal Now*. As he rises yet higher, barriers within consciousness also fall away—he knows himself to be one with other consciousness, other living things. He can think as they think, feel as they feel, know as they know. He can make their limitations his for the moment, in order that he may understand exactly how they are thinking and yet have his own consciousness. Within this circle of evolution there is nothing that to him is veiled, when he turns his attention to it; nothing he cannot understand and therefore nothing he cannot help."†

These last steps belong to the evolution of the three higher principles, the triple Self in man. As the Manifested God has three aspects (*Existence*, the fount and root of all being the aspect of the first Logos; then Joy or Bliss, manifested in Love, the aspect of the second Logos; and lastly Intelligence, shown as creative Wisdom, the aspect of the third Logos),‡ "so the Self in man, a ray from the Logos, partaking of His own essential Being, has the triple nature of the Logos Himself, and the evolution of man consists in the gradual manifestation of these three aspects, their development from latency into activity, man thus repeating in miniature the evolution of the universe."§

The third Aspect, *Intelligence* is first manifested, beginning with the

* "Ancient Wisdom," p. 212.

† "Man and His Bodies," by Mrs. Besant, p. 112.

‡ "Esoteric Christianity, the Trinity," by Mrs. Besant. p. 8.

§ "Ancient Wisdom," p. 213.

development, in the *mental* body, of intellectual powers, judgment, reasoning, comparison, memory, the drawing of conclusions, the logical faculties. When this has gone on to a very great extent, the higher faculties of the intelligence will begin to evolve on the formless (*arupa*) mental planes; the Ego will enter on its own especial work of *abstract* thinking and the highest intellectual faculties will then be evolved within the *Causal* body.* The predominant element of consciousness in this body is knowledge, and ultimately wisdom,† thus showing forth the *third* aspect of the Logos. Then comes the *second* aspect, *Bliss, Love*, which marks the development of the Bliss or Buddhic body, a stage which for the majority of mankind belongs to a future period of our race. The only way in which the man can contribute to the building of this glorious form is by cultivating pure, unselfish, all embracing love, love that "seeketh not its own—" that is, love that is neither partial, nor seeks any return for its outflowing. This spontaneous outpouring of love is the most marked of the divine attributes, the love that gives everything, that asks nothing. When the Buddhic body is quickened as a vehicle of consciousness, the man enters into the bliss of non-separateness and knows in full and vivid realization his unity with all that is."‡

We have seen that the mental plane is the *centre* of our present five-fold evolution and we should now note a definite relation that exists between the planes below and the planes above. Between the kâmic or astral and the Buddhic, and between the physical, the lowest, and the Nirvânic, the highest, there is no reflexion of intelligence, the third aspect of the Self, because it is the central quality. The second manifestation, that which is Love on the Buddhic plane, reflecting itself in the astral plane takes on the aspect of desire and passion and becomes kâma. That which is Existence, the first aspect of the Self belonging to the Nirvânic plane, reflecting itself in the physical plane, stirs forth what we call objective reality. If we take the picture of a mountain reflected in a lake, the shore is the dividing line between object and image, and represents the intelligence; below that, half way down, will come the reflection of love showing itself as emotion and desire; then we see the highest peak reflected in the deepest depth of the lake; the existence above, the power of the Real Being, is reflected below in the plane of physical matter as that illusory existence which man calls real.§

Looking at the kâmic and Buddhic planes we find that in both cases the consciousness seeks expression by unifying, but on the kâmic plane it does this by taking possession of an object as 'mine,' by holding and assimilating it, whereas on the Buddhic plane it pours itself forth to include, and not feeling the sense of difference of the 'I' and

* "Emotion, Intellect and Spirituality," by Mrs. Besant, p. 19.

† "Ancient Wisdom," p. 297.

‡ "Ancient Wisdom," p. 218.

§ "Evolution of Life and Form," by Mrs. Besant, p. 124.

of the 'mine,' it is conscious of a unity which sees all that it touches as part of itself and includes all within itself.

If we can turn the great force in our desire-nature that was being used for the sake of the *personal* self, to the service of the *common* self of man, then emotional love passes into the higher love which is devotion, passes from the astral plane to the Buddhic, where bliss is the distinguishing characteristic, and we start within the evolving Self a vibration on the Buddhic plane, which helps forward the evolution of our spiritual nature.*

The *last* stage is the development in the human Self of the first aspect of Deity, *Existence*, implying the manifestation of the divine powers, the power of the Real Being, which, as we have seen, is reflected *below* in the plane of *physical* matter as that illusory existence which man calls real.

"When this first aspect is manifested, when to Wisdom and Compassion the God-like and unruffled strength that marks the functioning of *Âtmâ* is added, then human evolution is finished, humanity is crowned with divinity, and the God-man is manifest in all the plenitude of his power, his wisdom, his love."†

With the attainment of the last two stages comes the transcending of the *Individuality*.

Through countless incarnations the Self in man, which, emanating directly from the First Logos, had been placed within the Causal body, has remained encased therein, as within a protecting shell. It has been planted there as a mere seed, not as a perfect Ego; as a mere seed with every divine power involved within it and capable of development. It is the object of evolution to make that centre the Image of the Logos self-sustaining, and enormous reaches of time are needed for the building. As the Causal body—the individuality—develops, this centre becomes strong and able to be self-existent, but it is not till the Bliss-body (in which the Ego already recognises his unity with all other Egos) is fully developed, that Individuality is transcended and that the Causal body, that most permanent of our bodies, vanishes, as no longer required for a protecting shell, the life within having grown into a strong self-conscious centre, able to expand into the consciousness of God, and transcending even the Buddhic plane, to live *without limiting circumference* in those ineffable vibrations which, encountered to-day, would but paralyse and make us unconscious.‡

In considering "Man's Relation to God," the union of existence of all that lives is the fundamental principle as stated in the beginning. All Selves are formed within the Logos and are of the same divine essence, destined to grow into the image of God, as the seed grows into the likeness of the plant from which it came. To attain this

* "Emotion, Intellect and Spirituality," by Mrs. Besant, pp. 20 and 28.

† "Ancient Wisdom," p. 297.

‡ "Evolution of Life and Form," p. 90, and "Individuality," by Mrs. Besant, p. 22.

end a long process of evolution is needed, through a great part of which this sense of *union* is effaced and gives place to the sense of *separateness*, the bodies in which the selves are clothed forming on the lower planes dividing barriers between the Individuals and even placing them in conflict with each other. Within these bodies the life-centre develops and evolves, learning to control the forms, and finally to transcend embodied existence, when it has grown strong enough to hold its own without protecting circumference in the illimitable life of the one. Then the aspect of separateness, of diversity, in its turn has given place to union amid the individualised units; the self realizes in full consciousness the union with all other selves, the human evolution is completed. When the point has become the sphere, the sphere finds itself to be the point; each point contains everything and knows itself one with every other point; the outer is formed to be only the reflection of the inner; the Reality is the One Life, and the difference an illusion that is overcome.*

Then will come the higher glory that shines beyond, when those living centres in divinity can come forth again when there is need for their aid, able in worlds and in universes to be the manifested expression of the divine love, the divine power and the divine perfection. When this happens we speak of the appearing as God made manifest in flesh; then truly the Individuality has vanished, then truly the limits have fallen away, but that living, self-conscious Being, He perishes never.†

"The life that has reached Self-existence is a being that can garb itself in any form, by gathering the *Ākāśa* around it. Thus it may develop vehicle after vehicle until the whole of the human series is builded for use, but none of them is a prison for limitation; then we say that the man is a *Jivanmūṛta*, a Master;" He is free and all matter has become His servant to use when He has need of it, to cast aside when He needs it not.‡ The building of such self-conscious eternal centres is a purpose of life-evolution. It is a slow growth through limitation and imperfection to perfection; all manifestation and multiplication must necessarily mean division and therefore limitation, and that limitation necessarily implies imperfection.§ Only the whole is perfect and not till consciousness in the Self in man is able to expand into the consciousness of the Logos, not till he has become an expression of that highest life, with nothing to gain, nothing to learn, nothing to take that any world can give him, existing only as the channel of the life of God,"|| can he be said to have attained perfection.

Long and difficult is the ascent from the undeveloped man, the savage, to the Divine man. Pleasure and pain, evil and good, failure and triumph alike must be experienced, "for the object, the goal which is to be obtained, is not to make automata, who should blindly

* "Man and His Bodies," by Mrs. Besant, p. 114.

† "Individuality," by Mrs. Besant, p. 22.

‡ "Evolution of Life and Form," p. 152.

§ "Evolution of Life and Form," p. 88.

|| "Evolution of Life and Form," p. 152.

follow a path sketched out for their treading, but to make a reflection of the Logos Himself, to make a mighty assemblage of wise and perfected men who should choose the best because they know and understand it, who should reject the worst because by experience they have learnt its inadequacy and the sorrow to which it leads. So that in the universe of the future as amongst all the Great Ones who are guiding the universe of to-day, there should be unity gained by consensus of wills, which have become one again by knowledge and by choice, which move with a single purpose because they know the whole, who choose to be one with the Law, not by an outside compulsion but by an inner acquiescence.* Thus are formed those who are the co-workers of Isvara in the helping of humanity, who having gone through all suffering throw everything they have gained at the feet of the Lord, who turn back to the world never again to be bound by it, but still responding to the compassion, which is the very life of Isvara Himself.†

A. SCHWARZ.

[*Ed. Note.*—An apology is due the author of the foregoing paper for certain errors which appeared in the first portion of his article (see December *Theosophist*, pp. 148 and 150). The changes in the order of the different aspects of the Hindu Trinity whereby they appeared reversed were made by advice of learned Hindu friends and without due examination of the whole text. Our readers will doubtless be glad to know that this valuable contribution will soon be issued in pamphlet form, carefully revised and corrected.]

PROGRESS AND RENOVATION.

IN the ninth book of the Dinkard‡ Chapter XXX., a brief summary is given of the contents of the "Varstmansar Nask." The last paragraph runs as follows: "About advice to mankind as to three things, through which the renovation and happy progress of the creatures arise, namely, seeking the true religion, abstaining from injuring the creatures, and striving for the benefit of mankind."§ The original text of the above mentioned Nask is unfortunately not with us, and we cannot therefore find out what the detailed teachings were in regard to the three means by which the progress and the regeneration of mankind were to be accomplished. From the general spirit of the Zoroastrian teachings however we can form a fairly correct idea in regard to these important points.

The renovation of the world, and the resurrection of all mankind in bodily form on this very earth of ours is one of the cardinal doctrines of the Zoroastrian religion. Even in the Gathas, the oldest Zoroastrian

* "The Path of Discipleship," by Mrs. Besant, p. 10.

† "Evolution of Life and Form," by Mrs. Besant, p. 153.

‡ Translated by Dr. E. W. West, "Sacred Books of the East," Vol. XXXVII.

§ Page 244.

writings, the earnest hope and prayer is expressed that we may be like unto those who brought about the "Frashem Ahum" or the regenerated life. In the later Avesta this doctrine has been enlarged upon, from a somewhat narrow point of view in various places; and we read in the "*Zamyad Yast*" the following:—"So that they may restore the world which will never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish; when the dead will rise, when life and immortality will come, and the world will be restored at its wish."* Only a passing allusion could be made in this place to this old and mysterious doctrine of our religion as to reclothing our souls over again with human bodies in this world; when it is said the great ones of the earth shall have made this planet a veritable paradise. The last chapter only in the cosmic history of the earth is hinted at in this doctrine; but the perpetual injunctions that are to be found, to use every effort to perfect ourselves for that glorious period, lead us to conclude that we must go through a slow progress of evolution and develop our inner nature. There is to be a "happy progress" of the creatures including mankind, and that progress presupposes continued effort on our part. However much the doctrine of the "*Farsogard*" or regenerated life may be disregarded at the present day, it enunciates a part of a great truth in nature regarding the evolution of human life in this world. The fragmentary and dogmatic way in which it appears in the remnants of our sacred literature, has much to do with the indifference with which it is regarded at present. A philosophic treatment of the subject is very much needed in these times, but it must be done separately and exhaustively with the aid of logical reasoning.

"Seeking the true religion" is the first of the three means mentioned in the Nask, for bringing about the renovation, and the blissful progress of mankind. The true religion was, to the Zoroastrians, the Mazda-Yasnian religion; but besides that they had reverence also for the ancient faith or the *Poiryo-takaesha*, while all those who followed righteousness, and believed in the power of good thoughts, good words, and good deeds, were to them also worshippers of the true God. To the present generation of the Zoroastrians, the seeking of the true religion is most essential; as religious and moral forces and sanctions are being slowly undermined by materialism, and the enchanting pleasures—in numerous forms—of sensual life, are making great headway. Rituals, and ceremonies in the past served to some extent, to fix the mind towards religious ideas, but in many instances the awakened intellect now asks for a consistent, logical and philosophical exposition of the basis and essentials of religion. A dispassionate and patient inquiry about the spirit of the Mazda-Yasnian religion by thoughtful and earnest students would therefore be a great help. The organised priesthood into whose hands came the teachings of Zarathustra sometime after his departure, gave it a peculiar form according to

* Sacred Books of the East, Vol. XXIII., page 290.

their own ideas. This was more than three thousand years ago, and the remnants of the Avestaic religion are mostly the exposition of the religion from the ritualistic point of view. The philosophical point of view had to remain completely in the background, for such views were considered more or less heretical, and the inquiring minds among the modern Parsees seek in vain for writings containing a systematical and philosophic exposition of their religion. In seeking the true religion there is to each temperament some one road which seems to it the most desirable. True devotion, religious contemplation, ardent progress, self-sacrificing labour, all these are necessary for the earnest searcher. Philological and linguistic study of ancient books can only help to lay bare the meaning of old writings and fragments, but a profound study of the thoughts and teachings of old is necessary. One has to plunge into the glorious depths of one's inmost being, to test all experience and try to understand the growth and meaning of this life and honestly and sincerely take the spiritual dictates of the true religion for ennobling our nature before the way to the true religion can be found. Mindless acts and mechanical mumblings have no significance.

The second injunction is to abstain from injuring the creatures. Civilized human beings in their pride and ignorance have learned to believe in modern times, that all other animals and existences have been made, and must be ruthlessly sacrificed to minister to the wants and appetites of men. It was the "Soul of the Bull" typifying the whole sentient and living creation that cried aloud to Ormazd and the Ameshaspands, to relieve its sufferings and to send a leader; and in response to this wail, Zarathustra is said to have been sent to this earth. No wonder then that a due and scrupulous regard for the well-being of the lower animals is taught in Zoroastrianism, as one of the three principal means for bringing about the Renovation.

The third and most important command is "the striving for the benefit of mankind." It has been truly said :—

"Regard earnestly all the life that surrounds you.

"Learn to look intelligently into the hearts of men.

"Regard most earnestly your own heart.

"For through your heart comes the one light which can illuminate life and make it clear to your eyes.

"Study the hearts of men that you may know what is that world in which you live and of which you will be a part. Regard the constantly changing and moving life which surrounds you, for it is formed of the hearts of men; and as you learn to understand their constitution and meaning you will be able to regard the larger world of life."

To strive for the benefit of mankind, one must, first of all, give up religious intolerance and dogmatism, which are the fruitful sources of hatred and separation. Next we must try to understand others and their motives, calmly and dispassionately, and above all must show a self-sacrificing spirit.

Thousands however will ask where is the time and where the opportunities in the all-too-short life of millions of human beings, to help on the renovation and the happy progress of mankind by properly following out the three great precepts. The reply to this all-important question has been left unformulated in many religions. The real answer has been veiled mysteriously.

We read as follows in the Dinkard * :

"The improvement of oneself in every way up to the highest plane of the Best Life (Paradise) is (a preparation) for the *Tanu Pasin* or the Renovation. As the season of Spring bringeth equable and sufficient enjoyment, so the plane of the Best Life raises up those of the same class (of spirituality) to that exalted condition which leadeth to the Renovation. It is said in the Religion that the souls which attain to Paradise energize in that plane without any affliction and continually progress, to befit themselves for the Renovation. And the place where men may improve and develop themselves for the Best Life and for the Renovation is this world (of ours). For all the felicity of the Best Life and of the Renovation arises by subduing evil (in all its forms); while the carrying on of the war (against evil) by men endowed with strength from the Divine, takes place on the battle-ground of this world."

This passage contains theosophic ideas well worthy of consideration. The improvement of oneself in every way up to the highest plane of Behest or Devachan is first of all said to be a preparation for the final Renovation or Resurrection. The souls in Behest are said to exist there without any affliction, and continually progress (by turning all noble experiences into moral, intellectual, and spiritual faculties and powers). And most remarkable of all, it is asserted that the place where men develop and improve themselves for Behest is this world where evil in all its forms is to be subdued, and the experience gained here helps us in Paradise and up to the Renovation. What then is to happen if millions of souls are cut off without gaining experience by subduing evil on the plane of this world. Even in the case of those who have a fairly long life, numerous experiences which befall others, are not theirs, and millions of phases of earthly human life remain unexperienced in the longest lives. How can it then be said that a single earth-life ends all human experiences, and that Almighty God wantonly creates each time a new but imperfect soul, sends it into the world without giving it all the opportunities of subduing evil, and takes it away for all time to come, from this world, denying it the perfecting experiences of this earth. How can such souls develop and improve and attain to the Renovation? Let dogmatists answer this question. Because other religions have unveiled the mystery of rebirth beforehand, and exoteric Mazdism is silent on this point, therefore it is no derogation to respectfully consider the doctrine of rebirth along with Zoroastrian teachings. If rebirth be a Divine Law of Nature the absence of the enunciation of that Great Law in any particular religious book cannot make that Law

* Gujarati translation by Dastar Peshotan Sanjana : Vol. VI., page 365, of which the above passage is a rendering into English.

unworthy of serious and reverent consideration. The *rationale* of the Zoroastrian teaching of the Farsogard or the Renovation leaves no ground to escape the doctrine of rebirth. This most just and comprehensive, though much misunderstood law, is the only one that can reconcile the seeming inconsistencies of Divine Justice, bring hope to the hearts of the afflicted and strengthen the religious spirit, inspiring devotion and perfect faith in the hearts of men towards the Great and Beneficent Power that guides and rules everything.

N. D. K.

HEREDITY.

THE THEORIES OF THEOSOPHY AND WEISMANN CONTRASTED.

(Concluded from p. 166.)

OF course what I have said might seem to have nothing to do with the aspect of Heredity caused by the reproduction of the species through the procreation of parents. The theory I have been explaining apparently does not touch this aspect of the question, whereas physical reproduction seems to be the most important factor in Heredity. But we have only just come to the point when we can take this factor into consideration, and arrive at a more complete understanding of Heredity, which is only possible by understanding its cause, which is not a tangible or visible something; and this we can fortunately do without coming into very serious conflict with the latest and the most trustworthy results of the researches of modern science. On the contrary we learn, through what Theosophy discloses, a great deal of truth is to be found in the theory of the germ-plasm postulated by Professor Weismann, which very well fits in with the theosophical view; and to prove this it will be necessary to shortly explain what this theory is which has been elaborately constructed from scientifically observed facts; and it is evident that Weismann has taken little or nothing for granted—rather in almost every instance (at any rate wherever possible) he has patiently carried out numerous experiments and investigations to prove the correctness of his views.

In propounding his theory Weismann deals with the cells which compose the forms of plants and animals, which I have explained are the structures in which the theosophical atom manifests itself, after proceeding from the mineral kingdom.

According to Weismann, when fertilization takes place the male sperm cell and the ovum (or female cell) uniting form one complete cell, and this becomes the primary or germ-cell containing germ-plasm which at once divides and sub-divides, creating thereby innumerable daughter cells, which gradually form the body of the offspring. The great majority of these cells are termed somatic or body-cells—these are merely used for the physical structure, and from what I can make out do not contain hereditary germ-plasm. This idea

seems to be in exact accordance with that expressed by H. P. Blavatsky in an article in *Lucifer* some years ago, the following quotation from which will do much to make this scientific truth more intelligible. Referring to the one-celled animal she says that "after a time he learns to produce out of himself and around himself, other and now specially built and differentiated cells, to form his body. Some of these eat for him, become his mouth; others digest for him, become his stomach; others receive impressions for him, become his senses and nervous system. All these he fashions out of himself, taking in food, and making out of it cells which serve him—all these built on a plan of his own. All these cells die, but not he, the immortal root. It is so with the higher animals, for this one cell does not die, though the general body cells do. He splits into as many pieces, at any rate, as the animal has offspring; and each of the new pieces, protected for awhile in the body of the female parent, soon grows to the size of the original cell by whose division it was produced. Then it begins once more to throw out around itself a new body like the one before, in main features, but with small differences. Thus there is a stream of immortal physical life in us and all animals. The cells that compose the stream have come down through the ages, continually secreting new bodies about themselves, living therein, and through them contacting the outer world, learning perhaps from them, passing from them to repeat the process, and perhaps a little better."

The germ-plasm Weismann explains is the living hereditary substance which is transmitted from generation to generation, known as the continuity of the germ-plasm, and is composed of vital units, each of equal value, but differing in character, containing all the primary constituents of an individual. There is also a special reproductive substance contained in the nucleus of the cell, its function being to regulate the reproductive power of a cell—this substance is called idioplasm.

The primary constituents of which the germ-plasm is composed (represented as being vital units) are of three orders. Those of the third order are called Ids or ancestral germ-plasms; they contain the germ-plasm of the ancestors of the parents; each id in the germ-plasm is built up of thousands or hundreds of thousands of determinants, which are the vital units of the second order. We are told that a determinant is a minute particle existing in the germ-plasm for each hereditary and independently variable part of the body; these determinants are in their turn composed of Biophores, and these are the ultimate vital units. They are the bearers of vitality; the smallest units which exhibit the primary vital forces, *viz.*, assimilation, growth and multiplication.

The germ-plasm is therefore "an extremely delicately formed structure—a microcosm in the true sense of the word—in which each independently variable part present throughout ontogeny is represented by a vital particle, each of which again has its definite inherited position, structure, and rate of increase."

With regard to the original germ-cell which contains this germ-plasm made up of these different elements, we are told "that the nuclei of the male sperm cell and those of the female cell (or ovum) are essentially similar—that is, in any given species they contain the same specific hereditary substance; in other words the hereditary substance is contained in the nucleus both of the sperm and the egg-cell. Development is effected by material particles of the substance of the sperm entering the ovum, and fertilization is nothing more than a partial or complete fusion of the sperm cell and the egg cell, and that normally only one of the former unites with one of the latter. Moreover, although the male germ cell is always very much smaller relatively than that of the female, we know that the father's capacity for transmission is as great as that of the mother. The important conclusion is therefore arrived at that only a small portion of the substance of the female cell can be the actual hereditary substance."

Weismann goes on to point out that in the germ cell of each parent there are a certain fixed number of nuclear rods sometimes called chromosomes, sometimes chromatin rods, and sometimes idants; he describes them as coiled or grain-like structures, which are distinguished by their remarkable affinity for certain coloring matter. These chromosomes of the nucleus are really the hereditary substance; and the process of fertilization consists essentially in the association of an equal number of them from the paternal and maternal germ-cells; this gives rise to a new nucleus from which the formation of the offspring proceeds. We also know that in order to become capable of fertilization each germ-cell must first get rid of half of its nuclear rods, a process which is accomplished by very peculiar divisions of the cell. The cell therefore divides through the action of the chromosomes; but they do not control the division of the nucleus of the cell; that is controlled by what are called centrosomes, which are two bodies located at opposite poles of the longitudinal axis of the nucleus surrounded by a clear zone or centre of attraction. These centrosomes (these two bodies located at each end of the cell) possess a great power of attraction for the vital particles or units within the cell so that these vital units become arranged around them like a series of rays, and as the cell divides it splits into two halves, each half being drawn apart to its pole. Then the centrosome, having fulfilled its task retires into the obscurity of the cell substance, apparently awaiting the next process of fertilization, as it is stated that the centrosomes are the means whereby the male sperm nucleus is transferred to the female ovum.

Thus the original germ-cell by this method of division produces numerous daughter cells, the process of division being carried on by the action of the chromosomes or chromatin rods; these chromosomes contain the idioplasm, which, as I have said, regulates the reproductive power of the cell, while at the same time the Biophores—those units that are the bearers of vitality—pass out of the nucleus into the cell bodies and transform them; but apparently they are governed by

the *ids*, which are said to control the subsequent development of each cell and of its successors.

In his way, Weismann, agreeing with H. P. Blavatsky, most ingeniously shows the origin of the body from a germ-plasm contained in the nucleus of the cell, as opposed to Darwin's theory of Pangenesis, which tried to prove the existence of preformed constituents of all parts of the body—a sort of origin from all parts of the body.

Of course it is utterly impossible to make more than a mere passing reference to the details of the working of these different constituents of the germ-plasm and germ-cell as stated by Weismann in the subsequent growth and development of the offspring. It may therefore seem confusing in giving this partial explanation of his facts and theories, but the object is, as previously remarked, to prove how Theosophy is being corroborated in its statements by science, and also how scientists are compelled, despite themselves, to enter the realms of speculation to reasonably explain their discoveries.

Here we have an instance in the germ-plasm, that may be quite visible in the nucleus of the germ cell; but its constituents, as elaborately set forth by Weismann, in the shape of *ids*, determinants, biophores, *idants*, and *idioplasm*, are pure assumption; and his whole scheme of Heredity is undoubtedly a most ingenious endeavor to explain in physical terms the visible effects of invisible causes; and his explanations are not only plausible and reasonable, but probably often true.

In his scheme Weismann pays due regard to the law of incessant struggle and the survival of the fittest, which is so clearly demonstrated throughout nature, as I instanced a while ago in connection with the fresh water polyps. Guided thus he shows that offspring may resemble one parent more closely than the other when the *ids* (that is the ancestral germ-plasms) of the one parent are overpowered and rendered inactive by a preponderating majority of the *ids* in the germ-plasm of the other parent. In the same way a child may more closely resemble one of the grandparents than either of its immediate parents, through groups of these *ids* (termed *idants*) handed down from that particular grandparent, overcoming those of the other grandparent as well as those of the immediate parents. This necessitates some of these groups of *ids* (*idants*) remaining latent to be passed on to other offspring, and become active when more favorable conditions are experienced; in this way Weismann accounts for the reversion to grandparents or great-grandparents.

As I say, all this is the work of the imagination, and can never be anything more, because to get at the real cause of Heredity, a vision higher than the physical has to be acquired, and one would think that Weismann having been driven to draw so strongly on his imagination, would begin to realize this; but not so, for in referring to the phenomena of regeneration he says:—"It is sufficient at present to show that Regeneration may be understood by considering the activity of the

cells themselves, without having recourse to the assumption of an unknown directive agency."

His denial of the existence of a spiritual principle, or the want of recognition of a spiritual plasm, seems to make him contradict himself, for he says "his theory is based on the assumption that the cells control themselves; that is to say, the fate of the cells is determined by forces situated within them, and not by external influences." The cells are therefore predestined to produce a certain result; their fate is established before development commences. To quote his statement literally: "The type of a child is determined by the paternal and maternal ids contained in the corresponding germ-cells meeting together in the process of fertilization, and the blending of parental and ancestral characters is thus pre-determined, and cannot become essentially modified by subsequent influences." This has led him to deny the generally accepted idea of the transmission of variations acquired by the body or of acquired characters, and he asks, "Why is the offspring never an exact duplicate of its parents?" and "What forms the basis of the constant individual variations, which, after the precedent of Darwin and Wallace, we regard as the foundation of all processes of natural selections?" Once, he admits, he considered the difference between parent and offspring as due to the diversity of external influences; but the present theory of the continuity of the germ-plasm seems to him to contradict that idea; and so it does, so far as both animal and man are concerned, because the Monad (which I have been calling the atom) even when manifesting in the animal kingdom, incarnates in many forms at one and the same time, thus giving rise to the different genera, species and tribes; and as these forms die, the Monad, letting the form decay, draws within itself all the coloring acquired by the experiences met with in that form and thus developing itself it builds other more suitable forms to take the place of those it is continually losing; it being a developing entity is sufficient in itself to account for the diversity of the forms. As to man, this difference between parent and offspring is more marked, because there is no denying the fact that children come into the world with "individual variations" both of character and of body, of their own; and we, as it were, see more of them than we do of their parents in them. This is no doubt due to the modifying influence of the human soul or re-incarnating Ego. In the animal kingdom there does often seem to be a decided transmission of variations acquired by the body—in fact Wiesmanu gives instances in proof of this, and admits their 'truth'; but to bolster up his theory, as he conceives it, he prefers to ignore his facts.

Let us consider the case of a drunken father and an abstemious mother. These parents bring into the world three sons. One of these sons turns out a drunkard like the father, while the other two brothers are temperate. Working this out on Weismann's lines we would probably arrive at the conclusion that, in the case of the son who became the

drunkard like the father, the idants of the father predominated in the germ-plasm of the germ-cell from which that son was developed, and overpowering the idants provided by the mother, and those of the ancestors on both sides, the offspring was tainted with the father's vice. In the case of the other two sons, however, who were abstemious, the idants in the germ-plasm emanating from the mother would predominate, and overpowering the idants provided by the father, these children being blessed with the mother's disposition would not suffer the father's vicious tendency. Weismann seems to try to get over such a difficulty by doubting if the drink habit is inheritable, but that looks very much like running away from it. Explaining the position by his method, as we have just done, it is clear that everything is left to chance. The element of justice is eliminated from the matter altogether, and we see that while one son, apparently without any *just* cause, inherits a vicious propensity, his two brothers go scot free, without rhyme or reason, save that these effects are brought about as the result of the physical struggle taking place between these vital units in the germ-cell at the time of fertilization.

Working on theosophical lines, however, we get a far more satisfactory explanation, and can pretty well do so without destroying Weismann's theory of the continuity of the germ-plasm, which, as we see, goes to prove the continuity of the form. He, indeed, confines himself to nothing more than that, as we notice when he concludes that no spiritual influence is at work in this process, because science has discovered "that development is effected by material particles of the substance of the sperm, the sperm-cells entering the ovum." Here again the effects are gauged while causation is ignored, for the above discovery does not explain why members of a family—offspring of the same parents—so radically differ from each other, if not so much physically, at any rate mentally and morally, as is often the case; so that, to quote Mrs. Besant, "physical likeness with mental and moral unlikeness seems to imply the meeting of two different lines of causation."

Now Theosophy amply elucidates this problem, because, as I have shown, when the Ego returns from his period of subjectivity between two lives, to incarnate in his descent through the intermediate mental and astral planes, passing through these planes he forms for himself a mental body in accordance with the germs that have all along remained latent within him while he remained in his subjective state; similarly he forms his astral or desire body; in other words the elemental or animal soul is re-awakened to activity and it builds its own body by drawing to it all those atom-souls of the astral plane with which it has affinity, and no doubt the condition of these has the greatest influence in the formation of the physical body; because if they are built up of particles that are unrefined and gross they will often be attracted to parents whose bodies are of the same quality. This, however, does not always happen, as we frequently find parents not distinguished by any

particular refinement, with children who are much superior to them both mentally and morally. Such children, however, might bear a strong resemblance to their parents, physically, simply for the reason that they (the parents) provide the materials (the germ-plasm) with which their bodies have been builded. As to why such children should be attracted to such inferior parentage, we must bear in mind the law of Karma, which shows that in past lives we form ties, and contract liabilities towards others; and these are the factors that largely decide our place of birth, and the family.

Here we have clearly continuity of the Life and of the Form, whereas, as said, Weismann's theory only accounts for the continuity of the latter, and for the law of atavism—when some physical peculiarity of an ancestor reappears a generation or more later. His theory seems quite competent to explain how such reversion is brought about; but if the peculiarity partakes of a purely mental or moral characteristic, it would, I think, according to the theosophical view, be more correct to assume that this result is caused, not so much by anything they inherited from the remote ancestor, as from the two (the off-spring and the ancestors) having been identified or associated with one another either as parent and child, or in some other way, in some of their previous earth-lives. Therefore we agree with Weismann that form begets form; and we need have no objection to all his details concerning the *ids*, determinants, Biophores, and other vital units, beyond those we have already mentioned. In truth the recognition by science of these vital units shows how it is steadily approaching Theosophy. Those units, combined into groups called *idants*, seem to be merely another way of regarding the different classes of *Pitris* referred to in the "Secret Doctrine," which are controlled by the consciousness of the elemental, and which carry on the various functions of the body, as explained in the earlier part of this paper when dealing with the atom. These *Pitris* (otherwise termed "lives" or "monads") have a consciousness of their own, however limited it may be in its expression; and whether this is admitted or not it does not alter the fact; and some scientists have come to recognise that the living or moving particles, which make up the physical body, possess consciousness, and it is this consciousness which constitutes the evolving life; and if there be consciousness it must be indestructible, and if indestructible it must persist apart from gross matter.

To repeat, in each of man's bodies (that is the three comprising his lower nature), these units or atom souls are governed in groups by those more advanced, and as Evolution proceeds—that is, as the Ego more and more controls the elemental (animal) soul, which has its seat in the astral body—the consciousness of the latter expands and embraces within itself the consciousness of other ruling atoms governing the lower vehicles, which synthesize within themselves the consciousness of all the groups of which these vehicles are built up; in other words the collective consciousness of all these becomes merged in the consciousness of the

elemental that comes in direct contact with the Ego, and in these two we discern the individual and the personality—the latter is only taking on the character of individuality.

Comparing this view with that of Weismann we see at a glance that the former is the much more cheerful of the two, because in the one case man's immortality is assured and practically demonstrated, and it becomes easy to understand the purpose of evolution; whereas in the other, everything is the outcome of a capricious predestination which affords, and indeed allows of, no clue to the meaning of the physical processes, so elaborately stated. There is not so much objection to predestination provided there is nothing relentless about it; but unless we deal with causation as Theosophy does, we can read nothing into the methods of nature except some hideous form of fatalism.

If the author of the theory of the germ-plasm had reasoned out his theory deductively as well as inductively, he would perhaps have escaped this difficulty. It is because he does not sufficiently consider the cause of the effects he analyses that he is compelled to draw false conclusions. To argue that the character as well as the form of a human being is solely the outcome of a struggle for supremacy between certain vital units in the germ-plasm of the parents is unsatisfactory; and that the great differences in the characters of children of the same family are caused by some of the vital units, passed on from ancestors, gaining the upper hand in this struggle, seems as absurd as the Christian orthodox idea which requires a fresh soul created for every new body that is born into the world, inasmuch as both outrage reason; because there is no cause shown justifying one human being inheriting moral and intellectual endowments, raising his worldly condition and status so much above his poorer brother, who has to be afflicted with all manner of disadvantages and disabilities, perhaps entailing lifelong misery and suffering.

As Mrs. Besant indicates, there are evidently two lines of causation that have to be considered in dealing with the question of Heredity, *viz.*, that which yields the evolution of the form, and that which yields the evolution of the life within the form. The physical germ-plasm as it is presented to us seems to be correct, amply accounting for physical appearances and likenesses, whether it be between offspring and the immediate parents or their ancestors; but when the parents came together, by their intercourse providing the necessary materials, the elemental connected with the Ego that is awaiting incarnation in the body that is about to be born (allotted to him by Karma), enters the womb and affords the model on which the body has to be built. Through this elemental, which we can look upon as bearing the spiritual plasm, the spiritual and the germ-plasms become united, and the form slowly develops; its growth being directed in accordance with the requirements of the Ego, and in conformity with the powers that the Ego has brought with him for expression in the coming earth-life; and these powers, whether they be for good or for

evil, are the fruits of his previous incarnations. Thus the germ-plasm is affected by the spiritual plasm, and without doubt is very largely modified or impressed by the latter.

There is also another influence that must not be overlooked in connection with development during pre-natal life, and that is the influence both parents exert on the offspring at this period by their thought. Thought is now definitely ascertained to be a great moulding agency ; and as the anticipated birth naturally causes the parents to concentrate, or at least incessantly direct, their thoughts towards the offspring, they either benefit or harm it according to the purity or otherwise of their minds ; and in this way the nature of the parents, or some of their marked peculiarities, may be impressed on the child. The feelings of the mother also have this effect, and any strong desire or aversion that she experiences at this time, that strange desire or aversion is very often to be traced in her offspring. In this way mental and moral characteristics may be said to be to a certain extent inheritable ; and here we must admit, with Weismaun, predestination ; but any one with only a superficial grasp of the doctrine of re-incarnation can at once understand that the Ego of the child about to be born produces his own environment in the future, and for such predestination he and the parents are responsible. This is another way of saying that we create our own destiny.

The foregoing removes the difficulty of understanding why there is never an exact reproduction of the parent in the child, and answers Weismann's enquiry : " Why is the offspring never an exact duplicate of its parents ? " as perhaps it might be (or nearly by so) if there were no other factor concerned in Heredity ; and this explanation may also be considered to satisfactorily reply to his further enquiry as to what forms the basis of the constantly occurring individual variations, for which neither the survival of the fittest, natural and artificial selection nor environment, account, however much these factors may influence animal life. Environment, however, we know affects human character or disposition both before and after birth, but not to the extent implied in the above enquiry.

To grasp the reality and the necessity of the theosophical contention " the comparatively small differences that separate the physical bodies of men—all being externally distinguishable and recognisable as men—should be contrasted with the immense differences that separate the lowest savage and the noblest human type of mental and moral capacities."

Carry the enquiry further and contrast the processes of evolution that take place in the animal kingdom with those in the human kingdom, and it is at once apparent that there is a modifying or determining influence at work in the reproduction of man which there does not appear to be in that of the animal ; and that therefore what applies to the one cannot be applied, that is in exactly the same way, to the other. We have already considered this influence and its effect

on man, and now it is only necessary to point out that there is not that complete analogy between his kingdom and that immediately below him as, it seems to me, scientists try to make out; because in the first place man's form is only continued by one method of reproduction, *viz.*, sexual reproduction; whereas in the animal kingdom reproduction is carried on asexually as well as sexually, also by gemmation and multiplication by fission; and at no stage in the human kingdom is there experienced such phenomena as regeneration of parts and alternate generation. Man, however low he may be, is never his own "ancestor, parent and offspring" as is the case with the lowest forms of animal life, as for example the polyp and medusa. In scientific works we are shown a diagram revealing "a polyp-shaped being with cruciform tentacles, on which its discoverer, Dugardin, bestowed the generic name of cross-polyp, or stauridium. This animal, growing like a polyp upon a stalk, forms above its lower cross, gemmules which make their appearance as spherical balls, gradually assume a bell-like shape, and detach themselves on attaining the structure and form of a Medusa or sea-nettle. The Medusa (termed *Cladonema Radiatum*) is thus the offspring of its utterly dissimilar parent, the stauridium; it reproduces itself in the sexual method, and from its eggs proceed stauridia. The two generations thus alternate; the cross-polyp is an intermediate generation in the development of the Medusa, so that the sexual generation never originates directly from its egg.

Weismann accounts for this phenomenon of alternate generation by considering that here "two germ-plasms take part in the cycle of development of the species, because we see that the bud of the polyp produces a Medusa while the egg or ovum of the Medusa reproduces a polyp. Thus there is in operation a primary or ancestral germ-plasm, and a sub-division of it termed the accessory germ-plasm, and these two germ-plasms differ as regards the vital units contained within them, *viz.*, the *ids* and *determinants*, for the Medusa is provided with a number of parts and organs which the simple polyp does not possess, and the periods of the activity of these vital units in the germ-plasmas, alternating with one another, cause this alternation of generation." To quote him in another place, "These two kinds of germ-plasmas continually pass simultaneously along the germ tracks (first of the bud of the polyp, which is the original form, and then of the egg of the Medusa) and each of them becomes active in turn."

Passing from this lowest form of life to that of the highest animals, while there is nothing observable in the shape of the growth of mental and moral capacities there is evidence of the growth of intelligence, such as in the elephant, but there is no individuality about it, as similar intelligence is evidenced by other animals; and there is nothing produced by it distinguishing it as being the intelligence of an elephant and not that of a horse—I mean as there is in the case of man as revealed in the different works he is able to produce. Individuality,

however, may be said to begin to show itself in some of these highest animals, such as perhaps in the beaver and the ant. But all this only goes to prove Theosophy's theory of the involution of the monad or the atom-soul in matter, in the acquisition of self-consciousness, which is individuality, and the physicist's successful efforts in so carefully tracing its groupings amid primitive forms of the vegetable and animal kingdoms, are doing much to establish this truth beyond contradiction.

The deduction to be made from all this is that according to the kingdom and the stage of development arrived at therein, nature adopts different methods to carry on her evolutionary work. Animals can never possess more than what they inherit from their progenitors, or all they do possess must come through their progenitors, but this cannot be said in regard to man. An intelligent elephant will beget an intelligent elephant, whereas in human experience we know that a comparative fool can father a mighty genius.

Now this makes it evident that there must be other natural laws, as demonstrated by Theosophy, brought to bear in the evolution of the human being, for which the animal is not prepared, and consequently Heredity, with the former, must mean something considerably different from Heredity with the latter, though modern science seems to hold otherwise. As for example take the influence of environment. Here is a case observed by Darwin, which shows how adverse circumstances differing from those originally provided by nature, mean extermination to the animal. He says :—"I find from experiments that humble bees are almost indispensable to the fertilization of the heart's-ease (*viola tricolor*), for other bees do not visit this flower. I have also found that the visits of bees are necessary for the fertilization of some kinds of clover; for instance, 20 heads of Dutch clover (*Trifolium repens*) yielded 2,290 seeds, but 20 other heads, protected from bees, produced not one. Again, 100 heads of red clover (*Trifolium pratense*) produced 2,700 seeds, but the same number of protected heads produced not a single seed. Humble bees alone visit red clover, as other bees cannot reach the nectar. It has been suggested that moths may fertilize the clovers; but I doubt whether they could do so in the case of the red clover, from their weight not being sufficient to depress the wing-petals. Hence we may infer as highly probable that, if the whole genus of humble-bees became extinct or very rare in England, the heart's-ease and red clover would become very rare or wholly disappear. The number of humble-bees in any district depends in a great degree on the number of field mice which destroy their combs and nests; and Colonel Newman, who has long attended to the habits of humble-bees, believes that more than two-thirds of them are thus destroyed all over England. Now the number of mice is largely dependent, as every one knows, on the number of cats; and Colonel Newman says, 'near villages and small towns I have found the nests of humble-bees more numerous than elsewhere, which I attribute to the number of cats that destroy the mice. Hence it is

quite credible that the presence of a feline animal in large numbers in a district might determine, through the intervention first of mice and then of bees, the frequency of certain flowers in that district.'"

Animals do not possess the power of adaptability like man. As a rule the latter cannot alter his environment but he can alter his condition to suit his circumstances, so that here again he practically prescribes his own inheritance; and with him it cannot be merely a question of being born into the world and inheriting whatever his immediate and remote physical progenitors have to pass on to him. To repeat—they provide the material with which his body is formed, and according to its quality he is helped or handicapped by whatever peculiarities, characteristics and tendencies he inherits (as already explained), and is limited thereby in the expression of his powers; but by pure living and thinking he has the means of regenerating his body, thus rendering himself better able to combat the influences of the external world, which, indeed, is the main object of his evolution.

A. E. WEBB.

THOUGHTS ON MESMERISM AND HYPNOTISM.

THE extraordinary phenomena so long connected with the names of Mesmer, Eslon, Puysegur, and others who brought them into so much prominence towards the end of the last century and commencement of the present, under the comprehensive name of Mesmerism, are well known to have created quite as much interest of late years, though under a different heading. But their nature is such that there could scarcely have been any age of the world in which, under some of their numerous aspects, they have not strongly attracted the attention of the curious, the scientific, the religious or the mystic enquirer; so that the presentation of any brief notes such as this paper may contain, may not be altogether without their welcome from those who are concerned—however inadequate the said notes may seem in the eyes of deeper students and experimenters than the writer.

Yet any special arrangement of such notes seems not very easy, since it is somewhat perplexing to deal in a perspicuous manner with a subject which not only offers so large a field for enquiry, but the outlines of which are at present necessarily vague, and its manifestations so various as more or less to bewilder the investigator in regard to what does, and what does not, strictly belong to any special branch of it. Many learned volumes have been devoted to the subject, and yet it would appear that as yet we are only in its opening phases; but in whatever light we may view the latter, we shall always do well to bear in mind the oft-quoted but by no means less valuable rule of Francis Bacon, which applies as well to other things in connection with Theosophy and occultism as it can do to this one in particular. For theosophists, not less than scientists, should at all times be able to say

with him that, " We have set it down as a law to ourselves, to examine things to the bottom, and not to receive upon credit, or reject upon improbabilities, until there hath passed a due examination."

And, in regard to this subject, quite as much as in most others which deal with extraordinary manifestations, the occurrences of the past century have shown how fully we may coincide with the sentiments of Dr. Andrew Combe who was of opinion that of all methods ostensibly employed for the purpose of advancing the interests of science and promoting the accumulation of knowledge, that which is found to consist merely in the supercilious neglect of alleged new discoveries and out-of-the-way observations, simply on the grounds that they differ from what is already known, is assuredly among the worst. It must be sufficiently evident, as he further notes, that scientists are far too superficially acquainted with the constitution of nature, and more especially of that which is commonly understood by the term " animated " nature, for them to be able to decide, *a priori*, that which can, or that which cannot, be true regarding the mode in which vital operations are carried on, or in which they may be modified by relatively external circumstances. Theosophists, more perhaps than most others, will agree with him that we are bound not to be rash in rejecting, without what may seem a sufficient examination, asserted facts and principles which may be brought under our notice, attested by men of experience, skill and integrity, and who can apparently have no motive for deception.

If the experiences of theosophists are any criterion, they may amply concur in Dr. Combe's idea that these asserted facts and principles, judged by the standards of opinion current at any special epoch, may at first sight appear to be altogether absurd; but it by no means follows that they are really so—for it then becomes a question whether the standard adopted is undoubtedly a correct one. For it is well known that the inductive method is only certain when we are possessed of *all* the facts; and since this can rarely be the case with a new class of observations, it is always wise to re-compare our standards with these and with nature in every possible way, before we assume either to be demonstrably true.

Let us therefore endeavour to proceed in the spirit of the above remarks; and as a foundation, a few observations of a more or less historical nature may not be out of place.

The influence exerted by some one person upon others of a temperament in a peculiar way sensitive thereto, through which circumstance the first is in an apparently abnormal way able to impose his will upon the others, and thereby is to a large extent able to compel the performance of certain actions by the persons so influenced, is certainly no new art or modern phenomenon—since it has been known and practised in all ages and places, whether understood or not. It has been found equally at home in the temple as in the tented field—

in the most secret penetralia of the students of the magic arts, as in the market-place and the open streets. Thus it must be very much more common than many suppose, since it can by no means be confined merely to the seance-room, or to the platform whereon the itinerant "professor" exhibits its powers or its phenomena for the amusement of a mixed audience. In such works as Ennemoser's "History of Magic," there will be found abundance of evidence as to its wide-spread practice in ancient times, under many and various names. It has been called "glamour" or "fascination," and has sometimes passed for "possession"; its phenomena have been looked upon as the effects of spells or enchantment, and we may well conceive that it was one of the most potent auxiliaries of the arts known collectively as sorcery.

In minor degrees we are all more or less subject to such influences—their exercise is mutual. It matters little whether we call the act of moving another person's judgment to acquiescence in some course of action we individually propose, by such names as "persuasion" or "suggestion," or whether we stigmatise their persistence in some idea or purpose which possibly both you and they may know to be wrong, as a "prejudice," for in each case there is an element at work which, though it may not specifically enter into the considerations of either party, is doubtless the real principle employed. In each case a *mind-force* is at work, whether directed against some other mind or used to warp our own; and no more than this is claimed for the influence called Mesmeric or Hypnotic. By its aid you may make thousands follow you along a path of delusive argument or false promise which may even sway the destiny of nations; or you may impose upon your own time some brilliant but illusive phantom of philosophy or of science, which future times, when your personal presence no longer avails for its support, may laugh to scorn, branding its followers as dupes, its leaders as impostors.*

It was doubtless by the exercise of some such power, however unconsciously, that in the eleventh century Peter the Hermit wrought all Europe into a wild flame of blazing enthusiasm—in which there was nothing rational—for the rescue of the figment of religious idealism called the Holy Sepulchre. Then it was that men and women, and even boys and girls who were the merest children, became so filled with the mighty influence which the preacher's fervid exaltation had called forth, that they deserted their homes and countries in tens of thousands, to face misery, privation and death for the sake of a sentiment as illusive as it was pernicious.

It may possibly be thought that the citation of such instances as due to the unconscious exercise of an occult power is inadmissible, that we may be wrong in assigning the observed effects to the operations of such an unseen agent which, until late years at all events, was almost universally scouted by scientists as the dream of charlatanic imposture.

* Cf. Nisida's "Astral Light," p. 80.

But have none of us ever heard, perchance, an address by someone upon a subject with which we had but little sympathy; a theme which, had it been put before us by some weakling, would have been treated with contempt, and to which we yet have, when duly impressed by the look, the gestures, or the manner of the orator, yielded a more or less willing assent, nay, perhaps been so entirely convinced for the time-being, as to merit the term "converted?" and yet perhaps afterwards, when calm reason has begun to assert itself and the glamour has begun to wear off we cannot tell what it was which so much impressed us. There is not a statement but what you doubt its *bona-fides*; no chain of specious reasoning but what you perceive, perhaps more or less dimly, its illusive falsity; and yet, withal, you feel a leaning towards conviction in the orator's favour, such as you seem to *know* is *not* founded so much upon what has been put forward by him, as upon the influence of his personality.

Almost anyone can recall numbers of such instances, and somewhere there is a story about a fanatic monk of the middle ages who preached after the manner of those dark days*—and he so moved the crowds of his hearers that they were worked up to the greatest enthusiasm. They would have followed him to any length, for they were overborne by the "magnetism" in his voice, his look, his manner—in fact, by all *but his words*, for these not one in a thousand of his audience understood, because *he preached in the latin tongue!* But this is only a case where history repeats itself; for at this day we see the salvationist, the religious revivalist or the preacher of some obscure sect or fantastic creed, equally with the political agitator and speaker, using the same unconscious power. All of us may think that we understand it more or less, but how many are there who can prove the fact by giving the only irrefutable demonstration—a definite method and formula for its application, which, upon being brought to the test, proves undeniable?

Nevertheless, almost everyone intuitively feels the presence of this unseen, elusive, mysterious agent—before the power of which some will bend like the storm-blown reed, whilst others feel convinced against their wills, or constrained to act as they otherwise would not, and to do such things at the bidding of someone else, as they would never do on their own initiative. Too often, by its aid (whether he know it or not) the fraudulent debtor psychologises his creditors into accepting the most transparent excuses in place of the moneys which they feel he never means to pay; and at the same time he so saps the forces of their will-power that they take no action against him. And then, after he has successfully done the "pacific slope," they wonder by what manner of strong delusion "the dust was thrown in their eyes."

Such effects as these were long a source of perplexity and wonder to philosophers and moralists; while many have been the hypotheses as to satanic influence, demonism, witchcraft, and similar things, that

* "Chambers's Pictorial History of England."

have been invented to account for them. There have been a great plenty of unthinking persons who have denied the whole as a mere delusion and laughed at these theorists as simply beating the air; but such an attitude is entirely beside the question. For much the same class of effects are to be seen in the animal world, since cases of serpent-fascination and similar instances are well known. These prove that such creatures have an evident power of influencing their victims in some inexplicable way, and even of operating upon human beings in much the same manner.

But it has rarely happened that any continually recurring set of phenomena, which seem in some measure capable of classification, if not also of repetition by experiment, have not at length reached a time when some one would lift them out of the region of the supernatural and attempt their scientific explanation, and thence their practical application for human benefit and advantage. It is well known how this occurred in the present instance, when the first in modern times to attempt the reduction of these particular phenomena to some scientific expression was the noted Anton Mesmer. If it had not been that he was in some sense a student of mystical, as well as simply of medical subjects, and had apparently dabbled in such things as Astrology, possibly his attention might not have been so forcibly attracted to a field of research which is so eminently calculated to appeal to the imagination, as this one we are dealing with undoubtedly was. And though the title of his first Thesis concerning the subject was alone sufficient at that time to gain him a pronounced reputation for visionary pursuits, yet in view of more recent discoveries, the theory which he offered was not by any means to be despised as it was by his learnedly ignorant (and therefore sceptical) contemporaries and their prejudiced successors.

If we take his description of what he called Animal Magnetism,* as it is to be found in almost any hand-book on the subject, much of what he says is almost word for word applicable to the ether of space. Thus he says that it is the medium between all bodies, terrestrial and celestial; that it is continuous, so as to leave no void, its subtilty admits of no comparison, while it is capable of receiving, propagating, communicating, all the impressions of motion. In speaking of the action which may be exercised through its means upon one body by another, he says that it takes place at a remote distance, without the aid of any intermediate body, which reminds us of the part which the ether plays in the Marconi telegraph.

The application which Mesmer made of this "fluid" was in its specialised form as *Prána*, which he found was capable of being directed by the will, and was available for the cure of disease. This idea of applying the new medium for such purposes had arisen from the use of magnets in the same direction long previously; for it is Paracelsus who is credited with having rediscovered the occult properties of the magnet

* Cf. S. D. I., 388 o.e., 360 n.e.

—the “bone of Horus” as it was anciently called when, many centuries earlier, it had played an important part in the ancient Theurgic mysteries—and therefore he must be looked upon as the founder of the later school of medical magnetists.* But Mesmer made a distinctly new departure from the methods of his immediate predecessors, because he depended not so much upon magnets as upon the human vital fluid, directed in a particular manner. In a similar way his successors have made still further variations, developing many other features which are more in accordance with the effects already adverted to in the preceding remarks. To distinguish it from its earlier form, they have given their science a name which was first used by Dr. Braid of Manchester, in 1843, who called it Hypnotism—a title lately rendered famous by the extraordinary performances and experiments of Dr. Charcot and others. Dr. Braid himself, in consequence of having produced the hypnotic state without the aid of a second person, hastily jumped to the conclusion so welcome to his medical *confrères*, that Mesmer's Animal Magnetism did not exist; but the experiments of Von Reichenbach, Dupotet, and their followers, appear to have supported Mesmer's conclusions—for they have shown that the agent in question is given off passively by inanimate objects, but actively by the human will, which can as easily surcharge its own individual vehicle, as the body of another person.

If ever a man's life-work was suppressed and ignored by his contemporaries, that of Von Reichenbach was a shameful instance of it; and it is only now—more than forty years after—that a tardy and partial recognition of it is in progress. Fortunately his researches were not of a nature which deteriorates with time. In the course of his investigations, he found that the more sensitive among the subjects whom he employed could detect the presence of what he called “Odyle,”†(which was the more comprehensive name he gave to Mesmer's fluid) by means of a sense not manifested in more ordinary people. This enabled them, when in the dark, to see dim flames and waves of light issuing from the poles of a magnet. The experiments suggested by this discovery can be made so numerous and varied as to afford the most satisfactory and conclusive proof as to the reality of the phenomena. Among those which were tried was one in which a horseshoe magnet was so adjusted upon a table, that the poles were directed upwards, and the armature or “keeper” of the magnet was then removed. Under these circumstances the sensitive subject, from a distance of ten feet, saw what appeared to be flames issuing from the instrument; but when the bar of soft iron called the armature was applied to the poles the flames disappeared—but reappeared when it was again removed. Other and more sensitive subjects saw the flames continuously, whether the armature was in contact or not; but in the first case they were faint, in the last much stronger, while in the two instances their disposition

* Cf. I. U., I, pp. 71, 72.

† Cf. S. D., I, p. 76 o.e.,

was different. But the experimenter was not satisfied to let the matter rest at this; for he conceived that if there was actually any light present, it should prove amenable to the laws of optics. Accordingly he placed a powerful lens in such a manner that it might bring the light of these flames to a focus upon a certain point of the wall of the room. But the sensitive person at once saw the light where it ought to have been found; and when the axis of the lens was shifted, never failed to point out the right spot.*

This peculiar etheric fluid, which Von Reichenbach ascertained to issue also from the poles of crystals and the wires of the voltaic pile, was called by him "Odic Force"; and in the further prosecution of his experiments it appeared to possess negative and positive characteristics, after the manner of the common magnets where the positive corresponds to the north pole of the earth, and the negative to the south. As might have been anticipated, he also found that the human hand gives out this same force; and that the right hand gives out the negative odyle, the left the positive variety. Hence his more sensitive subjects recognised, in the dark, the appearance of dim flames proceeding from the tips of the operator's fingers. It was afterwards found that the characteristics of the currents exhibited by the hands were also shown by the whole body; since the entire right side of the body manifested negative Od, while the left showed the positive current.

Other clairvoyants say that they perceive a blue ethereal flame proceeding from the hands of the operator, and that the same is transferred to any object—such as a glass of water—if the mesmerist so desires. That such is the case has been demonstrated by Dr. Teste† for he found that when a number of exactly similar glasses were equally filled with water, and one of them was thus magnetised, the person experimented upon never failed to distinguish the one so charged, from the others. Dr. Charcot did much the same with a pack of white cards, upon one of which he had imagined a portrait; and it was found that however the cards were shuffled, the subject always pointed out the right one. It thus appears that all these experiments are mutually confirmatory.

But the most extraordinary experiments are those where the consciousness of the subject is to all appearance transferred to some inanimate object, and there is no sensation apart from it. When this is the case, the consciousness may be transferred, say, to a hat, which is then taken into another room; and though pins may then be stuck into the person operated on, he will not feel them. Then let anyone go into the other apartment and stick a pin into the hat; whereupon the person immediately feels it and cries out accordingly—an experiment which is said to have been performed by a Melbourne branch of the Theosophical Society.

The same sort of test is also reported as having been made by the Paris

* Cf. H. Mayo, *On "Popular Superstitions,"* pp. 12, 13.

† "Animal Magnetism," by Alphonse Teste, M.D.

hypnotists, but in a different way. They took a photographic negative of the subject, caused him to believe that he had no feelings apart from it, and removed it into another room, as in the instance of the hat ; but in this case they scratched a pin across the face of the photo. The subject of the experiment not only felt the pain of the scratch on his own face, but there also appeared the mark of the scratch thereon, which corresponded with that on the picture.

Since all forces are but so many variations of the one force, it follows that there is a connection between the ordinary electric current of our telegraph wires, and the magnetic fluid of the mesmerists, or the Odyle of Von Reichenbach and Dupotet. Mallet's experiment, which corroborates that of Pirani in 1878, showed that electricity is under the influence of gravitation, and must, therefore, have some weight. A copper wire, with its ends bent downwards, was suspended at the middle to one of the arms of a delicate balance, and the ends of the wire dipped into some mercury. When the current of a strong battery was passed through the wire by the intervention of the mercury, the arm to which the wire was attached, although accurately balanced by a counterpoise, sensibly tended downwards ; and this notwithstanding the resistance produced by the mercury. Now that which has weight must contain tangible matter, and this will exhibit the common properties of matter as it is found elsewhere ; so that we can easily understand why Prof. Alexander Bain seems to regard electricity as molecular or atomic in its nature. Its material character is further seen when we come to find what quantity of it, at a given voltage or intensity, will pass through a wire of a known thickness,* for in this case we apply exactly the same sort of calculation as we should use if the wire were a pipe, and the electric fluid water. All this goes to prove that the electric fluid is either a stream of infinitely subtle though not the less material particles, or else that it is a current of etheric vibrational energy conveying such, and only differing from its base, the luminiferous ether (or possibly the Astral Fluid of the Kabalists), by the circumstances attending its production.

(To be concluded.)

SAMUEL STUART.

* Per unit of time.

HOW TO LIVE THE BEST LIFE WITH OUR ENVIRONMENTS.

HOW best to live our life is a pertinent question that should engage our earnest attention ; for one cannot prevent a feeling of wonderment, sometimes asking,—Why are we living in this material world, in material bodies, with defective brain faculties that appear to fetter every action during our earthly existence, and with unmanageable material surroundings ? Especially as we are taught from our childhood that this existence is but a temporary or passing phase of the real life that humanity has to pass through, in order to prepare it for the life that is to last forever in another sphere, unencumbered with either bodies or material surroundings.

If this teaching is true, then the question of how we can live the best practical life here, to prepare us for our future career, is one of great importance, that should engross all our faculties to prevent wasting either our time or efforts in obtaining a clear understanding of the best means and way to most readily accomplish our task : therefore the first thing we require is to ascertain what is the best life we should aim at before we can decide what to do.

The “ Ancient Wisdom ” tells us that the main purpose of earthly existence for humanity, is to evolve and cultivate a *conscience*, or a knowledge of good and evil, to enable mankind to discriminate and choose the right from the wrong ; making conscience act as a mentor in all actions and conditions of life. For this purpose man is endowed with a material brain faculty of conscientiousness, that is more or less authoritative to individuals as it has been used and cultivated ; for our daily existence multiplies experience by our actions of trial and error, until we have been taught by stern lessons of suffering, that ease and comfort of the body are but poor substitutes for honesty, truth and goodness.

The faculty of conscientiousness gives the sense of good and evil ; of truth and falsehood ; of right and wrong ; of honesty and dishonesty ; while the larger the organ is, the more vivid is the feeling ; but even when it is small, it is the only gauge the individual has to govern all thoughts and actions by ; it therefore requires to be studied, for it acts as a mentor in all life's duties.

Another important object is to improve our Ego, or Soul, outwardly represented to others by our character, to fit us for higher and better associations and works of usefulness. At present our view of these higher things is limited by the narrow glimpses we get of another sphere by the organ of ideality (imagination we call it) which apparently functions independently of our five senses, and thus brings us memories of things seen by our mental vision.

The higher thoughts in everyone are always in advance of actions,

no matter how bright and active, or how dull and lifeless the general organization may be; therefore if all persons endeavour to act up to their highest ideals they will be on the high road to improvement, both morally and spiritually.

Higher and better things are to be taken in a comparative sense, as they are limited by the evolutionary ideality of the individual. No one can think, or do, better than these faculties are developed and allow, such as conscientiousness, spirituality, ideality, and benevolence; though all these organs can be improved and their activity increased by cultivation.

The best life to live will be to do the greatest amount of service we can for the benefit of the largest number of our fellow-creatures; to keep the greatest command over ourselves, under all circumstances; to constantly aim at performing the highest ideals that can be conceived individually and to work at remedying whatever defects of character are inherent in ourselves. This problem will differ with each individual, as each one differs somewhat in organization and environments from everyone else, so the question must be solved singly to suit the personal variation, although the end in view to be attained is the same.

Every Ego has innate defects of character to remedy, so one purpose of life is the building up of a well-balanced character by outgrowing the defects brought over from previous lives.

The building of character proceeds from within, so the need of improvement must be felt by an individual before progress of any value can be made; afterwards all, or any, outside aid may be recognised and accepted. On right living depends the happiness or misery of the present life, as also any future existence (for "as we sow so we shall reap"), whether the new life has to be passed on a material planet, or on a spiritual plane. The future must depend very much on the use we make of our present opportunities relative to our fellow-creatures as well as the improvement effected in our own characters.

One of the most important duties devolving upon each person is to correct his or her innate defects, for if they are not altered in this life, and re-incarnation is true, then the trouble and drawback attached to them is repeated in the next life. Also if this is not done, any progress towards perfection is curtailed and limited by the cramping caused by such defects, deficiencies or excesses: excitability requires curbing; procrastination needs altering; secretiveness requires amending; temper wants governing; egotism stands in need of correction, etc.—all these and many others tend to prevent progress towards what the mind realizes as better and higher things.

Every life rightly lived is an unfolding of more and better qualities than it started with (*i.e.*, using properly the talent or talents entrusted to the ego), for the potentialities of perfection exist within each person, awaiting further development, and any improvement that is made is transmissible to succeeding generations. Life may be compared to a

school wherein men are the pupils, Nature the teacher, and experience one of the assistants; the object being to bring out the individual traits of character, not in imitation of others, for that which gives zest and interest to life is the individuality of the units. There seems no limit to one's ability to do good, and once the secret of helping others is discovered, the kingdom of heaven is found to be within ourselves. All real growth is from within, and we value most that which we already know.

Each person has some special characteristics to be cultivated, while the power and influence of every individual upon others is no doubt much more than is often imagined, as upon everyone we come in contact with, from the youngest to the oldest, we leave an impression for good or evil. All defects of organization have mostly to be discovered by personal experience and suffering, covering a considerable portion of each life-time, before they can be remedied; unless we are fortunate enough to have them pointed out by others. These defects consist in the quality and quantity of the brain; sluggishness or excitability of temperament; or an excess or deficiency of action of one or more of the faculties of the brain, when acting singly or in combination with the others; these all require to be brought into working harmony to allow of the greatest progress being made by each individual.

Another great purpose of life is to evolve and develop the germ of the divine Love that is in each of us, for this Love is the elemental law of all Being, in God, in man, and in all animated nature. To develop this germ properly, every person must act for himself, free of all direction, under the guidance of conscience, for this will guide us aright up to the height of our respective developments, if we will pay the requisite attention to its promptings. The only way the world ever learned anything relating to the love of God, has been through exercising love to man, or brotherhood. Love begets unselfishness, and this power goes out as charity, helpfulness, self-abnegation, and in spending oneself to benefit others, without hoping or thinking of praise or reward.

While life continues love lasts, and should be strong enough to act, as well as talk; also to give an intense desire for the service of our fellowmen and be always on the watch for an opportunity to render it. Unfortunately love is so mixed with lust that but few persons realize the full force of the altruistic feeling. We require to find out how to use all our faculties to the greatest advantage without injury to anyone; experience having taught us that the lower pleasures swamp all higher aspirations.

After love, should come knowledge, for to be of use man must have some knowledge of the plane, or planet, he works on, and the more he learns the more useful he will be. Besides, it is necessary to know what he is striving for, as the goal of his living; also to obtain a governing power over the lower and selfish propensities, so as to keep them in subjection to the higher sentiments, and thus evolve better thoughts and actions. Let us then take our stand upon the actual facts of life, and

ascertain how we may turn them to our own advantage; and this plan has a great recommendation in a broad view of the basis on which life is founded, and thus makes us turn to Mother Nature to find the Law on which the whole realm of animated beings is founded, man being no exemption or specialty.

Our characters require to be governed by perfect self-control, in temper, thought and emotions, so as to command nerve, mind, and desire, so that whatever we may have to witness, to hear, or perform, our control shall be absolute over all our bodily functions. Another requisite is calmness, or the absence of excitability, to prevent worry and depression over the small ills of life, for nothing is more fatal to progress than ceaseless worrying over trifles. Try to maintain unruffled calm of mind in everything at all times. Withal comes single-mindedness, to distinguish not only between useful and useless work, but between the different kinds of useful work, so as not to fritter away time in labouring at unworthy objects.

We are all endowed with bodies to fit us for our earthly and material experience, which points to their use being necessary as a stepping-stone to a higher development. This body is often weak and defective through errors of living, either of our progenitors or of ourselves; these errors require to be rectified by correct hygiene and moral living, in accordance with the ascertained laws of health. Health is often described as the soul which animates all the enjoyments of life, that would fade and become tasteless without it. As we live physically, so is determined the health and strength of the body, for the material food we eat, and the air we breathe, control the quantity, quality, and circulation of the blood which regulates the fitness of the body for its work, as also of the mind.

The main requirements for a useful life are, a strong healthy body, of good quality and activity, with a well-balanced brain, having all the social faculties well developed, to give force and impetus to both thought and action. Experience is constantly teaching us how necessary moderation is for health purposes, in breathing, exercise, eating, drinking, pleasure, sexuality, in fact in all and everything; for any excess is bound to be atoned for by suffering, and sometimes premature death, with more or less failure in evolutionary progress.

We should always bear in mind that man cannot grow, physically, more than nature allows, yet his growth is gradual, silent and continuous, under natural conditions; so it is with mental and spiritual growth; whereas if a forcing process is adopted, the result is a half-barren one; for nature will not yield her richest treasures out of season, nor suffer any infringement of her laws with impunity. Whatever laws we break, we must pay the penalty for, in our own individual person. Each one must struggle for knowledge to make it his own; that is a reason why no other person's experience is very beneficial, for each Ego has its own career of action, or destiny, to work out, which requires its own personal experience to profit by. Also each particular

stage of life has its own purpose to serve, though in the earlier years self is the greatest trouble to subdue or govern, and it continues to engross most of the attention of each unit, until the autumn of life sets in.

In connection with health, we must not overlook the fact that late hours exhaust the reservoir of life too fast, like burning a candle at both ends simultaneously. Neither should we forget the old adage, that "cleanliness is next to godliness," as it certainly is an indispensable aid to good living, which our own experience confirms in everyday life. If we desire to appear at our best at any time, we bathe and change our attire for something cleaner and better, as we instinctively feel more amiable, intelligent and better tempered, with more mental ability to respond to higher sensations, than in ordinary garb.

Man is a creature with an infinite number of wants latent in his organism, and as the lower ones are satisfied the higher ones awaken and clamor for satisfaction; these never ending wants are the spurs that drive the race onward along the path of progress. But it is necessary that the lower wants be first attended to before the higher ones can awaken, for, as a rule, these latter do not awake until the bodily wants of food, warmth and shelter, have been abundantly satisfied. Mrs. Gaskell in her book, "Ruth," says: "The daily life into which people are born, and into which they are absorbed before they are aware, forms claims which only one in a hundred has moral strength enough to despise and to break, until the right time comes, when an inward necessity for independent action arises, which is superior to all outward conventionalities."

Every individual has to undergo the same process of evolution from birth to old age, as the race itself, and each age has its own special duty or evolution. As, youth for nutrition, growth, freedom and pleasure; manhood for action, generation, care of and providing for home, family and the future; old age for realization of the experience of life, so as to condense and digest the acquired knowledge into wisdom that may be imparted as counsel for the guidance and use of succeeding generations; also to prepare by thoughtful meditations for the changes and contingencies of a future life. If either of these natural periods of growth are forced, then abnormal and unsatisfactory action ensues; for nature performs every work in proper time and order, without hurry or confusion.

There is little doubt that the proper training of the young determines the direction of the faculties of the brain, as witness the success of Dr. Barnardo with the neglected slum children of Britain, who with the worst apparent material to work upon, utilizes ninety-eight per cent. of those under his care in making them into good, average citizens. If every child was taught self-restraint, and to exercise habitual kindness to others from infancy, it would be of greater value than anything else in the way of education, as it would root out the worst kind of selfishness.

We might then see a solution of many of our social problems, and rear a race of not only physically powerful, but humane men and women. Training the young physiologically to observe the health laws, with moderation in using and doing everything, both physically and mentally, is absolutely requisite for right living. Some trade, handicraft, or profession, is also necessary for each unit to learn, but it should be suited to the organism and development of each, to enable one to provide the requisite food, shelter and clothing for a family and home, as also for the educational advantages of the offspring.

It should not be forgotten that youth needs noise and movement for the expenditure of its excess of vitality, when healthy. It needs also to store up pictures of what it sees, facts of what it hears and knows, and thoughts of what it imagines, as a provision for the days of old age to meditate upon, to be reviewed when the time of activity is replaced by a quiet seat by the homely fireside. The improvements herein mentioned require time to accomplish, like every natural growth, so it seems necessary that each person should live the full term of years to attain the perfection generally granted to old age, and to remedy the hindrances that the animal and selfish propensities exercise in the earlier stages of life.

To earnest intelligent persons a healthy old age must be the happiest part of life, as it is in the autumn of life only that human beings can exercise and enjoy their mental faculties with pleasure and satisfaction. It is only as we attain old age that we can divest ourselves of the tangle of business and everyday worries. After the busy time of life is past we have little to manage (as the saying is) and the world allows age the privilege of speaking the truth without taking offence; for age has so little to ask in the way of consideration that it takes its way without using that tact and diplomacy which controls earlier years, and all the material relations with other people. Old age eliminates the selfish tendencies, and gives a desire to impart the experience that has been garnered (ofttimes under adverse conditions), for the benefit of those who will follow after. There are but few persons who, having lived a long life, have not broadened out and become more liberal and tolerant in their views, through the teaching of experience, and thus learnt the important lesson of the right estimate of life.

Age seems to be a primary necessity for fully improving character, as self dominates the earlier periods, but at three score years and ten this element of conceit and self-appreciation generally merges in a love of humanity and a desire to benefit others. This feeling shows itself in the countenance by beautifying it, and changes the activity of many of the faculties into consideration for other persons.

If by a good constitution properly husbanded, any person reaches to an age of eighty or ninety years, then he or she becomes the centre of admiring friends and an object of the deepest interest to them all, for the kindly feelings beam out from the face and proclaim Universal Brotherhood and peace to all men,

The secret of longevity has been often discussed, and many suggestions have been given how to attain it, by persons who have passed the allotted age of the Psalmist. These hints mostly agree in the necessity of moderation in all things; of keeping an active mind and an interest in some special pursuit, studying and observing a true philosophy of life; of never wasting energy by regretting the past or fearing the future, of making the best of the present and of preserving freedom of mind from all superstitions, which only harass mentality.

There is however a drawback to old age in the loss of relatives and friends through surviving them, also in a general inability to make new ones to replace those that are lost. But it affords time to meditate on the best way to live and the readiest way to rectify the hereditary defects of character for the guidance of others; as also how to do the most good with the least injury to those dependent upon us. In order to advise all to put their creed into their deeds, and never speak with double tongue, but to lead the best life, it is necessary first to think the best thoughts, as thought is the basis of all action.

WILLIAM ROUT.

Theosophy in all Lands.

EUROPE.

LONDON, *November 30, 1899.*

The future home of the European Section and the Blavatsky Lodge has not been settled quite so easily as was at first imagined, and the choice that was at first made of Old Burlington Street has been relinquished, but happily in favour of still more desirable premises in the very pick of the neighbourhood where learned societies most do congregate. At the moment of writing, the necessary legal steps are being taken to secure a most suitable suite of rooms in Albermarle St., where offices, library, reading room, conversation room and lecture hall can all be found, and whence it is hoped the energies of the Theosophical Society will stream forth for many a long year to come, into the intellectual life of our great capital. If, as seems almost certain, the Society is housed here before next Lady Day, we shall have the Royal Institution and the Royal Asiatic Society for immediate neighbours, and be within a stone's throw of the stream of life which throbs through Piccadilly and close to the London home of England's Queen and India's Empress. Ere next month's letter is dropped into the mail bag, I hope to be able to give a much fuller account of the new body in which the Section is to incarnate.

Meantime all work goes forward as usual in the temporary offices which are often thronged with friends and workers to the point of inconvenience.

Two new lodges are in process of formation, both on the continent; one being in Florence where Mrs. Lloyd is actively at work and where we hope she may repeat the success which was secured in Rome, the other at Antwerp which is profiting by the energies of M. Kohlen.

In the North of England, Countess Wachtmeister is energetically employed, and is lecturing and holding drawing-room meetings in new places, distributing literature and generally displaying her untiring and infectious enthusiasm.

Mr. Leadbeater has been having successful meetings in Bristol, Plymouth and Exeter.

The lectures given in connection with the Blavatsky Lodge have been delivered, as before, in the Zoological Society's rooms which are to be used until we meet in our own new hall. During the month, Mr. Mead has spoken on 'Apollonius of Tyana,' being the second lecture of a most interesting series, in the course of which he gave an outline of the travels of Apollonius and traced his relationship with his Eastern adept Teachers. It is a point of some difficulty to decide whether it was a Buddhist or Hindu community to which Apollonius went, but Mr. Mead inclines to the former after a careful consideration of the slight amount of evidence which is available.

A very full Lodge gathered to hear Mr. Sinnett speak on "Karma: the Extent and Limitations of our Knowledge," in which many interesting problems were raised and discussed. The substance of the lecture will shortly be available in the shape of a London Lodge Transaction and will be sure to command attention, for no subject is of more perennial interest to students than this law of Karma, "so simple in its nature, though so difficult in its complex workings," as Mrs. Besant has recently said.

Another lecture which attracted a large audience was one by Mr. Leadbeater on "The Use and Development of the Astral Body," in the course of which the effects of diet—always a critical topic—were carefully and explicitly detailed.

The final lecture of the month was one by Miss Pope, who dealt with the "Romance of Plant Life." At the London Lodge the subject of Karma has been dealt with in great detail during the past few weeks by Mr. Sinnett—the President—and by Mr. Leadbeater.

At the West London Lodge Mr. Mead gave an excellent address under the title;—"Nineteen hundred years ago and Now," and Mr. M. U. Moore took the quaint title of "The Pendulum," for the text of a most helpful and suggestive lecture, which really dealt with the subject of "Natural Law in the Spiritual World." This topic has been variously treated from several different aspects by two or three previous speakers, but Mr. Moore broke fresh ground and introduced new light and life into the old-time subject of "Correspondences."

In the world outside, the war in South Africa remains the absorbing topic of the hour, and it is worthy of note that never in our history has the nation so concerned itself about the well-being of the wives and children of those who fight its battles. On the surface it looks as though popular journalism had much to do with it, but one feels that it has a deeper root in the growing realisation of the ideal of brotherhood among the people, for the journalism would cease to be popular if it did not touch a note to which the *vox populi* responds. The methods of raising the money may be distinctly based on the modern advertising, journalistic ideas, but the emotion to which they appeal lies deeper.

The reviving recognition of the mystic side of Christianity, even among the so-called Protestant free churches, to which allusion has several times

been made in these monthly letters, is quite curiously illustrated by a passage in Lord Rosebery's recent speech at the unveiling of a statue to the memory of Oliver Cromwell, the Lord Protector who worked so well for England in the seventeenth century. The passage has been largely quoted in various religious journals. Lord Rosebery asks what is the secret of Cromwell's extraordinary power and then says:—"My answer is this—that he was a practical mystic, the most formidable and terrible of all combinations. A man who combines inspiration apparently derived—in *my judgment really derived*—from close communion with the supernatural and the celestial; a man who has that inspiration and adds to it the energy of a mighty man of action; such a man as that lives in communion on a Sinai of his own, and when he pleases to come down to this world below seems armed with no less than the terrors and decrees of the Almighty himself." A remarkable passage truly, and especially for the bold expression of the personal opinion, which I have italicised, and which, coming from the mouth of a distinguished statesman is a not untrustworthy indication of that definite change in public feeling which the last twenty-five years have witnessed, towards the deeper side of religious life.

A. B. C.

NETHERLANDS SECTION.

AMSTERDAM, 27th November.

The cold season is ever a sure sign of the commencement of much theosophical lecturing work as it always brings larger audiences than in times when the beautiful weather invites people to enjoy the open air and spend their evenings in gardens or country seats. So again this year, and a more lucky opening of our efforts could not have been possible than two magnificent lectures which the good Countess Wachtmeister delivered in the Hague and Amsterdam in October. For the Countess who had been staying with us at Amsterdam Headquarters, as recorded in my previous letter, returned a few weeks afterwards amongst us and consented to give the two public lectures above-mentioned, besides three drawing-room meetings in Amsterdam the Hague and Haarlem. The lectures themselves were listened to most attentively by audiences of from 150 to 300 people, and were reported at length in the daily papers, so giving a good and strong stimulus to the winter's campaign.

The other lecturers in the field during these last two months were Mr. W. B. Fricke, the General Secretary, in Haarlem, Rotterdam Bussum and the Hague; Mr. Pieters in Amsterdam and Rotterdam; Mr. Johan van Manen in Amsterdam; Madame Perk in Arnhem and Mr. Hallo in Harlem.

The growing influence of our movement here is clearly shown in the increasing number of books published wherein not only subjects allied to Theosophy and Mysticism are treated, but also the Society is mentioned and its literature quoted; this is indeed a favourable sign.

Our newly established Sectional Reference Library has reached its first 100 volumes; we hope that its shelves will rapidly fill so as to soon hold the number of 1,000.

From the Dutch Indies we have good tidings. The number of isolated members there has increased materially of late but as the great distances between people in that country makes all personal communication exceed-

ingly difficult, the formation of a Branch is a difficult matter. Yet some of our members are trying to establish a central Lodge so as to unite all separate members until further Lodges can be founded. We hope that ere long this useful plan may materialise and thus become a fact, as it would facilitate the spread of our movement in that beautiful and vast archipelago exceedingly.

In Amsterdam the Student's centre has taken up the study of the Bhagavad Gîtâ in its original text, an admirable plan, which will also be made useful for non-participants by a complete glossary, grammatical analysis, index, etc., which will be prepared as the study proceeds, with a view to publication afterwards. The centre has also started a Gîtâ library, in which it is intended to collect as completely as possible all editions and translations of, as well as commentaries and other publications on, the Gîtâ.

Sympathising Indian friends would certainly do a good work by contributing material for this library, thus helping in providing means for these Western students to obtain an intimate knowledge of this peerless classic.

It has become necessary for the Amsterdam Lodge to hire a hall in the centre of the town for its monthly semi-public meetings, as its ordinary rooms were quite unable to hold the ever increasing numbers of attending public. The Lodge now counts over 125 members. All of which are encouraging signs.

A Lotus Circle, directed very ably and with great success, at the Amsterdam Headquarters, is another means of sowing the glorious seed in a still virgin soil.

So we have great reason to be thankful and to go on ever working for the spread of our message.

NEW ZEALAND SECTION.

Dr. Marques, the Australasian General Secretary, passed through Auckland in the beginning of the month on his way from Honolulu to Sydney to take up his new duties. A very agreeable day was passed, the members of the Auckland Branch turning out in force to welcome the visitor; the only regret was that his stay was so short, but Dr. Marques promises a longer visit whenever possible. The new General Secretary will be a source of much additional strength and usefulness to both of the Australasian Sections. As he purposed visiting Adyar during the Annual Convention he was asked to represent the New Zealand Section on that occasion, and very kindly consented to do so.

The Fourth Annual Convention of this Section will be held at Dunedin, on January 1st and 2nd, 1900; preparations are being made for the reception of the delegates, and it promises to be the customary useful and very harmonious gathering.

Mrs. Draffin continues her suburban lectures in Auckland, and is now lecturing in Devonport. A fair amount of interest is being awakened which future lectures will keep alive. In Dunedin Mr. A. W. Maurais lectured recently on "Idol Worship," and Mrs. Richmond in Wellington has lectured on "Invisible Helpers" and "The Ladder of Life."

The Auckland Branch held its annual meeting on Nov. 3rd. The Report was fairly satisfactory; there had been a slight increase in membership and

the finances were in a good condition. The movement in Auckland was prospering and the public interest increasing.

The President, Mr. S. Stuart, was re-elected, and also the Secretary, Mr. W. Will (West St., Newton, Auckland).

The Wellington Branch held its annual meeting on the same day, Nov. 3rd. The Secretary in her Report said: "The results of our efforts during the past year have been such as to fill us with new hope for the future of our Branch. Especially have members to be congratulated on the firmer footing the Branch has secured in the past year. When we look back over the period during which our Branch has been in existence, we see that for years its path was "uphill all the way," and so great were the difficulties with which it had to contend that again and again it seemed impossible it could continue to exist. But the devotion of one or two members, whose trust in those who stand behind the Society could not be shaken, saved us from that calamity. For the past two years we have been steadily gaining ground, and though we have not done all we hoped to do, we still have reason for much thankfulness in the fact that during that time there have been no interruptions in our public or branch work. We have now twenty members as against seventeen last year, although we lost six by departure from the City."

There had been a considerable sale and distribution of literature during the year, and financial matters on the whole were satisfactory. The officers were re-elected: Mrs. Richmond, President; Mrs. Girdlestone (94, Constable St., Wellington), Secretary.

Reviews.

MAGAZINES.

The November *Theosophical Review* opens with an article on "The Hidden Church on Russian Soil," in which the past and present condition of certain religious bodies in Russia are portrayed by a Russian. Mr. Mead's contribution is on "Hermes the Thrice-Greatest according to Manetho, High Priest of Egypt." Mrs. L. Williams presents some practical ideas on "Theosophy in the Home," which should be carefully and prayerfully heeded. Mrs. Hooper writes on the "Legend of the External Soul." Mr. E. Martin Webb makes "A Plea for Less Dogmatism in Public Teaching," to which Mrs. Besant replies in the "Watch-Tower" comments. A "Hindu Student" notes certain "Qualifications of those who Desire Deliverance." Mr. Bertram Keightley's paper, "The Latest Step in Modern Philosophy," in which he comments on Mr. Shadworth Hodgson's recent work, "The Metaphysic of Experience," is concluded in this, his third instalment. Mrs. Besant presents her views concerning the "Life of the Householder," and shows that it is a very necessary stage in the soul's evolution. Again Mr. Leadbeater's very interesting description of life in "Ancient Peru" is continued.

We acknowledge with thanks the receipt of the first number of *The Theosophic Messenger*, which is to be the branch organ of the American Section. It is edited by our energetic fellow-worker, Mr. W. J. Walters of San Francisco, and presents a very neat appearance. It notices the election of Mrs. Kate B. Davis on the Executive Committee, to fill the vacancy caused by the resignation of Mrs. Julia H. Scott, whose health is seriously impaired. It

contains a very useful letter from the National Committee, reports from Branches, answers to questions, and book reviews.

Theosophy in Australasia contains the Circular-letter of the General Secretary, Dr. A. Marques, who has commenced his duties in that Section. This is followed by Dr. Marques' excellent address on "The Future work of the T. S.," delivered before the Sydney Branch T. S., on the occasion of his first reception as General Secretary. "Method in Madness" is a story by Victoria M. Wright. "The Higher and the Lower Self in Man" is a valuable paper by Mr. S. Studd. This is followed by reviews and answers to questions.

November *Teosofia* continues its translations from the writings of Mrs. Besant, Mr. Leadbeater and Dr. Pascal, along with other matter.

The Theosophic Gleaner escaped notice last month. In the December number, "Studies in the Gîtâ," by P. H. Mohta are continued. "The Theosophical Society and its Christian Missionary Critics," by X., and numerous well selected articles from other publications follow.

Theosophia (Amsterdam) opens with a translation of a portion of one of H. P. B.'s serials which was published in the *Theosophist* of 1880, entitled "A Land of Mystery." Translations from the writings of Mr. Leadbeater and Mr. Sinnett follow, along with contributions from Johan van Manen, P. Pieters, E. M. Green and others.

Sophia (Madrid) for November gives another interesting chapter of Soria y Mata's "Pre-Christian Science," this number dealing with the Laws and Ancient Symbols of Evolution. "The Lunar Pitris," "Clairvoyance," and "The Place of Politics in the Life of Nations" look well in Spanish dress.

Philadelphia (Buenos Aires) contains "Witches and Mediums," by Carl du Prel, with a tribute to the memory of the author, lately deceased. The editor gives an encouraging account of the spread of Theosophic ideas in South America while greeting a new Theosophical magazine, "The White Lotus," published in Mexico. Chatterji, Dr. Marques and H. P. B. are represented among the translations.

The Upanishad, Artha Deepika, in Tamil—III., Katham—is received.

We gladly welcome the new monthly magazine styled *The Hindu Heritage*,* conducted by Mr. Bharati Krishna Sarma. The special feature in starting this new Journal, as the prospectus shows, is "that a few pages of it will be utilised for publishing notes and comments on translations of important passages and minor works selected from rare manuscripts, capable of throwing much light on many doubtful religious points;" and the present number fulfils to a certain extent the promise made. We wish the Journal success.

We beg to acknowledge with thanks a copy of "The Aryan Discipline and Conduct," by Mr. Rama Rao Paramesvar Kabad. The book is based on the authority of Manu alone.

Acknowledged with thanks: *The Vâhan, Light, Modern Astrology, Revue Théosophique Française, L'Initiation, Lotus Blüten, Metaphysical Magazine, Mind, Harbinger of Light, Rays of Light, Banner of Light, Phrenological Journal, Universal Brotherhood, New Century, The Temple of Health, Omega, Prasnotara, The Light of the East, The Light of Truth, Brahmavadin, Indian Journal of Education, and Maha-Bodhi Journal.*

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Reclamation of Hindu Perverts. Some years ago the late Maharaja of Kashmir was importuned by a large body of his Muslim subjects whose parents had been converted or dragooned into Islam, to find a way for their return to the ancestral faith. The late Pandit Bâla Shastri, the most learned Hindu of his time, was the Maharaja's friend and adviser and to him the case was submitted. In due course, the petitioners were given directions how to recover their religious and social status and, if I am not mistaken, some thousands of ex-Hindus were thus reclaimed. I know very well that among the things which I brought to the notice of the late Pandit Bâla Shastri and his fellow savants, was this very question of the removal of obstacles to the return of Hindus to Hinduism, where they had been converted as ignorant schoolboys, by crafty missionary teachers, or 'had been born to parents who had themselves been "converted" in the previous generation. I tried to impress upon the minds of many orthodox Pandits and lay Brahmins a sense of the suicidal nature of the present policy, but the time has not yet come for surviving castes to be governed with common sense or regard for present social environment. The Arya Samajists have, however, begun to move in the right direction, as appears from a letter in the *Advocate* (Lucknow) of November 28th, describing the ceremonies performed at Benares for the reclamation of Pandit Hansraj and Pandit Ghunsham Das, respectively, Gujerati and Saraswat Brahmins. These persons had embraced Christianity "some time ago," but applied for forgiveness and rehabilitation, and obtained their wish in presence of a very large crowd of Benares notables. The forms of procedure were those contained in the *Ranabir Prakâsha*, a compilation of Dharma Sastra made by order of H. H. the late Maharaja of Kashmir, for use within his dominions. The general adoption of this wise policy would give a terrible blow to schemes of religious conversion, for a born Hindu remains a Hindu, even in European costume.

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Metaphysic versus Induction. Let me jot down a short note on the very important distinction between these two things. The province of Metaphysic is purely mental. The province of Induction is simply Nature or Physics. The Mental is what the mind sees in pure thought by the mind's eye, as Hamlet says (though that is not Shakespeare's phrase). Induction is what the physical eye sees in nature and is mixed or impure, like applied mathematics. Kant as translated by Born into Latin puts the distinction brilliantly in his *Proligomena* on the metaphysic of the future to be possibly projected by science. He says "its principles must never be drawn from experiment: its cognition is never to be physical, but metaphysical, *i.e.*, out of the province of experiment totally." This is enough, though he goes more fully into it in the *Critique of Pure Reason*. I quote this to show that the present science of Chemistry is now trespassing on

illegitimate ground. In working upon Dalton's atomic scheme it has stepped out of visible nature into invisible mentalities, and this can only lead to confusion and falsity. Another instance of flagrant blundering in the opposite direction may be found in Locke's book on the Human Understanding. That philosopher applies the experimental inductive method of Bacon to investigate the internal workings of the mind of man, which is in express contravention of Kant's axiom—above given. Stuart Mill said that Locke's Chapter on "Words" was very admirable, but he did not detect the fatal error of applying a rule fit only for the interpretation of nature to a thing that lies out of nature, *i.e.*, metaphysic. Locke employs Induction to investigate mind. Chemistry to-day brings the metaphysic of atoms to eke out Induction and explain things that Induction is blind to. If these are not both of them philosophies in a quagmire I should like to be told how adequately to define them. With the invisible, Chemistry must not meddle. Locke stultifies himself, and all readers who do not detect him, when he tries to explain mentality by the visibles that appertain to Induction. Well may the mighty Kant say, you must know the "*propria* of cognition," before you can accurately treat of such matters as these. If you are an ill-natured soul you will laugh at all this, but if a good-natured one you will try to set it right, though it be hard to accomplish that.

C. A. W.

A friend known to us as trustworthy sends us the following account by a relative of hers, of a remarkable phenomenon of light which she recently observed at Gisborne. She says:—

A strange freak of Light. "As we were coming up the hill on the Whatanpoko side of the foot-bridge, the sun, which was just setting, being at our backs, we of course saw our shadows walking up the hill in front of us. But, instead of being black as they should have been, our dresses were white with a very faint black rim round the hem and up the sides, and were perfectly transparent. Now, I had on my last winter's dress, which is long and *very* thick indeed, and M. had on a navy-blue serge, but, in spite of that, we could see, through skirts, petticoats and everything else, our limbs, black, shapeless and exaggerated in thinness, reaching right from our shoes to our waists. We were so astonished that we thought we must have been mistaken, and went away back to the bridge and walked up the hill again with exactly the same result. Did you ever hear anything so queer? It was a very stuffy close day, and just at that precise time there was a rainbow over Kaiti Hill, which was also peculiar, being thick in the middle and thin at both ends, and with some of its colours bright and others very dull. As soon as we reached the top of the hill our shadows became black again and continued so till the sun had set."

Will some experienced scientific friend explain this affair for the benefit of our readers? There is a sort of suggestion of an X-Ray action in the semi-disappearance of the ladies' clothing and the revelation of their lower limbs, and the chromatic aberration in the rainbow is very strange and unusual. In the course of our reading we have come across no such "wonder of light and color."

One of the Sunbeams. The *Harbinger of Light* (Australia) is publishing a series of brief articles each month, under the general heading of "What the Sunbeams said." The following is "Beam the Twentieth":

I had been intently looking at two men one day. One was a man of science occupied in his laboratory. He anatomized an insect and scrutinized every organ underneath his microscope. All around him were bottles filled

with various preparations, the skulls of men and monkeys, the skeletons of numerous animals, whose absolute extinction at death and non-attainment of any spiritual existence hereafter this learned man believed he could clearly demonstrate. Poring over the physical framework of the insect, he was blind to the presence of a soul within himself. He wrote books upon the phenomena of animal life, and made a great display of his erudition. He delivered lectures upon the brain and the nervous system, on men and apes and the missing link, and he dilated on the impossibility of any continuous existence for the vital essence of human beings. People were delighted with his doctrines, and students received him with enthusiastic applause. When they quitted the lecture room, they went straight away to their animal enjoyments; because life was so short and as there was nothing to come after it they determined to get all the pleasure they could out of it. Among the auditors was a poor fellow with an empty pocket and a hungry stomach; and when he quitted the lecture room he proceeded to hang himself upon the nearest tree.

The pestilent teachings of the man of science spread far and wide; and vicious living and licentious conduct were their evil fruits.

At length arrived his own last hour. He would now discover if nothing followed death, and if his individual existence terminated forever. And very reluctantly did he take his departure from his dearly beloved body. Slowly did his spirit disengage itself from its physical tenement; and when it had entirely escaped from the body, it saw the empty shell lying there, and yet felt itself to be full of vitality. Then was it conscious of a crushing and humiliating shock. It perceived that it had been burrowing in the earth like a mole, groping in darkness, and disbelieving in the light which it did not see. How dazzled and bewildered were the poor creatures' eyes when the lustre of the spirit world blazed upon them! And how wretched he felt! For he could now perceive the mischief perpetrated by his lectures; how they had caused the delicate flower of faith to wither and fade in many minds, and had poisoned the springs of hope in many a desolate heart. To his own conscience he appeared in the light of a manifold murderer. Then he formed the resolution to return to the earth, to destroy every copy of his works, and to say to all the world:—"I still live! I still live! and there is no such thing as death!" But this was impossible. It was part of his penalty to contemplate the evil he had done, and great was his remorse, in consequence,

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And then I looked into a poet's chamber; and as he sat at his writing desk, ideas came to him like sunbeams. For the faith that was in him drew to his side from the spirit world, beings who often inspired him with noble sentiments and whispered to him delightful poems.

His themes were undying love and loyal faith, and his books touched the hearts of those who read them, inasmuch as they spoke of God, of Nature, and of the spiritual realms. They carried comfort to many a sorrowing soul; they beguiled many a weary hour; they pointed out the path to the Kingdom of Heaven. People felt themselves lifted up by these poems, and to many they were as the dawn of a new life. And he, too, passed away.

But beautiful indeed was his home-coming: for when he returned to the realm he had quitted, before taking on the limitations of mortality again, his departure from the earth was followed by many prayers and many blessings. His old friends were waiting for him in the world of spirits. He had not burrowed blindly in the dark, but had worked in and for the light; and he now found that the reality of the higher life greatly transcended the most glowing descriptions of it in his poems.

Calvary seems to have been the St. Giles' Pound, or Tyburn of old Jerusalem, and its legend is so wildly imaginative, such a charming web of the gossamer threads of old-time fabling, that it can hardly fail to please some few of our readers. Golgotha, Gigolta, Golgota, Craniune and Calvary are all the same, and mean the place of the skull. There are those who say it took its

*A
Legend of
Calvary.*

name from the figure of the hill itself. But a legion of interpreters, with St. Jerome at their head, prefer to deduce its sepulchral name from the skull of Adam buried there. Written proof is absent, but would you ask for documents in such a case, when the sceptical scholarship of our day refuses to the Homeric age the art of writing? First of all let us have the poem. The skull of Adam lay here, buried deep in Golgotha. Four thousand years later came hither, with bleeding feet and gore-stained crown, the man of sorrows and the bleeding heart, the Promethean Christian, to lay down his life for men, and circulate the truth that saves. The Romans lift him on the cross, and the cross lifts the globe, and shuts the sun out for three hours. Adam the son of death now felt the dew of life that in three days brought him the grace of resurrection. Would you know how all this came about? Tradition—gathering its mistletoe by moonlight of the æons past—recounts that faithful Noah carried the body of the first man into the ark with him. He distributed the relics to his children, and the head, by special privilege, fell to Seth, as father of the sacred race. He, by prescience moved, interred it in Calvary, foreseeing well that the Messiah must there be crucified. Paradise sprang up again and was that day entered by the penitent thief upon the cross, as all Gospel readers know. The outline of all this may be found in Calmet's History of the Bible, (s.v. "Calvary.") A touch is added here or there, no more.

C. A. W.

* * *

Mr. N. Gupta gives to the *Amrita Bazar Patrika*, of Nov. 16th, some facts relating to a very interesting case of apparent spirit-possession. While visiting a distant state he learned that the daughter of an intimate friend of his, who was a physician, had been for some time suffering from a peculiar type of hysteria, and that the leading European physician of the place was also in attendance. He says he is "not at liberty to disclose names or the locality," but adds that the facts as here stated "are absolutely correct" and can be vouched for by witnesses. He says:—

"The girl had been suffering from a low fever for some weeks. Suddenly symptoms of hysteria appeared. Sedatives were used, but these had no effect and developments of a most peculiar nature took place. To begin with, the girl was always more or less hysterical and was subject to hallucinations of various kinds. In two or three days she began talking in her fits, always using the language of the country and never her mother language. She spoke as if she were some other person or spirit, and spoke of herself by name and in the third-person. She said the girl (mentioning her own name) had offended a certain deity by irreverently stamping on a certain sacred place, that he (the spirit speaking through her) would have killed her but for the consideration that she was a virgin and that he would not depart unless a heavy penance were made.

"It should be stated here that all the surroundings of the girl were utterly unfavourable to the growth of superstitious beliefs or belief in the existence of a spirit-world. Her father, as I have said, is a medical man and a scientist confirmed in scientific scepticism. Her mother is also an enlightened lady, who does not believe in spirit possession. That was the most striking feature of the case. It was not as if a village girl, brought up in the village, superstitious about spirits and ghosts, had given way to hysterical hallucinations at an age when girls are highly nervous and susceptible to all sorts of fancies and imaginings. Such a case in such a family was almost incredible. Well, while her father and myself were sitting together, a servant came in to inform him that the girl had had a fresh attack. My friend kindly invited

me to come and see the girl. On entering the room I found the girl lying on a bed and the first glance at her told me that it was unlike the cases of hysteria that I had seen. As a layman, of course, I would not venture to offer any definite opinion, but I have seen many cases of hysteria in my own and other families, and it struck me at once that this case presented many distinctive features. The girl was half reclining and her head was supported by her father. Her eyes were wide open, slightly congested and with a look of intense terror in them. The lips were slightly parted, the teeth were open. The breath was coming in gasps which could be clearly heard at some distance and the child was literally panting with terror. She was muttering inaudibly and was apparently in great distress. As regards the look in her eyes, I found, on examination, that her range of vision was limited to a few inches, beyond which she appeared to be oblivious of everything. It seemed as if some vision of great terror, projected by her inner consciousness, or superimposed from outside, was hovering in close proximity to her eyes. A plate or any solid substance held so close to the eyes as to intercept that vision made the patient very restless and almost violent. Removed beyond that particular range, she appeared indifferent. There was no recognition in the eyes of the persons present in the room, no response to questions, no consciousness of outside objects. After a few moments incoherent muttering she began speaking correctly and in the pure local vernacular, the flow of her words being only broken by her quick breathing. From her words we gathered that the spirit speaking through her was excessively annoyed and would not be easily appeased. The language was remarkably idiomatic and pure. The story was the same mentioned above. She named some Mahomedan saints and distinctly and correctly repeated the *Kalma*. Then there was a wonderful change. After a brief pause, the girl went through every detail of a Hindu's *pujah*, ablutions and all, and bowed her head over her folded hands with her cloth-end round the neck. Her father assured me that she knew nothing about *pujah* and had never seen it performed.

"All this went on for a couple of hours or longer, the girl never recovering consciousness. About this time an *ojha* or exorciser was announced. At first the father was disinclined to give this man a trial, but was subsequently prevailed upon to do so. The man was a Brahmin and came in with a pair of large tongs in his hands. As soon as he entered the room the girl sat abruptly up, the panting ceased, and the look in her eyes changed. She looked straight at him and watched his every movement with the closest attention. An interpreter had to be called in as the man belonged to another part of the country and did not speak the language in which the girl was talking. Thenceforward the whole scene was a series of surprises. The girl became intelligent, alert and vigilant, evidently treating the *ojha* as an enemy, who had to be reckoned with. The man commenced muttering incantations; she followed suit with silent mutterings. A little later she began repeatedly blowing through her fingers at the man, who explained that the spirit in her was trying to neutralise his powers. After a few minutes spent in this fashion the man squatted down on the ground and began writing some charms on a piece of paper. The girl immediately began to trace some figures on her open palm with her right forefinger. All this time the girl was carrying on a brisk conversation with the *ojha* through the interpreter. The substance was, the latter wanted the spirit to leave the girl, and the spirit speaking through the girl refused to budge. Occasionally the girl (or the spirit) became defiant, crossed her arms, set her teeth and dared the medicine-man to dislodge her. It was in every detail a reproduction of the old stories of spirit-possession prevalent in Bengal, while the actual facts I witnessed occurred almost two thousand miles away from this Province.

"The pieces of paper on which the charms were written were wrapped up in shreds of dark cloth, placed on a plate and set burning. The smoke, which was not very considerable, was held under the nostrils of the girl who became extremely restless and offered to depart. All this time it was the spirit professing to speak through her. The exorciser made the girl touch his feet and solemnly swear that the promise would be kept. The next moment the girl regained all her senses. She sat up and looked wonderingly at the strange faces round her and asked her father, in her own language,

what had happened. Her father told me that since the first attack of hysteria such a complete change had never taken place. In a few days the girl completely recovered and was restored to her ordinary health.

"I have stated the facts as I saw them. I offer no opinion on what I saw, but there cannot be the faintest suspicion of imposture in this case. In fact, a more unlikely family in which such a case could occur cannot be conceived. The girl feigned nothing, the parents have no belief in spirit-possession and such an experience is as rare as it is extraordinary."

* * *

*Death of
Mrs. E. H.
Morgan.*

The death of Mrs. General Morgan of Ootacamund is a personal bereavement to me, as the deaths of old friends always are. She and her dear husband proved themselves staunch, true and unselfish friends of H. P. B. and myself in the old dark days when friends were needed; they gave us their hospitality, and unstintedly, their moral support, from first to last. General and Mrs. Morgan have lived at Ooty since 1845, and the district is indebted to them for the introduction of the Australian Eucalyptus, the Assam tea plant and, to a great extent, the Cinchona. Her loss will long be felt, and all old Theosophists will send sympathetic thoughts to her venerable husband.

* * *

Another old and dear colleague has departed, viz., Martandrow Babaji Nagnath, one of the oldest Indian Members of the Society.

The readers of "Old Diary Leaves" will remember the story of his conscientious devotion to principle when put to the test by me in a supposititious case, and of the joy given to H. P. B. and myself thereby (*Theosophist*, November, 1894.). A brave soul like that it is an honor to have known.

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Errata.

In a recent letter from Babu Sarat Chandra Das he calls attention to the following mistakes which appeared in his letter to the Editor of the *Theosophist*, which was published in our December issue. In the paragraph opposite the copy of the characters written by H. P. B., p. 178, the word which was printed "*Yug*" should have been *Yugur*. "*Uggur*" should also have been "*Yugur*," and after the last word in the sentence the following should be added:—"but evidently begins with Om, on the first compartment on the left."

On page 179, near the close of the first paragraph, the word "Sambara" should read Samvara, and the Tibetan *le de-mchog* should read *bde-mchog*.

* * *

*The
Advaita
Ashrama.*

We have received the circular sent out from the Ashrama which has been established at Mayavati, Kumaon, Himalayas. It is signed by Mrs. C. E. Sevier, J. H. Sevier and Swarupananda and, as stated in the text:

Here it is hoped to keep Advaita free from all superstitious and weakening contaminations. Here will be taught and practised nothing but the doctrine of Unity, pure and simple; and though in entire sympathy with all other systems, this Ashrama is dedicated to Advaita and Advaita alone.

Indian and European men and women will here be trained as teachers, side by side, and those who are willing to devote their lives to this work are invited to join the Ashrama.

* * *

*A Modest
Request.*

In a small book recently sent us for review we find the subjoined :—

“Dear Reader,—Kindly allow me to ask a small favour of you, which is only that you will not open this book without first reading the following short story.”

We should have been pleased to comply with the author's “small request” but, unfortunately, we have not the gift of clairvoyance, so the book was opened first.

*A Buddhist
Monastery
in Calcutta.*

A correspondent of the *Indian Mirror* announces that the Buddhists of Arakan and Chittagong have purchased a piece of land in Calcutta on which to build a monastery, which is to serve both as a residence for *bhikshus* and a rest-house for pilgrims on their way to the four sacred shrines in Upper India. He appeals for pecuniary help to put up the building, and we hope he may be successful, as the object is an entirely worthy one.

*Higher and
lower valves.*

In our spiritual nature we are like automatic valves. As long as we open ourselves to the lower motive and indulgence we close ourselves to the higher by that very impulse. When we close the lower we open the higher. The choice is always ours.

C. B. NEWCOMB.

*Lord
Gauranga.*

In a recent issue of *Light* (London) we find a very sympathetic notice of the life of Lord Gauranga. After alluding to his wonderful beauty of form—so beautiful “that every one who saw him asked if he were a child of the Gods”—the writer adds :

We cannot say that necessarily this is all unfounded exaggeration. We do not know that it is impossible for a spiritual influence of a high degree to form for itself a human medium, nor why, even in the womb, there may not begin the ‘preparing of the body,’ the evolving of the conditions, the perfecting of the instrument by spiritual agency. So far as our knowledge of the laws of spirit manipulation of matter goes, there is undoubtedly much that favours the hypothesis. And, naturally, a spiritual intelligence of a high degree would prepare for itself a fitting medium, one of beauty and strength in intellect and form. This is one of the fascinating subjects that must yet be left open for discussion by us mortals. Were it understood it would explain much that splits Christendom into contesting factions, and we might then really hope for a Catholic Christian Church.

This much we can say, that Nimai was effectively developed as a powerful medium by a very powerful and far advanced will. It is claimed that he was an Avatâr of Sri Krishna, and it seems not at all unlikely that the spirit who illumined Sri Krishna, finding in Nimai a fitting instrument for a great work, developed and purified him until it obtained complete control over his personality. And much had to be done in the way of control before this was accomplished, for Nimai was naturally very self-willed. But with the increase of the control, this self-will and his pride of intellect were taken from him and the original Nimai ceased to be. He became the most humble of men,

An
Immaterial
Matter.

Hegel said, "Men are all suckled by the universal Ethos." This of course is only so much nonsense to everybody who quotes it without knowing what Hegel precisely meant when he used the word. And it is very likely that Hegel did not himself know to a nicety what he meant, when he delivered the oracle. If we take *Ethos* here as Greek it has no sense at all. *Ethos* means an accustomed seat, the haunt of an animal, and by metaphorical extension it reaches to morals, or the manners of men. But a metaphor cannot suckle mankind, so in this sense Hegel's employment of the word is absolute nonsense. We may leave Hegel to give his own definition of it, and make a sense for himself if he can. But what is curious is this, Hegel is evidently assuming in these words, that all men are backed up alike by the pervasive spirit of the universe.

Now if you take Dalton's theory of atoms as all of them being globular, and therefore impinging upon one another mutually at one point only, imagination must supply a universally pervasive something to make them at all workable and to fill up the inevitable interspaces.

Democritus invented this atom to account for and explain the substance of matter. But the remark, just made above, shows that it does not account for matter until you interstitially embrace each globule with a something subtler than matter can furnish forth. Thus if we should think fit to say "Every globule of Dalton's atomic matter is suckled by a universal Ether" (not *Ethos*) we shall be very near indeed to a sentence that abolishes matter (considered as an *Ens primigenum*) from creation, or from the history of Genesis. The nebulous *Ethos* of Hegel takes, in this way, an astral shape in Ether just in the same fashion as Dalton's atomic theory has pushed chemical physics into metaphysics, which is ground forbidden to the naturalist.

C. A. W.

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The
President's
next long
tour.

The President-Founder will, if nothing now unforeseen should occur to prevent it, begin a second round-the-world tour on the 17th February next, by sailing from Colombo for Naples in a steamer of the Nord Deutscher Lloyds Company. From Naples he will visit our Italian Branches; thence proceeding on to Germany where, under Dr. Hübbe Schleiden's guidance, he will meet our old and new colleagues in that Empire. Thence on to London, where his niece and adopted daughter, Miss Mitchell, will join him. The Scandinavian countries, Sweden, Norway, Denmark and Finland, will be visited in May and the French Branches in June. In July he will preside at the Convention of the European Section at London, and, he hopes, also at the International Theosophic Congress at Paris. After this his present plan is to cross the Atlantic to Boston and begin a trans-American official tour to San Francisco, going to our Branches up and down the Pacific Coast; thence homeward *via*. Honolulu, Hong Kong and Colombo. He hopes to be back at Adyar late in November.

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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER IV.

IT was remarked at the end of the last Chapter that we were now about to review some disagreeable incidents of that year (1888) in which H.P.B. was a conspicuous factor. If she had been just an ordinary person hidden behind the screen of domesticity, this history of the development of the Theosophical movement might have been written without bringing her on the stage: or, if the truth had been told about her by friend and foe, I might have left her to be dealt with by her karma, showing, of course, what great part she had played in it and to how great a credit she was entitled. But she has shared the fate of all public characters of mark in human affairs, having been absurdly flattered and worshipped by one party, and mercilessly wronged by the other. Unless, then, her most intimate friend and colleague, the surviving builder-up of the movement, had cast aside the reserve he had all along maintained and would have preferred to preserve, the real personage would never have been understood by her contemporaries nor justice done to her really grand character. That she was great in the sense of the thorough altruism of her public work, is unquestionable: in her times of exaltation self was drowned in the yearning to spread knowledge and do her Master's bidding. She never sold her rich store of occult knowledge for money, nor bartered instruction for personal advantage. She valued her life as nothing as balanced against service, and would have given it as joyfully as any religious martyr if the occasion had seemed to demand the sacrifice. These tendencies and characteristic traits she had brought over with her from the long line of reincarnations in which she (and, in some, we) had been engaged in like service, and were the aspects of her individuality—high, noble, ideally loyal, worthy, not of being worshipped,—for no human being

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-8-0.

ought to be made the cause of slavish adoration—but of aspiration to be like it. Her personality is quite another affair, and afforded a strong background to throw out her interior brightness into stronger relief. In the matter under present discussion, for instance, the front she presents to me in her letters is unlovely to a degree: language violent, passion raging, scorn and satire poorly covered by a skin of soft talk; a disposition to break through the “red tape” of the Society’s mild constitution, and to rule or ruin as I might decide to ratify or disavow her arbitrary and utterly unconstitutional acts; a sniffing at the Council and Councillors, whom she did not choose to have stand in her way, a sharp and slashing criticism of certain of her European co-workers, especially of the one most prominent in that part of the movement, whose initials she parenthesised after the word “Satan,” and an appeal that I should not let our many years of associated work be lost in the breaking up of the T.S. into two unrelated bodies, the Eastern and the Western Theosophical Societies. In short, she writes like a mad person and in the tone of a hyper-excited hysterical woman, fighting for her good name against the black maliciousness of the Missionary-Coulomb-Hodgson assault, and for her life against a number of physical ailments which three years later carried her off. Yet, ill in body and upset in mind as she may have been, she was still a mighty factor for me to deal with, and forced me to choose which line of policy I should follow along. The first count in her indictment against me (for, of course, *more suo*, it was all my fault) was that I had decided against her favorite, in an arbitration I had held at Paris, that year, between two opposing parties among the French Theosophists; it was, she writes me, “no mistake, but a crime perpetrated by you against Theosophy (doubly underscored), in full knowledge of what X. is and fear of Y... Olcott, my friend, you are—but I do not want to hurt your feelings, and will not say to you what you are. If you do not *feel and realize it yourself*, then all I can say will be useless. As for P.* you have put yourself entirely in his hands, and you have sacrificed Theosophy, and even the honour of the T. S. in France, out of fear of that wretched little——.” Encouraging praises, these, for a poor fellow who was struggling with all his might to steer the ship on its course, keeping clear of the shoals and rocks which wreck so many societies, and are doubly dangerous to vessels manned by cranky crews. She had hatched out a new Section, with herself elected as “President,” taken a commodious house, and had a signboard ready to have painted on it either “European Headquarters of the T. S.” or “Western Theosophical Society.” Seeming to suspect that I might not like it *very* much to have the whole machinery of the Society upset to gratify her whim, and remembering of old that the more she threatened the more stubborn it made me, she writes: “Now look here, Olcott. It is very painful, most painful, for me to have to put to you what the French call *marché en main*, and to have you choose. You will say again that you “hate threats,” and

* A Frenchman, subsequently expelled from the Society.

these will only make you more stubborn. But this is no threat at all, but a *fait accompli*. It remains with you to either ratify it or to go against it, and declare war to me and my Esoterists. If, recognizing the utmost necessity of the step, you submit to the inexorable evolution of things, nothing will be changed. Adyar and Europe will remain allies and, *to all appearance*, the latter will seem to be subject to the former. If you do not ratify it—well, then there will be two Theosophical Societies, the old Indian and the new European, *entirely independent of each other*." Hobson's choice, in a word! After this, one need not be astonished to see her saying: "I write *in all calmness* and after full deliberation, your having granted the Charter to P. having only precipitated matters!"

This stand-and-deliver ultimatum naturally frightened the "mild Hindu" Members of our Executive Council to fits, and involved another visit to Europe in 1889. The Paris arbitration above referred to occurred during my European visit of 1888, which kept me there from August 26th to October 22nd, and was made at the entreaty of the Executive Council, as the tone of H. P. B.'s letters had alarmed them for the stability of the movement in the West. The tour should, by rights, have been mentioned before the incidents of the threatened split above alluded to, but H. P. B.'s letters lying nearest to hand, and the trouble being continuous through the two successive years, I took it up first.

The Paris imbroglio sprang out of a disturbance in the "Isis" Branch, founded by the late regretted M. Louis Dramard, after his decease. A hyper-sensitive young man, named Gaboriau, who showed an excessive enthusiasm for Theosophy but small executive faculty, and who had been taken up as a protégé by H. P. B., was spending a small patrimony, just inherited, on Theosophical publications, and trying to lead the Isis T. S. along its difficult path. In doing this he had become involved in disputes in which H. P. B. had taken his side and made a bad mess for me by giving him, in her real character of Co-Founder and her assumed one of my representative, with *full discretionary powers*, a charter of a sweeping and unprecedented character, which practically let him do as he pleased. This was, of course, protested against by some of his soberer colleagues, recriminations arose, and an appeal was made to me. After my arrival at London a circular was issued to each registered French member, appointing a time and place of meeting in Paris, and on September 17th, my formal decision was read before the assembly. The impossibility of reorganising the Isis T. S. being evident, a new Charter was granted to a new Branch, the "Hermes," and the now lamented M. Arthur Arnould, the well-known author, was elected President; M. Eugene Nus, the historian, and Georges Caminade d'Angers, Vice-Presidents; Gerard Encausse, Corresponding Secretary; and C. Dubourg and Julien Lejay, Secretaries. A large roll of members was inscribed and the young Branch began its career. My action in this affair was taken according to my best judgment, after hearing all that was to be said and seeing

everybody concerned; I believe it to have been the best under existing circumstances, though it threw M. Gaboriau out of the active running, caused him and some of his few followers to denounce me unqualifiedly, and led to a pitched battle, as one might say, between H. P. B. and myself on my return to London. The sequel is above shown in her revolutionary action with respect to the re-organisation at London.

It was during this tour that I made the acquaintance of Professor F. Max Müller, and visited him at Oxford, where he was good enough to have me meet Sir William W. Hunter, K.C.S.I., and the world-famous Professor E. B. Tylor, the Anthropologist. Prof. Müller was so kind as to say that the Oriental reprinting, translation and publishing portion of the Society's work was "noble, and there could be no two opinions about it, nor were there, among Orientalists." But as for our far more cherished activities, the discovery and spread of ancient views on the existence of Siddhas and of the *siddhis* in man, he was utterly incredulous. "We know all about Sanskrit and Sanskrit literature," he said, "and have found no evidence anywhere of the pretended esoteric meaning which your Theosophists profess to have discovered in the Vedas, the Upanishads and other Indian Scriptures: there is nothing of the kind, I assure you. Why will you sacrifice all the good opinion which scholars have of your legitimate work for Sanskrit revival, to pander to the superstitious belief of the Hindus in such follies?" We sat, alone, in his fine library room, well lighted by windows looking out on one of those emerald, velvety lawns so peculiar to moist England; the walls of the chamber covered with book-cases filled with the best works of ancient and modern writers, two marble statuettes of the Buddha sitting in meditation, placed to the right and left of the fireplace, but *on the hearth* (Buddhists take notice), and the grand old scholar, author, discoverer, controversialist, teacher, courtier, seated at his large morocco-covered mahogany writing-table, with the light of one window shining full in his face and another beyond the edge of the table bringing out his aristocratic profile in sharp relief. How the picture of that temple of high-thinking comes back to my memory out of the latency of the *ākāśa*! I see this greatest pupil of that pioneer genius, E. Burnouf, sitting there and giving me his authoritative advice to turn from the evil course of Theosophy into the hard and rocky path of official scholarship and be happy to lie down in the thistle-bed prepared by Orientalists for their common use. As he warmed with his subject, the blood rose to his head and suffused his delicate skin, his fine nostrils dilated, and his eyes sparkled. I sat facing the fireplace, at the nearer end of the table, where I could read the emotions in his face as they arose, listening with the respect to which so aged and so illustrious a scholar was entitled. When he had finished, I quietly said that his conclusions as to these occult things were at variance with the beliefs of every orthodox pandit, from one end of India to the other; that the Gupta Vidyā was a recognized element in Hindu religious philosophy, as, of course, he knew; and that what next drew the edu-

cated Indians into sympathy with us, was the very fact that we believed exactly what they had believed from time immemorial on these subjects. Moreover, I would venture to declare to the Professor that I had had the clearest evidence at first hands that the Siddhas, or Mahatmas, live and work for humanity to-day as they ever have; and that the claims of Patanjali as to the siddhis and the possibility of developing them were, to my certain knowledge, true. The Professor, finding me so self-opinionated and indisposed to desert my colors, said we had better change the subject. We did, but not for long, for he came back to it, and we finally agreed to disagree, parting in all courtesy and, on my own part, with regret that so great a mind could not have taken in that splendid teaching of the Sages about man and his powers, which is of all in the world the most satisfying to the reason and most consoling to the heart.

The tour of 1888 took me to London, Liverpool, Cambridge, Glasgow, Paris and Bologna. I called two Conventions at London, of the British Branches, organized and chartered a British Section of the T. S. and issued an order in Council forming an Esoteric Section, with Madame Blavatsky as its responsible head. It was thus worded:

LONDON, October 9th, 1888.

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organised a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the members for results; and the Section has no official or corporate connection with the Exoteric Society, save in the person of the President-Founder.

Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with Madame H. P. Blavatsky, 17, Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,
President in Council.

Attest:

H. P. BLAVATSKY,
Corresponding Secretary.

This was the beginning of the E. S. T. movement, now so very important an one as carried on by Mrs. Besant, the chosen successor of H. P. B. The reason for my throwing the whole responsibility for results upon H. P. B. was that she had already made one failure in this direction at Adyar in 1884, when she, with T. Subbarow, Oakley, Damodar and others, tried to organize a secret class, or group, whose members were to have been brought more closely into relations with the Masters, but which failed, and I did not care to be responsible for the fulfilment of any special engagements she might make with the new set of students she was now gathering about her, in her disturbed state of mind. I helped her write some of her instructions and did all I could to make the way easy for her, but that was all. Later, when I found that those

who entered the E. S. were satisfied with what they were getting, I took a more decided stand in the matter, and now have nothing but praise to express for the way in which the present Head of the school is dealing with her army of voluntarily enrolled students. At the same time, it must never be forgotten that the E. S. T. is *not* the T. S. nor that its Rules are binding only upon members belonging to that special School; nor that it would be a violation of the T. S. Constitution for it to interfere with their rights of private judgment; nor that the President-Founder is compelled to guarantee to every individual member, of whatsoever religion, race, sex, or color, his or her personal liberty of belief and speech.

Nearly all the persons engaged in the Paris quarrel were to blame, they having given way to personal jealousies, obliterated the land-marks of the Society, fallen into a strife for supremacy, with mutual abuse, oral and printed. I first tried to get the dissentients to work harmoniously under the old charter and, this failing, offered the two parties, M. Gaboriau's and M. Arnould's, a charter each, on the most liberal conditions; but Gaboriau would not or could not form a Branch without the others, and so the one charter for the Hermes Branch was the result. The thanks of the Society were officially given to Madame, the Countess d'Ahémar, F.R.S., for throwing open her drawing-rooms for meetings during my stay, and doing all else within her power to promote the re-organisation of our affairs at the French capital.

My tour realised the objects in view, H. P. B. being pacified, our affairs in Great Britain put in order, and the E. S. started, but, as was above made plain, the calm was not destined to last, and a second visit to Europe had to be made in 1889, after my return from Japan. Yet the strife between us two was always on the outside and as regards questions of management and policy; interiorly, we were linked together in an unity of purpose and ideals that not even death has broken asunder. To refute the many falsehoods spread by third parties who wanted to breed dissension between us, or give the impression that the Society was on the point of splitting—a belief held by many, my Executive Council included, on the strength of H. P. B.'s hysterical letters—she and I issued the following joint note:—

"To dispel a misconception that has been engendered by mischief-makers, we, the undersigned Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife or even coldness between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance."

H. P. BLAVATSKY,

H. S. OLCOTT.

LONDON, October, 1888.

On my way, overland, to Naples to take the P. and O. "Areadia," for the return voyage, I stopped at Bologna to see Count Mattei, the inventor of "Electro-Homœopathy," and decide whether it would be worth while for Tookaram Tatya to try it in our Bombay Charitable Dispensary. I was prompted to this by what I saw of the results of the application of one of the Mattei "electricities" as a lotion to the hand of a poor fellow, which had been terribly crushed in some machinery : in one night the pain had been much assuaged. The experimenter was "Major" Tucker, of the Salvation Army, who had implicit faith in the Mattei system. Signor Venturoli, now Count Venturoli-Mattei, the Discoverer's adopted son and heir, kindly took me to Rioli, the station on the road to Florence near which stands "Rochetta," the picturesque but ill-planned castle of Count Mattei, and I spent the day with him in interesting discussion. He was then a strong giant of a man, despite his eighty-four years, and vehement to a degree in his denunciation of orthodox doctors and their remedies. In his bedroom,—in one of the turrets, if my memory serves,—was a scathing caricature on them, done in fresco on the groined ceiling. He was justifiably proud of the numberless cures wrought by his Electro-Homœopathy, for I have heard too many stories about them at first hand to doubt its efficacy. When it comes to the "electrical" part of the matter, however, the case is quite a different affair. My belief is that, if the true name were given to the system, it would be "sun-bathed" or "chromopathic" medicine. I may be wrong, but from all I can hear and infer from the behavior of the medicines, I am persuaded that the words "blue electricity," or green, yellow, red, or others, mean simply distilled water which has been exposed to the magical action of the sunlight, passed through panes or lenses of glass of those several colors : that in the Mattei system we are dealing, in reality, with Chromopathy. Of course, it does not matter a pin, save as a trade secret, whether the concealed agency be solar or herbal, the prime fact is that the medicines cure and human suffering is diminished. Nothing that the Count said warranted me to adopt this opinion, but on the face of it his electrical nomenclature is ridiculous from the scientific point of view, and one of his most successful and loyal disciples, an English doctor whose diploma was cancelled by the Faculty because of his professional heresy, confessed to me his concurrence in my views. The Mattei pills and powders may be, as alleged by his opponents, the ordinary homœopathic remedies mixed together, on the off chance that some one of them will cure the patient, or they may not ; perhaps they are common remedies exposed to chromopathic influence, or possibly mesmerised to imbue them with a healing vital aura ; this does not much matter, the fact is they effect cures by thousands, and the sale of the medicines is, I believe, fast enriching my genial friend of 1868, Count Venturoli Mattei.

As I was to pass through Rome I halted there a day, not to pretend to see the city, but only to enter Saint Peter's and then lay my hand, as

it were, on the heart of Christendom to test the vibrations. The experience was a curious one. As I looked around me at the statues of kings, emperors and pontiffs, with their usually false epitaphs, I seemed to feel the karmic current of their unholy alliances, offensive and defensive. What horrors, what injustice, what selfish pacts, what conspiracies to wrong and dominate the helpless victims of ruthless power and self-delusion, what rivers of blood set flowing in the name of God, but for the greed of tyrants! Who, with an open mind, could stand in that monstrous cathedral and not shudder at the thought of what it represented in world-history, the Walhalla of scourges of humanity? I stayed there for hours, walking about, speaking to no guide, asking no questions, simply *psychometrising* the place, and following the mental clues in all directions, that I might indelibly impress the pictures on my memory. The next morning I left for Naples and, on the following day embarked. As the "Arcadia" did not sail until 10 p.m., we had from her deck the chance to see the lovely panorama of the illuminated city mirrored in the glassy waters of the bay—a fairy scene.

The homeward voyage proved most interesting, as a great desire to know something about Theosophy, the Society, and occult sciences generally, was shown by the passengers of both saloons. Among them was that gracious student of mystical subjects, the Countess of Jersey, whom I found one of the most high minded, pleasantest acquaintances I ever made. Doubtless, as a consequence of her example, the whole first saloon fell to talking about Psychometry, Thought-transference, Clairvoyance, Palmistry, Astrology and similar topics of the Borderland group; and practical experiments were made to test the correctness of theories. On the fourth day out I received an invitation in writing, from Lord Jersey, Sir Samuel W. Baker, the African explorer, and other notables, on behalf of the saloon passengers and with the Captain's consent, to lecture on "Theosophy," which I gladly did. The vote of thanks was offered by Sir Samuel in a beautifully worded short speech, which was very gratifying. Three days later there was another call upon me and I took, by request, the subject of "Psychometry." This set many to making experiments, and I myself made some that were instructive. A certain lady brought from her cabin a half dozen letters from persons of widely different characters, each enclosed in a plain envelope so that the experimenter might get no clue whatsoever to the sex or character of the writer—a clever precaution. I made her sit in an easy chair, and passed the letters one by one over her head to her forehead, where I bade her hold them and answer my questions. She was not to stop and think what the answer ought to be, but just to say the first thing that came to her mind. I asked her "Is the writer a man or a woman? Answer quickly, please." Then I asked, "Is he (or she) old or young? Tall or short? Stout or thin? Healthy or ill? Hot tempered or calm? Frank or deceitful? Generous or miserly? Worthy or unworthy of trust as a friend? Do you like this person? etc., etc.," never putting a leading question nor doing anything to confuse the spontaneous thought

of the subject. Now, at first blush, it is perfectly plain that the closest scrutiny of a blank envelope—unless its shape were an unusual one and associated with a certain correspondent—would reveal nothing as to the sex, age, complexion, form, or mental or moral characteristics of the writer of the enclosed letter. The first lady experimenter proved herself devoid of the psychometric faculty, but another lady who next submitted herself to the test was successful in five out of seven cases—as subsequently verified on opening the covers; and the first lady's brother, an army officer and a rather flippant critic of the science, found to his amazement that he could psychometrize. The rumour of these instructive experiments running through the ship, caused the invitation to make my second lecture on the subject of Prof. Buchanan's discovery. A well-known Member of Parliament gave very correct delineations in two cases submitted to him for psychometric reading. The scientific and practical value of the possession of this sense is evident, inasmuch as it arms a person with a super-refined faculty of feeling the true character and motive of a correspondent, or of one with whom one is talking, or whom one meets in the world, whatever mask may be used in the letter or put on the face of the individual. Then, again, the developed psychometer, ought naturally to be intuitive for learning the sense of an author and reading the meaning of a public lecturer despite his, perhaps, clumsy way of putting things. It makes one instantaneously responsive to appeals to the higher nature, and guarded against being carried away by the sophistries of those who would deceive and cajole one with evil designs.* The "Arcadia" landed her passengers at Bombay on the 10th November, and our party, which comprised, besides myself, Mr. and Mrs. Charles Johnston, Baroness Kroummess, Mr. E. D. Fawcett and Mr. Richard Harte, all members of the Society, were warmly welcomed by our friends of the Bombay Branch. Mrs. Johnston is the daughter of Mme. Vera Jelihovsky, H. P. B.'s sister, and was married from her Aunt's home, 17, Lansdowne Road, W., to the brilliant young Sanskritist and Indian Civilian in question, during the summer of 1888. Her mother being away in Russia, I represented her and the rest of the family at the civil marriage at the Registrar's office. Her husband was now coming out with us to join his appointment in the Bengal Civil Service. The whole party were present at the Convention of that year and were photographed in the annual group picture.

H. S. OLCOTT.

* Cf. Prof. Buchanan's "Psychometry." Price Rs. 4-6.; Prof. Denton's "The Soul of Things," 3 Vols. Price Rs. 14; and a useful pamphlet compilation "Psychometry and Thought-transference," Price 4 as. Address Manager, Theosophist Office, Adyar.

THOUGHTS ON MESMERISM AND HYPNOTISM.

(Concluded from p. 236).

THOSE who have noticed the blue light which is visible at the armature of an electric machine when in motion, will at once recognise the probable similarity to the flames or lights which Reichenbach's and Dupertet's sensitives saw flowing from the magnets and their fingers ; only that we are all able to see the light from the machine because of its greater intensity and special character. Then it only needs that we should remember the positive shock which can be given off by the Gymnotus or electric eel, to perceive at once that the sort of current that can be generated by a machine, can also be produced consciously by will-force acting by means of muscular energy. In that case, the Odic or magnetic fluid, or nerve-aura or force of the mesmerists, will be similar to the current of the telegraph wire, if not exactly one and the same thing ; only modified in its properties by the manner of its evolution. Possibly we may look upon it as in one aspect a case where, in the machine, the current generated or given off is of high intensity and small in quantity ; whilst the nerve-force is usually of very low intensity and large in its quantity. In both instances its production is accompanied with a manifestation of heat and light—in the one case at the polar points of the machine, in the other at the brain and nerve-centres ; and we cannot look upon it as *produced* either by the machine or the brain, but only as being forced into its active phase by the means employed.*

But when the means resorted to are simply mechanical—as when the current is produced through a machine—we obtain a thing which is without apparent life, any more than a stream of water from a pump would be, because the atomic elementals concerned in it are in a relatively passive state, and consequently without other powers than those intended by the manner of its use—whereas when a similar current is produced through the agency of a human brain by the power of conscious will, these same elementals are at once of the nature of the mind and thought which made them active, and as a matter of course the qualities of the current immediately change. It may then become either a life-current of vitalizing and beneficent energy, or a depressing and evil stream of malignant force, according to the intention of the person inducing it. But in both cases the vehicle of these influences appears to be the luminous ether of space in one of its specialised aspects,† and conveying matter of some specific kind as shown in the instance of common electricity by the experiments of Mallet and Pirani—whilst the circumstances which determine the direction of the current and its power will depend upon the vibrational energy employed.

* Cf. I. U., I, p. 500.

† Cf. S. D., I, 85, 87, 141, 196, 296, & I. U., I, 399.

Thus it may be made to appear that the electric current and the Odic or Animal-magnetic force are but different manifestations of the one primary agent—the Oriental *fohat*—for theosophists, alchemists, the Rosicrucians, and all other mystics worthy of the name, have always held that there are in reality no such things as light, heat, sound, electricity, etc., as actual separate entities ; but that each is only another manifestation of that primary vibrational energy whose medium is the ether, and their particular components are the atomic elementals of the kind attracted by the nature of the current.

The human organism, being the present apex of the physical world of forms, and therefore the most-developed vehicle of that micro-cosmic consciousness which, in its degree, is of the nature of the deific or macrocosmic, is therefore the one which is found to be specially adapted by its nature for giving off those currents of the minor aspects of force which correspond to the great whole that is wielded by the deity. Along the courses of the human nerves, the spine, and the other centres of force where we might expect they would be the most required—more particularly the palms of the hands—there are found a number of minute oval or egg-shaped bodies, which are called the Pacinian Corpuscles, after the Paduan doctor who discovered them. These are without any apparent use, so far as physicians have yet discovered ; but as they consist of a cell containing a number of minute convolutions of fibre, and have what seems to be a conductor running from each of them to the nerve they are in contact with, they are no doubt so many little storage batteries or induction-coils ; used either to convey or to intensify the currents which the brain sends along the main lines—and thus admit of extending those currents to other objects, without loss by the resistance of the nerve-fibre. If that is the case, we see why constant practice is always needed in order to become a powerful mesmerist ; for the Pacinian Corpuscles will under those circumstances become more and more developed—whilst in those who do not use them, they will be comparatively inert or powerless. Their form reminds us forcibly of the rule that “the greater varies as the less” ; for as the human aura, or collective centre of our individual force, is of an oval form, so are its minute separate centres—the little corpuscles in question. And just as they become more effective by appropriate exercise, so does our aura become larger and more developed by meditation and other such practices. The ultimate mass is the same as its units, the atoms, and the colour of the human aura presents the same characteristics as a clairvoyant would see about its subdivisional points.

Having thus briefly dealt with the nature of the currents operated by the mind through the brain, and the power of the mind to manifest those force-currents in various ways, it may not be out of place to recapitulate a few of the more simple experiments which seem to indicate the presence of such force. And though they are but rudimentary,

and such as any one can perform, they are not the less suggestive, as will be found upon trial.

In the first place, there appear to be certain currents through the arms and hands, which indicate alternate motions in the nerve-centres. Take a piece of thread some two or three feet long ; and to one end of it attach any small weight, such as a bunch of keys or a seal. Hold the other end of the thread in the right hand, which elevate until the weight hangs on a level with the lower part of the chest or thereabouts. When the weight becomes motionless, stretch out the left hand beneath it, in such a manner that the weight hangs about an inch over the open palm. In a few seconds after the left hand comes into this position, the weight begins to swing in the direction of a line from the wrist towards the middle finger, and its momentum gradually increases until it attains a swing of a foot or eighteen inches. As each swing passes the wrist and the fingers, there will be felt a slight tingling sensation, somewhat resembling an electric discharge.

When the apparatus is in full swing, get another person to place his right hand on your left shoulder, and his left hand under your left, transversely, and in contact with it. The weight will then commence to revolve in a circle ; so that it then passes the four points of attraction and repulsion as it previously did the two. And while, with some persons, the motion of the weight is very vigorous, with others there is none ; just as we might anticipate would be the case.

These phenomena have been attributed to the motion communicated to the hand which holds the string, through the beating of the heart or the pulses ; and this has been supposed to be confirmed by the observation that, with most persons, if the hand which supports the weight be leant against a shelf or other solid support, the movement ceases. But these conclusions seem premature ; for if the experiment with the hand resting against something solid is continued long enough, it will be found that the motion is not in all cases stopped, but only diminished ; and if it be caused by some kind of alternating current which indiscriminate materials transmit, the difference would be accounted for by the partial diversion of the force to another object.

Moreover, when the pendulum—technically called an Odometer—is tried over a variety of objects such as coins, eggs, discs of zinc, etc., there results such a number of different movements that a distinctive nomenclature has to be used to describe them* ; whereas one would expect that if the motion was only due to the rhythmic action in the muscles, there would be no such variety ; at least when the same person was trying the experiments. And in any case, the movements only continue so long as the attention is fixed upon the production of the phenomena.

* See Mayo's "Popular Superstitions," p. 199 *et seq.*

A somewhat similar experiment is the well-known one where a gold ring is suspended by a long hair held in the right hand, the ring hanging in a tumbler just over the water it contains. The ring then begins to swing backwards and forwards until it strikes the sides of the glass; and the whole reminds us forcibly of what is said to have taken place in the latter days of the Roman empire. Certain conspirators, wishing to know the outcome of their schemes, hung a gold ring over a round table on which a circle of letters had been traced. Then, sitting round the table *à la spirit-circle*, they watched the ring as it swung over the letters, and drew their nefarious inferences accordingly.

Another sort of experiment is the following:—Take a small piece of stick, such as the handle of a paint-brush or any other convenient thing; and holding it in the right hand whilst concentrating the thoughts on the effort, approach the other end of the stick within an inch of some one else's forehead, just above and between the eyes—the position of the mystic “eye of Siva”—and very soon, if in any degree sensitive to the current, the person experimented upon will begin to experience a most uneasy feeling in that spot. Nor is this effect due to imagination; for it may be tried on a sleeping person; and it will cause them to awake with an expression on the features showing that they have the same sensation.

But the most remarkable exhibition of will-force at a distance, is that spoken of by Cahagnet in his work “*Les Mysteres de la Magie*,” and which he says can be successfully tried by any one who can concentrate his mind; it consists in the dissipation of a cloud.* Fix upon some separate piece of cloud which can be easily kept in view, and devote the whole attention to the effort to cause its disappearance—when, if there has been any previous practice in such experiments, so that the will can be kept centred upon the cloud for this purpose, it will be found to break up and dissipate in a time which is doubtless proportional to the power exerted, and the mass of the cloud. Nor is this a matter of any long time, such as hours; but one of minutes only.

Whatever may be thought of the above experiments, they are at least practical and within the reach of every one; but the more convincing ones not being so easily available, can only be examined as opportunity may occur.

We may next proceed to review some of the general operations of Mesmerism and Hypnotism, and thus obtain some idea of any differences there may be between them. To those acquainted with the writings and performances of both the early mesmerists and the present hypnotists, the two things seem very closely allied; and it also seems that whatever difference there is must be more one of practice than of theory.

* Cf. *Lucifer*, Vol. II., p. 8.

Mesmerism appears to be the art of projecting a current such as we have been discussing, from one person to another by means of will-power; and in so doing it has been usual to employ certain movements called *passes*, which may or may not be necessary; also to make the subject gaze upon any small object as a means of concentrating the attention and rendering him or her sufficiently quiescent and receptive to the influence sought to be impressed. Other semi-mechanical means have also been adopted; but a review of these leads to the conclusion that they are all merely secondary; the real power at work being the mind-force of the operator. The object sought by the transfer of such a current or influence may be of two principal divisions; it may be designed for the purpose of conveying a stream of vitalising fluid in order to restore a sick person to health—which is its normal use as contemplated by Mesmer and his immediate followers—or it may, on the other hand, be intended for the purpose of subjecting the will of the other person to that of the operator. Sometimes the latter is made use of as a means of developing the clairvoyant lucidity of the subject, as a means of diagnosing and curing disease; and this appears to be the proper use of such a method, but it has been used for many other purposes. When the operator obtains entire control over the sensory and motor nerves of his subject, he can produce all sorts of grotesque illusions on the part of the latter, as we have all seen done for exhibition purposes. Both operator and subject are acting in concert, in so far as the one acted upon submits willingly, and the other acts without concealed means; so that, up to the point where the mesmerist assumes control, both are conscious parties to whatever ensues, but afterwards, the subject does not usually know any more of what happens, until the close of the performance. When that takes place, the consequence may be that the subject remains thereafter always more or less subject to the influence of the same mesmerist, with or without the usual option. Neither time nor distance are supposed to be any protection against this; and there are also said to be cases where persons of certain temperaments can be mesmerised in spite of mental resistance on their part; but this could only occur where the circumstances were exceptionally favourable, and the power of the operator very great.

It would scarcely be safe to say that the sole proper use of Mesmerism lay in its capacity as a curative agent, because we cannot reasonably take up such a position in the present state of our knowledge. But from what has been said in the foregoing, it will be seen that it is altogether dependent upon the intentions of the one projecting the influence, whether its effects shall be salutary or inimical; and therefore the mesmerist will come under the same rules as the other practitioners of the several branches of White Magic. If he does not in large measure conform to these, it is likely that he will find his efforts futile as therapeutic means, and himself drifting into the undesirable catalogue of those who are denominated "Black Magicians." The power to make use of the

mesmeric art may, so far as it appears to the public, be either natural or acquired ; but theosophists will recognise no such distinction—because the presence of the natural power infers its acquisition in some former incarnation.

But modern Hypnotism, while it presents some points in common with the above, has also its differences. It may be induced upon one person by another, or it may be self-induced, without the aid of anything more than the fixed intention to do so—an instance of the power we possess over our own organism, without understanding its *modus operandi*. In the first instance, the means resorted to are very similar to those of the mesmerist ; but the hypnotic condition is most frequently induced by a fixed and continuous gaze at some bright object. In both cases the condition of semi-cataleptic sleep induced seems to be much the same as that which the mesmerist induces when he intends to make an exhibition of the power of his will over others ; so that up to this point the two things may be considered practically identical. But from this onwards the difference of practice becomes more marked ; for Hypnotism seems to confine itself much more to working *upon the mind* of the subject, in producing all sorts of false sensations and ideas—and it apparently does not seek to cure bodily disease by other than mentally suggested means. Perhaps its greatest point of difference from the older practice lies in the discovery which has been made—that if an idea or thought of the operator be impressed upon the mind of the subject while in the passive state, and he or she is directed not to remember anything of it upon awakening, or until a certain time has passed—say of hours, days or some longer period—the subject, on recovering normal consciousness, has no recollection of the matter. But when the time arrives that the suggestion was directed to be put into practice, the subject performs the act required, under the full impression that it is done only under some momentary impulse, or as the result of a freshly-formed intention which is quite spontaneous.

It is this wonderful power which has made the great sensation of the modern practice ; and it has not been made clear that the earlier European operators were aware of its existence. Much apprehension has been felt as to the danger it may possibly bring upon society, for it seems evident that if an influence can be brought to bear which shall enable one person to cause another to act, under an irresistible influence or impulse, in a way that person would not otherwise act, the road is open for the hypnotist to commit any sort of crime through the agency of an unconscious victim ; or perhaps to drive that victim to death or madness by causing mental or sensory illusions of some frightful nature to assail him in the waking state. Against this it may be argued that the same power may also be used to implant good ideas or intentions in a vicious mind ; and that the effect of these, even if transient, may by frequent repetition be of use in reforming an evil character, or putting a mental bar in the way of bad habits, and this has been thought

to give the key to the legitimate use of such experiments. Poisons, though they may provide the means of many crimes, are not the less useful in medical science.

There is, however, quite another class of hypnotic or mesmeric phenomena, in which the persons worked upon are neither aware that such is the case, nor do they lose consciousness at all; and the operator may not be directly conscious of the means he uses to act upon the minds or senses of others. This is the power referred to in the earlier portion of this paper—that of producing wholesale illusion or persuasion by the will-force of one person over those of many—and this, to judge by the extent and duration of its effects, must be considered by far the greatest. So far as we are aware, its *modus operandi* is purely mental, and by its aid the Indian yogi makes his audience think themselves the witnesses of the tricks and wonders which he does *not* in all instances perform—as may be seen if attempts are made to photograph these, when the camera would show the illusive nature of the whole scene. The yogi sometimes does a real performance; but those who are competent to judge tell us that he more often only seems to do so, by the aid of collective hypnotic delusion.* However this may be worked, the yogi is evidently able to produce it at will; and therefore we must suppose him in possession of some kind of science—whether empirical or exact—which makes him, for the time being, master of the situation.

The Jesuits, among the many other things which have been laid to their charge, are also supposed to use this means; for it is said of them, that when they desire to influence some person (who is quite unconscious of the power at work) to do some particular thing—such as making testamentary dispositions in favour of the order or the church—they sit silently in a ring and, with all the force of their minds, they WILL the absent person to take the course by them desired.† It is supposed this is one of the reasons why people will occasionally act in certain anomalous ways where the Jesuits are concerned; but the collection of any evidence on such a point would be difficult.

Of much the same nature appear to be the doings among certain of the so-called “Christian scientists,” both in regard to the effects of “mind-cure” upon their own persons and those of others. They have their own explanations, of course; but whatever may be the particular shibboleth depended upon, at the back of it there probably lies the great psycho-electric power which has always been the one lever by which the mental world of others has been moved at the will of the one using it.

The faculties of clairvoyance, or lucid somnambulism, and the various relative manifestations, were for a long time associated with the

* Cf. I. U., I, p. 467–474, and II, p. 588; “From the Caves and Jungles of Hindustan,” p. 259–268; “Simon Magus,” by G. R. S. M., p. 37; and Mrs. Besant’s small pamphlet, “Theosophy in Questions and Answers,” p. 20.

† Cf. *Lucifer*, Vol. II, p. 271, and I. U., I, p. 445.

practice of Mesmerism—though it does not appear, in the light of more recent developments, that there is any necessary connection between these things. The investigations made by the “S.P.R.,” and the numerous performances of psychometers, telepathists, and many others, have shown that those phenomena are not dependent on distinctly mesmeric or hypnotic practices for their success, any further than that the person performing them can be more completely isolated by such aids from external interruptions and distractions, and so have the whole of their faculties exclusively centred thereby upon the one object in view. It is probably owing to this that the power of far-seeing, and that of clair-audience, when not present in the subject’s normal state, will sometimes show themselves in the mesmeric state; and also because the Odic fluid may have a tendency to bring the consciousness into more intimate *rapprochement* with the astral counterparts of thoughts and things. We know that in a vivid dream all seems very real, because the waking senses are then passive; and an entirely subjective train of events will then be taken for actualities—but this only occurs because there are no breaks or interruptions from outside sources; and it may be so in the case of the mesmerised clairvoyant, who is then left free to follow any clue without the controlling power exerted by surrounding objects.*

Ordinarily, and in our waking state, the optic nerve is the medium for conveying the impressions received by the eye to the brain; but unless there were a faculty of cognising such impressions, quite independent of such machinery, we could no more “see” than the camera can register the contents of its field of view without a sensitive plate; and it must be this faculty which enables us to conjure up on the mental retina a purely subjective picture, or introspective vision. The assistance of the Odic fluid may give added brilliancy to this picture, as sleep does to a dream; but that may be all that it does beyond the isolation it produces.

The much-debated question as to the seat of memory has received additional light from Theosophy, by its statement as to the astral light being the register of all impressions; † for we may thence infer that the faculty of memory consists in a power of reviving these impressions by some such means as a discharge of magnetism and its consequent vibrations, under the control of the mind. This might enable the mental eye to sense all similar vibrations which may have occurred in the past of that particular brain; much upon the same principle of sympathetic action which causes the responsive sounds from strings tuned to the same pitch when one of them is set vibrating. It is quite possible that the medium employed by the mind in this and similar operations is the magnetic fluid of Mesmer, which so nearly corresponds with the hypothetical description of the universal ether, as to seem very like a mode of manifestation of the same thing.

* Cf. I. U., I, 178.

† S. D., I, 63 o. e., and I. U., I, 189, 272, 284, 301, 395, 397.

When the knowledge of Theosophy is more widely diffused and accepted, and observation and investigation is carried on as much along those lines as it hitherto has been along the lines of orthodox science, there will be a great illumination thrown upon many things which are at present obscured for the want of the psychic side of them being duly considered; and among the first of these which will thus reach a better comprehension, will be the subjects of Mesmerism and Hypnotism.

SAMUEL STUART.

THE VALUE OF DEVOTION IN OCCULTISM.

"Devotion is the one thing that gives security:
Devotion is the one thing that gives strength:
Devotion is the opening of the windows of the soul."

Annie Besant.

ON the physical plane man leads a double life within himself; the inner or the uncognized, and the outer or the cognized; the latter being the outcome of the former, just as the green foliage-bearing form is the product of the invisible roots embedded in the ground. It is the inner life, the gateway of the Infinite, on which depends the progress of man, which leads him to Truth and proves to him that the clay house and the Eternal Dweller who resides in that house are quite distinct from each other, the one being the shadow, the other, the substance. The Brooklyn Bridge and the Pyramid of Egypt long lay hidden in the thoughts of the architects who planned them: they were built first in the abstract, in the regions of space, and gradually they assumed shape and became solid fabrics. The activity we see around us receives its first momentum in thought, and what at one stage is force becomes matter in the next. The hidden side of our life is then the real life, to evolve which we are all trying according to our gifts and according to our *Samskâras*. When a man gets sufficient insight into this fact, he naturally feels disinclined to trust the best interests of a short-lived life to the seeming certainties amidst which he lives, moves, and has his being. He makes a new departure to find out a means by which he can reach the life within, which contains the kernel of Truth, nay, which is Truth itself.

It is the greatest privilege of Humanity that now and again some lofty souls do succeed in entering the invisible side of life by the sheer force of purity which is the safest guide into those regions which remain sealed and unexplored for the masses. But this very purity is the offspring of that highest, noblest, divinest attribute of the human heart, which we call devotion. Think of devotion and we at once conjure up before us the image of a Mighty One, One mighty in intellect and mighty in morals; One at the topmost rung of evolution, the epitome

of gentleness, wisdom, justice, power and authority, at whose holy feet we want to pour forth our loftiest aspirations, and whom we pray to bless us with a part of His divinity. Bathed in the chaste waters of devotion, the petals of the human heart open imperceptibly to the Sun of Holiness which ever shines and never sets.

At the dawn of evolution, the Logos of our system is said to have imposed limitations upon Himself in order that each individualized consciousness, each waking world of thought, might, in course of time, be a centre of creative and controlling force like Himself—might become His Second Self. This act is the greatest act of sacrifice we mortals are able to conceive of, but its immensity and the patient self-surrender, for æons and kalpas, of what was once Infinite, for the greater glory of the finite, are beyond the bound of human thought. We who are parts and parcels of the Logos, and have before us the task of aiding Him in His work, with a view that we may once more be in His fond embrace, have to repay Him in proportion to His stupendous sacrifice. The best way of rising in the scale of evolution, of furthering the aim of the Logos in turning out Divine Beings out of human entities, is devotion, in which lies the secret of success, the key which opens the gate of the kingdom of Heaven. But devotion in the true sense of the word, the genuine devotion, in which the devotee and the object to which devotion is offered know no separation, can never be attained unless the practice of sacrifice is made the guiding spirit of one's life. Now, sacrifice is that which makes the sacrificer *sacred*, or in other words, that which lightens the heavy shackles of Mâyâ on him, which torment his physical self. The greater the sacrifice, the greater the dissociation from the ephemeral, and nearer the approach to the eternal. The difference between the sacrifice of the Logos and the sacrifice of the human being is that the former sets limitations upon Himself, while the latter frees himself from them. The ultimate object of the sacrifice of the Logos is the infinite increase of His own interminable bliss, whereas the object of the sacrifice of each son that is begotten of the Father is the assumption of the divinity of the Father. In winter the tree sheds all its leaves that it may deck itself with more glorious honours in the spring. The winter of the body is the spring of the spirit, and the spring of the body is the winter of the spirit. In sacrifice, the short-lived personality enlarges the sphere of its activity, the four walls of the home with its handful of inmates are transcended, and there awakens within the secret recesses of the heart the knowledge that there is but one oil and one wick in all the lamps ignited by the master-hand. Sacrifice is the great atonement, that which makes the sacrificer at one with the world and the Kosmos: the Father and the son meet to part no more, aye, the son is the Father.

But the man who pants to soar heavenwards on the white wings of devotion has to vow himself in body, soul and intellect, in his all-in-all, to the object of his worship, must lose himself in Him, as a piece of salt in the sea-water. In devotion, nothing is permissible half-way.

Aut Cæsar aut nullus. The mind, like the mariner's compass, should point unceasingly and unswervingly to the Great One of our heart's love, and should be wound up to the pitch where everything in the nether world should bear the stamp of that worship and love, burning to image that one object and that one object *only*, in the myriad manifestations before it. The devotee, when he is ripe for consummation, has one thought and one *mantram*; one model and one master. The hand of the dyer takes the hue of the dye. Oh! for the life of the devotee, which annihilates forms but makes the One Life which quivers through them one with its own. The devotee writes the name of his Gurudeva on every nerve, bone and artery of his, and saturates himself with the nectar of His holy influence. Uddhâva was jealous that the Lord Krishna was more interested in Arjuna than in himself. The Lord, one day, reading Uddhâva's thought, began to dress Arjuna's hair. Uddhâva joined the Lord. What was his wonder when every hair of Arjuna was voicing forth the name of Krishna. His jealousy was silenced and he knew that Arjuna had more devotion towards the Lord than himself. The value of the writing fluid is known when it is spread out in gentle manipulation on paper. Even so the divine life of *l'svara* is realized when it beams itself forth on the pearly sheet of devotion.

There is something so ineffably charming, something so peace-giving and serene in devotion, by reason of the tone it gives to the heart and the head, that the Divine Life gives up all its secrets to it, and the Bliss which is denied to mere knowledge on account of the undercurrent of pride inseparable from it, belongs to devotion as its birthright. The lead of mind is as light as a feather before its magic touch, the woes and shortcomings of the flesh lose their sting, and there is seen a mission for everything that exists. The vagueness of the human mind melts away, divinity and purity enthrone themselves in the heart of the devotee, and life limited becomes Life Infinite.

When a human being achieves perfection in devotion, purity and sacrifice, he is fit to evolve within himself the three attributes inherent in the Logos, *viz.*, Wisdom, Power and Justice. In devotion gestates Wisdom, purity nurses Power, and Justice springs from sacrifice.

Such is devotion. They who taste its nectar feel more thirsty the more they drink. Each true devotee wants to be the palate that relishes the sugar, and not the sugar itself. The charms of the Divine Presence are beyond human words, and the Peace that follows passeth understanding. He who took away the hearts of thousands of Gopis in the sylvan wilds of Brindâvan, after all his exhortations to Arjuna for Yoga, Karma, and Jñâna winds up by attaching the highest importance to devotion, for those who are in search of God.

"(Place) thy Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to Me."

Said Allāh to his devout Sūfi :—

"Child of purity, O Sūfi! behold,
 Sky and Earth how so vast Me cannot hold,
 But strange, how passing strange, I joyous bide
 In hearts wherein blooms sweet devotion wide;
 Go search Me there, for there My home I make,
 In each I sleep, by worship can I wake."

In the Temple of God, the golden words which first salute the eye of the devotee are:

"Empty thyself and I will fill thee."

JEHANGIR SORABJI.

"DEATH."

[These fragmentary notes of a recent lecture by Mr. Leadbeater, on "Death," were sent to a friend residing at Adyar, as a matter of personal information, but we deem them of sufficient importance to reproduce for our readers. Mr. Leadbeater should, of course, not be held responsible for this (necessarily imperfect) presentation of his ideas. —Ed.]

TO begin with, there is a very great deal of misconception of various kinds with regard to the subject of death, and as most of us have no doubt lost some near and dear ones it will be well to take up these various misconceptions and see how to escape them. For the fact is that even members of the Theosophical Society do not avoid them altogether.

I will take first the popular misconceptions shared by almost everybody, and later those connected with religion (though we must to a large extent exclude devotedly religious people). The most popular of all the ideas of death is, that it is the end of all things. To *many* it is *not* the end, but they speak and act nevertheless as though there were nothing at all beyond the grave, neither knowledge nor wisdom. This is most fatal. All religions have taught that the surroundings after death are known, but have brought forward no proofs, although the strong consensus of opinion almost amounts to proof. There are plenty of proofs to show that man does survive and that it is nonsense to say that when he dies he goes to that "undiscovered country from whose bourn no traveller returns." Travellers are always returning, not only in the sense that it is true that we have all returned very many times. People have returned again and again; not in one but in every country men have returned showing themselves after what we call death. It is the custom to make fun of these beings, to call them appearances, spectres, ghosts, what you will. To call this all superstition only shows ignorance. Why, there is the Psychical Research Society which has been searching into these things and is now saying there *is* a foundation for this universal belief, so that to say it is all superstition, only proves one's

own ignorance, not one's profundity. We *must admit* that there is life after death. Of course there is another theory in the Theosophical Society, *viz.*, that sometimes that which pretends to be the man is not so, but there is a great deal of evidence to show that it is *not* a bourn from whence he cannot return.

Another misconception does a very great deal of harm, *viz.*, that there is no possibility of knowing what goes on on the other side; that it is an unknown world in which everything is dark and unfathomable; that it is wicked to try to find out, wicked to search into what is "God's will." It is a very popular delusion that we can know nothing. There is plenty of evidence from those who have been there and come back, it is only a case of investigating certain facts. Theosophists claim to know what becomes of a man, after death, and into what kind of states he enters. *Realization* certainly cannot be had without experience. Sometimes a person has full knowledge, while others may have only some slight experience, but that, even, puts him into a totally different position. Mr. Stead's experience, as he tells us, was a small one, but through it he could understand the faculty of clairvoyance; it gave the key to a very large set of phenomena, and so was worth a great deal more than reading of those things. To say we cannot know is ignorance; a great deal can be known.

We look at the thing so entirely out of proportion, looking at death as far more important than it really is; the whole thing is quite wrong, we magnify death into a great portal which shuts as each passes through, so that he cannot come back. Each man has the power to sense that far wider life on the other side. There is no dim uncertainty to those who take the trouble to investigate the kind of life into which man passes after quitting the body. That disposes of what arises out of this misconception—the dread of death. Strong, healthy individuals do not *know* the terror in which death is held by many, especially by the weak and nervous. As a high Church clergyman who had held confessions, Mr. Leadbeater, to this day, retains a remembrance of the fear shown by many of those with whom he had to do, over whose head it lay like a dark cloud. Some, even in the Theosophical Society, have this fear. This dread does a very great deal of harm to people while living, and on the other side as well, as does also the other idea that nothing is known about it. People who have held materialistic ideas, when they got to the other side could not understand where they were, thought they must be still alive, and fancied they were dreaming.

Another terrible thing connected with death is the mourning for those who have passed away. We, in the West, are rather worse in this respect than others though it is not the thing we should expect from Christianity! In the East they mourn, certainly, yet they do not mourn for the *dead*, but for those who have lost their loved ones; but to mourn for the *dead*, to say *poor* so and so, does great harm. To grieve for losing one's friends is selfish. Besides this there are other revolting

displays with regard to death. Look at funerals, they are absurdly wrong. Suppose your friend, instead of being near you on the astral plane, had gone to Australia, you would not get up a hearse and funeral. Mourning, and funerals as at present conducted, are wrong, and we must hope, in time, to get more civilised and show more sense when any one belonging to us passes away to "Abraham's bosom" or to Deity. It does not seem very respectful to mourn that our friend has gone to Him! Let us do as little as possible in this way, ourselves, and try to prevent others from perpetuating these popular but foolish customs. Poor people often get into debt in order to have a grand funeral for some one who is dead. They think it is the last thing they can do, the last sign of respect they can pay to the deceased. It is ignorance to suppose that such a display is good and desirable. We can all help to minimize this. Then it is a popular idea that death is of necessity a very painful thing. We hear of the death struggle. It has come in our way to see a good deal of death, to see what the dying are feeling, from another plane. It is absolutely painless. Some of us see, apparently, most painful cases, such as being burnt to death like the martyrs, but even here there is very little suffering; at any rate when you hear of a terrible death, in a very great majority of cases physical sensation was absent. Take a case quite on the physical plane, that of a man seized by a wild beast. Such have testified that they felt no pain, they were simply numbed and quietly speculated about what would happen—Livingstone for one.

Although many diseases are very painful you may take it as testimony that death itself is painless. The struggle generally comes after the person has left the physical body. Of course some religious people are terribly mistaken in their ideas of the states into which they expect to go at death—Heaven or Hell—while others think they shall wait until a certain time before entering these states. The Catholic Church believes in Purgatory into which people go to get rid of their sins. This faith is near to the facts; of course it is materialized, though it does represent the facts in a sort of way; but whatever these religions may teach, there is a great deal of uncertainty about it all, and people suffer very much from fear and doubt when the life of the person they are mourning for has not been quite all it ought to have been. It is good for the departed to have the sympathy of surviving friends, but all are absolutely safe.

Then there is the idea of "preparing" and of friends sorrowing because some one has died suddenly, unprepared. The proper way to prepare for death is by living properly. In an accident, say in the case of a sinking ship, it is very often the way of the sailors to broach a cask of spirits and get drunk so as not to feel the pangs of dissolution. This is a huge mistake as it throws them out on the other side in a sad state; it throws them among evil entities, demons from whom they will find it very difficult to escape. If one quits the body with fury and anger

in his heart he makes a worse start still. Just at this time, especially, it is well to receive this idea, that it is a good thing to prepare your thoughts, but, if not—well, no matter: you have only lost the hour of meditation. *The thing is, your previous life.* One action does not alter a whole life—a fit of temper, for instance, when you say something you really did not intend to. It is just the same with a bad man who occasionally performs some good action, it does not alter the whole of the past life which has been a bad one. What counts after death is, *what the life has been*, whether good or bad. Just now this subject is very important, when so many have friends who are passing over or are in great danger. Let us make it very clear that they must not worry about unpreparedness. War is a very terrible thing, but there are things worse than war. A man dying on the battle field is doing his duty truly. If they had the choice, people would rather have time to prepare themselves, but it is really not a very serious matter. Many have read (in 1882 when we only had a very few books) in “Esoteric Buddhism” that when one died suddenly he was looked after by certain entities and that he remained unconscious. This is not by any means the case. In the early times of the world’s history these entities were told off to do this work, but now it is the Invisible Helpers who take charge of those on the other side, more particularly those who go there by sudden death, probably because they arrive there startled at the sudden change from one kind of activity to another. This is why we have that prayer in the beautiful Litany of the English Church, referring to being saved from sudden death; but if this kind of death has its disadvantages it has also advantages, so we need not *fear* sudden death or any kind of death. Unconsciousness is not an invariable rule of sudden death; circumstances determine that. If a man in deep thought, not about death, is struck down by an accident he will probably pass into unconsciousness; it is not so, usually, in battle. In a very short time people recover themselves and pass into very active life indeed. If there are several points concerning which religion has done a good deal of harm I am bound to say it has also done some good. Many have heard that there are among Catholics, orders of both monks and nuns who devote themselves to offering prayers for the dead. Some people think it is wasted time. It is not so; they are doing a very great deal of good. Christianity is the only religion which does nothing at all for the dead. It undoubtedly commenced by doing so but we have got into the queer mistake that it is wicked to interfere with what God has decreed. Death is only a certain stage which has come to an end, like coming to a new year, just as if a man goes out of one room into another; he is still the same man. People who pray for the dead are quite right: that the living can help the dead is fundamentally right. Our loved ones have suffered because we did not *know*. Europe gains immensely by the force engendered by those who pray for the dead; by those who are dealing with those on the other side of the grave. It was only a few thousand years ago that mankind

could help. Such help may be given by *any one*, not only by those who are awakened astrally; all may help those who have passed on, very much, by sending them kind, loving wishes, but with no thought of self, no wishing them back: instead of weeping and sorrowing you should send out thoughts of help for their progress, which would help them immensely. There is an Antiphon in the Catholic Church, beginning, "Eternal rest," which is very beautiful and must have been written by one who knew the whole state after death. It gives just what the departed need, a real spiritual force. Many think that is a vague thing. It is a *very real* thing. To those who have *seen*, there is nothing more real than an outpouring of divine force. We might reasonably pray such a prayer as that; it is the proper attitude to take.

In the course of this lecture I have touched on some of our theosophical points of view. Let us take the subject of consciousness. Many of us have had no consciousness out of our own body and, "at any rate," some may say, "I do not see that I should be any better off. Some have had experience of the astral plane, are they any better off?" Yes, enormously. You can hardly realize the advantage of an intellectual knowledge of this subject. If you *could* see, you might see in one night the streams of people coming in, and you could see the death of some one who has heard a rational story of the other side. He rouses up, knows he is in such and such a loka, knows what to do; he knows the rules, he is not astonished at not seeing things he expected to see, or if he sees things he does not like he is better able to avoid them, for there are some things which are very terrible to one who does not know. If any of *you* T. S. members pass over, you cannot help understanding, and will think, "Oh yes, what did they say I was to do?" Here, outside knowledge even is very useful, it is better still if you have led the theosophical life. This is true of all religions. Another thing is, that we must get things into their right proportions. We think of birth as the beginning and death as the end of all. In so far as wearing the garb of flesh, it is true, but that is but a very small part of the cycle. The Ego puts itself down into incarnation in its various bodies one after the other. Think of the outpouring of itself as a great circle; it pours itself out and draws itself up again; there is no break, it is a circle; if there is any point of importance it might be the point when it begins to turn back; it is identically the same line, there is no difference, only a passing from one medium into another. If you make either life or death of importance you get out of proportion. The important point is the turning back towards the highest. It is like passing the shortest day; we have not got out of winter but we are over the very worst of it. It is not always conversion, but gradually the force which drew him down is now pushing him up again. In most cases such a turn takes place about the middle of a man's life. In the old Indian rules the first twenty-one years were devoted to education, after this the man became a householder, a third of his life was given to contemplation and if there was any more he became a yogi. The

arrangement was, that he was to give up interest in the earthly life at about 42. He would thus have worked out most of his previous karma, and he would then turn himself towards spiritual things. The turning of the thoughts towards the upward arc should have begun long before that. Thence he goes on into old age. In the last part of man's life he ought not to direct his intellect to the making of money, acquiring fame, &c. We began earlier, and let us hope we have gained from matter what we needed from the lower, so that by the time karma allows us to drop the encumbrance of the physical body we shall be able to make the best use of our time on the other side. The man who goes on amassing riches, is full of greed, lust, &c., will be just the same when he passes on. It is not a question of *time* (how long we have to stay on the astral plane), but what a man has to *do*. If he gets rid of his lower passions and lower feelings and desires, whether ambition or what not, the shorter time will he need to get rid of what remains. If you can realize the circle, you will realize that what is of importance is when he reaches the *lowest*. A man enters into life at a certain given point, because it is the right time for him; he is brought into birth so as to work things out from past karma; the *moment* of birth or death is of no importance, although of course, in one way, the planets, stars, &c., do affect him to a certain extent. There is a definite pause before he comes back again; a life cycle has been finished; *that* is a definite point.

Another important idea to get into our heads is the greater reality of the life after death. Of course, looking from the physical standpoint, this life seems most real; but it is just the opposite, the other life is *so much more real*, but I cannot get people to realize it. Each descent takes one further from the Ego, so each ascent takes one nearer the true man. The highest you can get at is the best; the highest character is what is most real and permanent, the evil it gradually gets rid of. Always the higher life is the truer, the more real. You think a ghost is unreal. Wait till you get to the other side, not by death but in some experience of the astral plane. To come back casts a great depression over you; it is like leaving the free and open air and being cast into prison; it is a dreadful thing to come back, and when you think of your dead you will realize how cruel it is to wish them back; your friend is passing on into higher and more glorious planes, do not hinder him by your selfish regrets for his loss. How can you prepare? During your life, get to know about the states into which you will pass; live the life that you wish to carry on after death, and then, instinctively, your thoughts will become high and your actions noble. That much you can do, live the life you want to live after death. . . .

How are we to regard the death of those we love? That is most difficult to treat as we would like to do: try to think it is absolutely natural. We know every one that lives on this earth must die. Try to take it as an absolutely natural step, that he has passed beyond this portion of his life cycle. There may still be some mental trouble;

if there is anything he has to work it out ; but it is a decided step upwards. Even a drunkard has made progress by his life and death though it seems the contrary.

Death then seems to be the desirable thing, but it is not to be sought. Suicide is a crime, you would by this be shirking a responsibility brought on you in the past ; you would be getting rid of the opportunity of working it off. Though it is a grand and noble thing to cast your life away when needed, in ordinary life it is well to make every effort to keep your life. When you fall ill you should do everything that is possible to get well and so increase your possibilities of working off Karma and also of making good Karma. It is a mistake to think that Karma is done with when you die, on the contrary you go on incurring fresh Karma.

There is really no need to sorrow at death or to fear for oneself or for one we love. It seems to part us, but in the majority of cases it does not part us. In most cases those who have gone from the body are near us for a long time and in no case does death part the true egos. It is not reasonable to love the body but we should love the real man ; it is true he passes out of our sight, but that is an accident ; he is really much nearer. All research shows that those who love each other must meet again and again ; in other lives, in different sexes, different relationships it may be, but that does not matter, and even if one is out of incarnation he is really still nearer to his loved ones remaining on the physical plane, than if he were himself dwelling in a tenement of flesh. The physical body is merely a vehicle he takes for a certain purpose, so that death is but a stage towards perfect Divinity.

E. B.

THE KINGDOM OF RAVAN.

PART II.

BEFORE replying to Brother Bisva's most able rejoinder to my former article in the September number of the *Theosophist*, I should like to thank him for so kindly acceding to my request, and at the same time express my regret that owing to the want of books of reference in this remote recess of the Himālayas I am unable to do his reply full justice. Should I, however in some future year, be able to pass a winter at Adyar, I hope to work up these rather vague and general conclusions into a small pamphlet, giving more precise and accurate statements, with appropriate quotations of authorities in every case. To deal with Nakur Babu's first point that Lanka was on the Meridian of Oujein, and that according to Pandit Hem Chandra Vidyaratna, the expedition force of Rama proceeded from Oudh to Lanka through the Bombay Presidency :—first let me say that I quite agree with Nakur Babu that originally Peninsular India was an island, and that the Sewaliksare Millenium is older than the Himālayas, and that Greater

Bengal from Karachi to Chittagong has been a comparatively recent formation since the days when the sea reached up to Hardwar. Also that for a short distance from the West Coast of India the sea is shallow, especially in the Gulf of Cambay. As regards the statement of Hem Chandra Pandit, if Rama did march through Bombay to reach Ceylon he must have taken a most roundabout route. But I think Nakur Babu has, without knowing it, broached an entirely new theory as to the location of Lanka, and one that he should work up if he is a resident of Calcutta, or some other place where he can easily get access to books of reference.

I find on consulting my atlas that Oujein is between the 75th and 76th Meridians of longitude East of Greenwich, which cuts the sea in the neighbourhood of Tellichery on the Malabar Coast, and if continued to the South would pass about 300 miles to the West of Ceylon. So that by the Oujein Meridian test, Ceylon cannot be the Lanka of Ravan. But the Meridian of Oujein passes a little to the East of the Laccadive Islands. Why should not the word "Laccadive" be a corruption of "Lankadwipa?" We are told that most of the Lanka of Ravan has disappeared in the present day, so why should not these Laccadive or Lankadwipa Islands be the last remnants of it, as Tahiti, Samoa, and Fiji Islands are now the only vestiges of Ancient Lemuria? If this be the case then probably the army of Rama did march through the Bombay Presidency. I am afraid Nakur Babu is quite at fault in supposing that he can twist Taprobane into Tâpû Râvane. Jezira certainly does mean an Island, in Persian, but Tâpû is not a Persian, but a Prakrit word in common use among the Hindus of Northern India for island. The Arab name for Ceylon is Sarandip, not Taprobane: Sarandip being the Arab corruption of Salangdwipa. Taprobane is a Greek corruption of the Tamil name for Ceylon, Tambapanni; and Ceylon is mentioned by this name, as one of the Dravira kingdoms, in the Edicts of Asoka; for at that time Ceylon was still part of the mainland of India. Ceylon only became an Island in very recent times, probably within the last thousand years.

Though we all love and respect Brother Dharmapala very highly, still where Ceylon is concerned it must be allowed he is something of a Sinhalese Don Quixote in many ways. Under these circumstances Brother Bisvas must really excuse my paying any serious attention to the manuscripts fathered on Mr. Mudaliar Gunesekhara. The wonder is, not that there is one site of Sita's captivity in Ceylon, but that there are not some dozens. Ceylon certainly does abound in gems, both genuine and spurious, the latter predominating where the European passenger by steamship is concerned; but there are no gold mines in Ceylon that can be mentioned in the same breath with those of the Deccan, where also much richer jewels and gems are found. Svarnapuri and Ratnapuri are names that are commonly applied to all rich cities in a complimentary way and bear no specific signification. Besides Siam and Burma are infinitely richer in gold and gems

than Ceylon, or even Southern India. The Sinhalese, I take it, are a cross between Malays, Tamils, and Bengalis. It is quite possible that Ceylon was an outlying colony of Malaysia, for Madagascar, still further to the West, was one also; the Hovas, the ruling race in that big and most ancient island, being almost pure Malays. The Nayars and Tiyas of the Malabar Coast, who have the most perfect marriage system in the world, have also probably a good deal of Malay blood in their veins. Altogether I am strongly of opinion that Brother Bisvas has stumbled upon a very good solution of the Lanka puzzle, and that he should work it up for all it is worth. Of course I like my own theory of Lanka, as Greater Malaysia, the best; but I am by no means such a fanatic as to suppose that mine is the only correct solution of the problem. Being a heretic myself, I have a fellow feeling for all other heretics, as the salt that keeps this world from stagnating and atrophying.

It may very fairly be asked, why, if Ceylon be not the real Lanka, has it all these years been considered so? Well, to this question it is very difficult to give an answer, as we know so very little of the real history of Southern Asia a few thousand years back. But I think the explanation may lie in the probability of the following events having occurred. Convulsions and submergences on a large scale, whereby the greater part of Malaysia, now the Java sea, was destroyed, and which were taken as a divine indictment against sea voyages by Hindus, and Chinese conquests, whereby most of the remainder of Malaysia, Indo-China, was torn from Hindu rule and social observance. The Burmese, Siamese, and other races of Indo-China, are crosses between Malays, Aryans, and Chinese Turanians. About this time China rose to a great height of power and prosperity—she had colonies everywhere from West Central America to South Eastern India. When, later on, South-East India freed itself from Chinese Rule, as a protective measure Dravidian India submitted itself to Hindu rule and social observance. We all have heard of the fervour of new converts, and the Dravidian races became more Hindu than the races of Northern India. The Brahmans wishing to reward their new Dravidian converts, and at the same time to consign to oblivion the disasters that attended their former Colonial Empire in Malaysia, transferred the now almost forgotten, and hence mythical Lanka, to Ceylon, and located the Anabasis of Rama anew, as favoured by names and localities, throughout the kingdoms of the Decan. Little difficulties of this nature never yet have deterred an enterprising and ambitious priesthood. A friend of mine writes: "Your theory cannot possibly be right, for we know from the Ramayana that Rama, when banished, lived in exile on the Godavery River; and it was from thence that Ravana carried off Sita." Quite true in a way; possibly Ramachandra, banished, lived in exile on the Irrawadi in Burma. Irrawadi, probably a corruption of the Hindi Airāvati, the elephant river; or possibly of Indravati, the name of the largest confluence of the Godavery. Godavery itself being a corruption of Guruvati, the great river, or the river

of the lord, *i.e.*, Rama. The difficulty is not very great in transferring the anabasis and the name of a river from one side to the other side of the Bay of Bengal. If such transfers do not square with facts, why then only so much the worse for the facts. We have a very similar state of things in modern church history. When the Holy Land fell into the hands of the Saracens, pilgrimages could no longer be made to the Holy Places. Well, no time was lost in making new Holy Places in Europe for pilgrims, and instituting the stations of the cross, very similar to the Panch Kosi at Benares. Nor was this all. The Holy House (*Sancta casa*) at Bethlehem would not remain there under the pollution of the Infidel Turk, but one fine night bodily flew across land and sea, and finally located itself at Loretto in Italy, as a reward for the virtue of its inhabitants and the greater glory of mother church. Unless one is emulous of martyrdom it does not do to express any doubt as to the reality of this flight in that part of Italy.

A very curious coincidence happened while I was writing my former article. I looked up Gauhati on a railway map, and found much to my surprise that a railway had just been built from there to a place in Assam called Lanka, in a straight line for Manipur. This I at once took as a lucky omen favouring the truth of my theory as to the route followed by Rama to the conquest of Lanka. In my last article I quoted Madame Blavatsky as to the Hindu legend which populated Europe from the progeny which resulted from the intermarriage of Hanuman's white warriors and the black Rakshasa's sons of Lanka. I showed too that the mountain ranges commencing in Java, and extending through Asia, were prolonged into Western Spain. Between Spain,* Brittany, Cornwall and Ireland,† or Araya land, the sacred land from which, when forming the North-West promontory of Atlas of Semitic colonists were chosen by the Mann of that age for the seed of the present Aryan Races. The Revd. Baring Gould, in his last book, "West Country Lore," says—

"The average man who wants to know how his prehistoric forerunners in these islands lived cannot do better than read this chapter and then go to see for himself. The hut-dwellers of Dartmoor were probably a tall, gentle, straight-haired people, who used the rein-deer for draught, and who were swept out of Great Britain by the dusky Ivernian race, speaking a tongue akin to the Basque, and these in their turn were overrun by the Saxon. But in the outlying parts of the South-Western Peninsula, mountainous and boggy, the older blood remained comparatively pure, as it has done in the islands of the Western Coast of Ireland, where you can see by dozens men whom no one would for an instant confuse with any type of Englishman."

A surprise is awaiting European ethnologists when that mythical race of mountain savages, akin to the Hairy Ainos of Japan, but credited in addition with a caudal appendage, the Lolos of the back mountainous region between China and Thibet, are at last discovered, and certified to by orthodox science. The reason is that they are a

* Iberia.

† Hibernia, Iernia, and Erin.

race of white Negroes, if this is not a contradiction in terms. They are covered, not with hair, like the Ainos, but with the short wool peculiar to the African Negro. Now the most curious thing is that there is a race similar to these Chinese Lolos living on the high dividing ranges of the Himālayas between India and Thibet that have never yet been discovered by Europeans. Perhaps the reason is that there are but few of them, they never come near any of the Pahari villages, and they live among the belt of the silver birch, which trees are only found a little below the line of perpetual snow. They are only occasionally seen by the Pahari shepherds, by whom they are known as "Ban Mauush," or forest men. They are not Langurs, which I have myself met with at extreme elevations, as the hill men have a different name for these—*Goni*. Other monkeys and apes, besides *Rhesus Macacus*, there are none. Another reason why these Ban Mannush are men, and not apes, is that they use the bark of the silver birch, known in India as *Bhojpatra*, to clothe themselves with, and even make hats and caps of it. Their couches also are found in caves and under trees, and their bedding again is composed of the bark of the silver birch. In size they are taller and thinner than the Paharis. Every now and again instances occur of Pahari women, straying far from their villages in search of jungle produce, being overpowered by these forest men. The children born of the brown Paharis, as the results of such sylvan amours, are fairer even than Europeans. So well known are these children that they are invariably christened Sahib Sing, or for short, Sahboo. In support of these statements I can give names of persons and places. Now from these facts, taken in connection with the quotation previously given from Baring Gould, we can see that an important factor has been missed from the ethnology of Europe, and that there is something more than a grain of truth in the old Hindu legend that the descendants of Hanuman's warriors and the Rakshasins of Lanka peopled Europe. A gentleman of the name of Savage Landor, a year or two ago, with a great *fanfare* of trumpets, heralded the discovery of some savages in Upper Kumaon; but these were merely some "jungle Paharis," outcasted by their neighbours as *Dôms*, and differing in no way from the other *Pahâri Dôms* of that district. They must in no way be confounded with the "Forest men" of the silver birch zone, who up to the present have not only remained undiscovered, but are unlikely ever to be sampled by the orthodox ethnologist.

As regards the date of the Rāmâyana the Hon. Mr. Tilak writes to me that "it is still a matter of doubt and uncertainty. The mention of the *Râshis* (zodiacal signs) in it, if the passage be not interpolated, would necessitate our placing it in the 4th Century A.D. But I do not think we can assign the work to any date subsequent to the beginning of the Vikrama Era. There are a good many references to the Rāmâyana in the Mahābhārata, and in one place a verse is quoted expressly stating that it is from the Rāmâyana. The context is such as to exclude the possibility of the passage in question being an inter-

polation. I am therefore inclined to think that the Rāmāyana is older than the Mahābhārata, and we know from an inscription that the Mahābhārata contained 100,000 verses in the 4th Century A.D. There are other grounds to hold that Rāmāyana must be placed in the 3rd or 4th Century before Christ, if not earlier." In respect to the above, I think, where we can get an astrological inference, it is the safest. Interpolations are never made except with an object, and it is worth no one's while to make an interpolation where an astrological inference is concerned. But such astrological inferences can only be made where the solar year is concerned. Therefore as 400 A.D. is quite out of the question as the date of the Rāmāyana we may be certain the Anubasis was prior to the present solar year, and I would fix the date in the former solar year, or 26,300 years before Christ, and 23,200 years before the battle of Kurukshetra, which the Mahābhārata was written to commemorate.

As regards my theory, Mr. Tilak says "The principal objection—and one which must be carefully considered—to your view is, that the Rāmāyana of Valmiki is decidedly against it. Several places in Southern India are mentioned in the Rāmāyana, and I do not see how you can reconcile your view with the statement about Rama's route, contained in the Rāmāyana, and according to it there is no doubt that Rama went to Lanka through Southern India. But as the distance between India and Lanka is stated to be 100 yojanas (an yojana is 8 miles) some writers have doubted that the present island of Ceylon is the Lanka of the Rāmāyana. But although the exact position of Lanka is thus a matter of doubt, I do not think we can construe the Rāmāyana in such a way as to support the theory that Rama's route lay through Burma; unless you mean to assert that the story has been distorted, whether intentionally or otherwise by the writer of the Rāmāyana." That is exactly what I do mean to assert. The Rāmāyana was written, not as a historical or geographical treatise, but as an oriental *Chanson de Roland*. No more historical or geographical accuracy must be looked for in Valmiki's Rāmāyana than in Bunyan's "Pilgrim's Progress," which is the English Rāmāyana. The real historical and geographical Lanka was as much "Taboo" to the Hindu world as sea voyages, and for exactly the same reasons, which I have previously explained. Valmiki's Rāmāyana was written for the edification of the orthodox Hindu, and not to teach boys history and geography. All the ancient Hindu Satras and Itihāsas are "full of blinds," as Madame Blavatsky has so often insisted; and the Rāmāyana is therefore more full of "blinds" than even the Mahābhārata, being an *Itihāsa* treating of a much more ancient period. Then as to the hundred yojanas from the Brahmapootra to Nagkon Wat, or to Ayuthia in Siam—it is just about this distance, in a straight line, whereas from Ayodhia in Oudh to Ceylon is nearly 200 yojanas. So neither by the distance given, nor by the Meridian of Onjein, can Ceylon be the Lanka of the Rāmāyana. Can Mr. Tilak explain how, if Lanka be not towards Siam and Java, he accounts for the stupen-

dous pile of Nagkon Wat in Cambodia, with its pictorial representation of the Rāmāyana on a gigantic scale in stone, and the cities with Aryan names amidst a non-Aryan population, especially Ayuthia in Siam, Sourayabaya in Java, and Amarapura in Burma; there being another Amarapura in Ceylon, and an Indravati (Airavati, Irrawaddy,) in Burma, and an Indravati confluent of the Godavery? How can he explain away these very extraordinary coincidences? And if neither by the Meridian of Onjein, nor by the distance given, can Ceylon be Lanka, where then will he locate the Lanka of the Rāmāyana satisfactorily?

THOMAS BANON.

VEDĀNTA, SĀṆKHYA AND BUDDHISM ON PERSONALITY.

‘**W**HAT is the personality or individuality of man?’ is a question which has formed a nucleus of a deep controversy and speculation from earliest times to the present. There are philosophers who have placed all personality in the soul, while there are others who have distinguished between the two—the soul and the personality. The former view is generally met with either in Occidental philosophy or in most schools of Oriental philosophy such as Nyāya, Vaiśeṣika, &c. But the three systems of thought, the Vedānta, Sāṅkhya, and Buddhism, which represent the cream of Eastern philosophy—nay philosophy in general—are equally against such a view, and they firmly advocate the other theory mentioned before.

From their standpoints, the individuality or personality of man is separate from the soul and hence liable to dissolution in course of time according to the spiritual advancement of man.

In separating the personality from the soul, they once for all silenced all the attacks of the materialists in assigning materiality to the soul. While they have saved the soul intact in its permanency, intelligence and other attributes, from the attacks of materialism, they have on the other hand, made the latest conclusions arrived at in the domain of physical science harmonize with their theories—theories formulated and perfected thousands of years ago.

It will be highly interesting to have the theories of these three great systems of the world, on the subject of personality, set forth here lucidly and accurately.

VEDĀNTA.

The Vedānta places the personality in what is called Sūkṣhma Śarīra or subtle body. It is separate from the soul and accompanies it in its migrations. It consists of seventeen members as given below:—

- (1) Five organs of sense: ear, skin, eye, tongue and nose.
- (2) Five organs of action: mouth, hand, foot, anus and generative organ.

- (3) Five vital airs : (a) Prâna—respiration, (b) Apâna—inspiration, (c) Vyâna—flatuousness, (d) Udâna—expiration, (e) Samâna—digestion.
- (4) Intellect, which is characterised by certainty.
- (5) Mind, which is characterised by resolution and irresolution.

These are the seventeen constituents forming the individuality of man. They comprise all perceptive and active organs, and all thinking and egoism. This bundle, as it may be called, is viewed from another standpoint as consisting of three sheaths: (1) Vignânāmaya-Kosa—cognitional sheath—comprising intellect and the five organs of sense; (2) Manomaya-Kosa—mental sheath—consisting of mind and the five organs of action; (3) Prânamaya-Kosa—respiratory sheath—comprising five vital airs and the organs of action.

In other words it may be said that these three Kosa-sheaths form the internal world, the world of intellect. The A'tma, or the soul, is far beyond them.

Let us next proceed to Sâṅkhya. It also has the same view as the Vedânta, slightly modified. The subtle body called Linga Sarîra here consists of 18 elements—

- (1) Buddhi (Intellect).
- (2) Ahamkâra (Egoism).
- (3) Mind.
- (4) Five Tanmâtrâs or the essences of Ahamkâra as, essence of sound, essence of contact, essence of colour, essence of savour, and essence of odour.
- (5) Five organs of sense.
- (6) Five organs of action.

This is the Sâṅkhya theory and it strikingly tallies with that of the Vedânta. The Purusha—the soul—is beyond them all.

Now comes Buddhism. From the Buddhistic standpoint the internal world consists of the five Skandhas or groups and these only furnish all basis of personality. By comparing these five groups with the three sheaths of the Vedânta, we will find that they closely resemble them and are entirely comprehended in the three Vedântic Kosas. It is too rash to conclude that the Buddhistic theory was put together in imitation of the Vedântic one—yet one cannot but be struck at the close resemblance between the two.

The five groups are :—

- (1) Rûpa-skandha—the group of sensation, comprising senses and their objects, as colour, &c.
- (2) Vijnâna-skandha—the group of knowledge, comprising both the series of self-cognitions and the knowledge of the external world.

- (3) Vedanā-skandha—the group of feeling, comprising all feeling as pleasure, pain, &c.
- (4) Samhyā-skandha—the group of verbal knowledge comprising knowledge of objects by their names.
- (5) Samskāra-skandha—the group of impressions, comprehending passion, aversion, virtue or vice, etc., etc.

The second group is *chitta* and the other four its evolutes.

The Buddhists place all personality here.

From these three views, it is clear that all these three systems of thought consider the personality a sort of phenomenal evolute, which is liable to dissolution—though not at the time of each death but after many migrations when the true knowledge has been gained.

KANNOO MAL.

SWAMI DYANAND SARASWATI.

[Exception being taken to a remark of mine that Swami Dyanand used to ridicule Orthodox Pandits and call them *popejis*, one of his followers has sent the following communication, which has been rewritten for the sake of putting the writer's views in idiomatic English. The sense has not been interfered with.—*Ed.*]

ALLOW me to show you the reasons why Swami Dyanand Saraswati—the greatest modern Hindu reformer—used to ridicule the so-called orthodox Brāhmanas of these days. Before you set foot in India to help us revive the dying Hindu religion and philosophy, the Swami-jee had done his best to induce the Pandits of Benares and other places to really and truly act up to the spirit of the Vedic injunctions and not merely to offer lip service to that which was the noblest legacy of the old Rishis—while acquiescing in the modern debasing Tāntric and Paurānic rites. But they would not listen to him and jeered and reviled him. These people, wedded to the letter of the law, could not rise up sufficiently to apprehend that noble spirit which was showing them the way to a risen and nobler India; they stuck to their lower, material conceptions which filled their pockets, and refused to have anything to do with the Swamijee or his teachings. Swami Dyanand in those days used to give his teachings and lectures in pure Sanskrit only, and this gave the Pandits their opportunity for maligning and misrepresenting him to the unlearned masses. When the Swamijee found out how he was being misrepresented by persons on whom he relied for the raising again of the once glorious religion of Bhāratavarsha for the sake of their paltry monetary gains, he gave up his Sanskrit discourses and adopted the Hindi language, so that his appeal should go to the people directly instead of filtering through poisoned sources. These Brahman Pandits saved no expense and trouble in trying to discredit

Swamijee—even going to the extent of plotting against his life; as is amply evidenced by the Lives of Swami Dyanand and his Guru, Swami Virajānand. If you will only take the trouble to read up the lives of these two modern Rishis you will see how amply justified was his position with regard to these orthodox modern Pandits who spared no pains to inflict humiliations upon him, and never stirred a finger either to help him raise the ideal of Hindu religion or did anything themselves towards the same end. How then can you expect any patriotic, intelligent and religious person who has the good of his country as his supreme ideal, to respect these persons who had lost all self-respect, in their rush after the carnalities of the world.

The religion of Buddha which you profess, was in the beginning nothing but a protest against the haughtiness, the ignorance and the ignobleness of the Brahmanic life of those days. It was a protest against persons who had reserved all the plums of existence for themselves and had forgotten that they too owed duties in return for those privileges which they enjoyed. No! they would not recognise it and like Tennyson's Lotos Eaters—

“ On the hills like Gods together
Careless of mankind,”

they stuck to each other and resisted, with might and main, every effort at reformation, till the people were exasperated and schisms were produced of which Buddhism and Jainism are the results. Swami Dyanand was opposed to modern Brahmanical practices and especially to their misinterpretations of the Vedas, therefore he was made out to be the arch enemy of Hinduism, by those who had done and were doing their best to lower Hinduism in the eyes of not only the world but even of its followers.

Now ignorance cannot ask that it be respected, and these Pandits, while great adepts at hairsplitting and verbal quarrels, were totally ignorant of the meaning contained in the Vedas. There were a good many who could repeat them in a parrot-like fashion or even in some absurd way, to and fro, calling the different ways of repeating the letters and syllables *jatū*, *krama*, *ghana*, *mālā*, etc., without even making the least attempt at understanding what they were repeating in a totally unintelligent way.

Mr. G. R. S. Mead truly remarks in his “Theosophy and Occultism,” that “a man cannot be really just if he is ignorant.” “All discord,” says Pandit Guru Datta in his exposition of the *I'sāvāsyaopaniṣad*, “springs out of ignorance.” “Fourfold is the fearful power of ignorance, it leads its pitiable victim, in the first place, to conclude that this visible, audible universe, the very elements of which decompose and decay, shall last forever; that this gross physical body, this mortal coil, is the only thing that lasts for ever.

This again leads him to plunge headlong into all sorts of sensual vices whose final end is nothing but pain and misery. How then can

those who are ignorant be respected. Nay is it not the bounden duty of every person to expose every attempt at throwing dust into the eyes of an all too gullible world. The Swamijee never ridiculed or exposed any truly learned, pious and sincere Brahman. To such an one Swamijee always showed respect and tolerance. He was—as the Gītā says—free from attachments, free from likes and dislikes, with a well-poised mind. He never undertook any action for the sake of SELF, whatever he did was out of pure compassion for the world, for the sake of other SELVES, so that they too might learn the right road to Salvation, and free themselves from the mighty net of Ignorance. As a Sanyāsi or occultist he made the universe his family :—

अर्थनिजः परोवेत्ति गणमालवुचेतसाम् ।

उदारचरितानां तु वसुधैवकुटुम्बकम् ॥

(This is mine or that is his, is the consideration of small minds, the universe is the family of the large-hearted person.)

Swamijee was a much greater person than the ordinary patriot. He looked beyond the present everyday life of the world to the eternal verities on which men should fasten their hearts. He never confined himself to any one particular race, nation or sect, in his teachings. To him the Vedas were in the place of the Sun or the Moon, as they shine irrespective of country or creed, so he believed the Vedas ought to go out and model the conduct of every one, irrespective of country or creed. He had a full knowledge of them and he made use of it and never strove to hide it for selfish or immoral purposes.

To him man was man, whether he called himself Jew, Gentile, Christian, Mussalman or Hindu. He strove to bring them all under the Vedic banner. He had a horror of animal sacrifices and he has conclusively proved in his Veda-bhāshyas that the sacrifices mean something very different from what they are made to mean by the Orthodox Pandits—devoid of Vedic wisdom. He revived the daily graceful practice of Bali-vaisvadeva which had fallen into disuse before his time.

He was compassionate to all animals and was the originator of the cow-protection movement which has been so sadly misunderstood. His idea was, after bringing Hindus back to these old ideals, to set out to convert the world to the same faith ; for he believed that the Vedas were the fount and source of knowledge and wisdom for all time to come.

Once his Guru, Swami Virajānand, asked Ramsinharjee, the late Maharaja of Jaipur, to arrange to have a discussion on grammar in his Palace between himself and all the grammarians that could be got hold of, and he undertook to prove that no knowledge of the Vedas was possible without a thorough knowledge of Pānini's Ashtādhyāyī and the Mahā-bhāshya. As the cost of the undertaking would have been prohibitively high, the contemplated discussion never came off. Surely a time will come when his ideal of a revival of ancient Hindu literature in all its pristine glory will be fulfilled.

ॐ You, sir, consider the Vedic religion to be sectarian and put it on a level with other religions each having its own revealed "book." It may appear so to you from your standpoint of Theosophy. But it is really not so. Swamijee has given proofs and satisfied the Aryan public that it is not sectarian but universal.

Now let me show you what revelation is, according to the Vedas. "It should be in the first place, uniformly applicable to the past, present and future; secondly, it should be infallible and perfectly free from error; thirdly, it should be independent of the limitations of time and space; fourthly, it should inculcate injunctions for all mankind without distinction of race, creed, color, or caste; fifthly, it should be as ancient as the world itself and finally it should be in perfect harmony with the laws of Nature. Learned Aryas can prove every one of the above propositions, and that the Vedas fulfil them to the uttermost.

Therefore Swamijee, being stirred by compassion for the erring human beings, resolved to start the Arya Samaj for their benefit, which was to improve them, physically, intellectually, morally, socially and spiritually, this being one of its primary objects.

The Vedas have two aspects, the esoteric and the exoteric. The esoteric leads to spiritual development; the exoteric to physical, social, etc. For instance, Brahma Yajna is to contemplate in both the Saguna and Nirguna conditions. The Agnihotra is for strengthening the nutritive elements in nature and for the purification of the atmosphere, destruction of disease germs and of vitalising it. Swamijee says that as long as Agnihotra was performed, A'ryāvarta was free from diseases of every kind and was full of joy and happiness, and if people take to it again it will be so again. Similarly, *Pitri Yajna* and *Atithi Yajna* were very beneficial, so also *Bali Vaisva Deva*. All these five *Yajnas* are obligatory on every Aryan householder.

When all mankind will adopt the Aryan Dharma there will be no more wars and famines and plagues; no more will there be need for hospitals and poor-houses. Peace and happiness will reign on the earth.

The real trend of Swamijee's character is shown by a verse which he prefixed to his works.

दयाया आनन्दो विलसतिपरः स्वात्मविदितः
सरस्वत्यस्याग्रेनिवसतिमुदासत्यविमला ।
इयंरव्यातियस्य प्रलसितगुणाब्रह्मशरणा
स्वनेनायं ग्रंथोरचित इति बोद्धव्यमनघं ॥

(Holy persons should know that this work is composed by one who takes delight in acts of mercy and compassion, who has pure wisdom and whose fame consists in perfect resignation to the will of God).

He is called a *Rishi* because those who, after themselves acquiring wisdom, impart it to others, are so called. His whole life was spent in doing Dharma, therefore he was called *Dharmātman* or *Yogi*. He was

never bitter towards those who assailed him. Once a Brahman attempted to cut him down with a sword, but was subdued by his majestic presence and was pardoned by the Swamijee. At another time his cook was bribed to poison him and when detected, Swamijee simply told him to go away.

It was a good thing that the connection between the Theosophical Society and the Arya Samaj was broken, as some of the principles of the T. S. are antagonistic to the Vedic religion.

I will point out here briefly a few of the antagonisms between these two :—

1. The T. S. begins with a declaration of the principle of universal brotherhood.

The Arya Samaj puts in its forefront the realisation of the existence of God.

2. The T. S. believes in magic, astrology, etc.

The Arya Samaj does not.

3. The T. S. does not believe in the infallibility of the Vedas.

The Arya Samaj does.

4. The T. S. believes only in an impersonal God, while the A. S. believes both in a Saguna and Nirguna I'svara.

5. The T. S. believes Agnihotra and other ceremonials to be mere priestcraft.

The A. S. fully believes in their efficacy.

6. According to the T. S. the Jivâtman merges in the Paramâtman.

The A. S. believes that they are eternally separate.

7. The T. S. is very much nearer to Buddhism than to Vedic religion, while the A. S. is otherwise.

In the above given categorical statements of the two doctrines I have not tried to prove which of them is wrong or which right. The dissimilarity has been stated as it has struck me. And owing to these different teachings the Arya Samaj had to dis sever its connection with the T. S.

There was yet one more reason for disconnecting ourselves from the T. S. movement. The leaders of this organisation firmly believed in the possibilities of Magic and kindred occult sciences and Swami Dyanand equally strongly repudiated them. They were anârya, unvedic, and he would have nothing to do with them. These are much greater foes of human progress than Agnihotra and other rites—which you, sir, believe to be inimical to human progress. When Swamijee found that the T. S. leaders were believers in astrology, idol worship and other soul-destroying practices, he naturally broke from you. He saw that instead of helping him in raising the sunken masses your teachings would drag down even the enlightened.

I believe you have not been just to the Swamijee's memory in your

remarks in the Old Diary Leaves, and I would earnestly pray you to reconsider your position. If you will not help to settle the difference between the two movements in your lifetime, there is no one else who could do it after you are gone. Then the bitterness will go on increasing and both will be hindered in their work of regeneration.

The perversity of human nature is such that however strongly a religion may be founded, it is bound in time to deteriorate, and both these movements, when they have fulfilled their work, will disappear from this world, so let us not cherish hatred and ill-will against each other, but end with the Vedic injunction :—

यो अस्मान्दृष्टिं यवयं द्विष्मस्तं वो जम्भेदमः (Sic.)

whoever harbours bad feelings towards us or towards those whom we harbour, the same may be consigned into thy chastening hands.

Om ! Peace, Peace, Peace.

S. M. SHUKLA.

Ed. Note.—In loyalty to our principle of making a free platform of our pages, from which everybody may express his views on the questions which interest our readers, we have given space to the above article without comment. Needless to say Mr. Shukla does not seem to have the least correct notion about the Theosophical Society or its principles of action; nor realise that, as an organisation, it neither holds to nor affirms either of the dogmas which he recites. The regretted Founder of the Arya Samaj broke with us because of our very eclecticism, and reproached us for helping the Buddhists, Parsis and Muslims to discover and bring into view the underlying essence of their several religions. He was a sectarian and our very strongly until he found that we would not alter the platform of the Society into that of his Samaj. Had his position been made plain to us at the beginning by his Bombay agent, Mr. Harichand Chintamon, no alliance such as was agreed to would ever have been made.

BHAKTI AND JNANAM.*

GOD is the spiritual, timeless, infinite, metaconscious, beautiful and powerful (power and beauty including intuition, reason, morality, and mercy) cause of the evolution, standing and involution of the Universe,—which is a blending through and on His, Her, or Its power.

The nature of an individual Jiva (who is one of the infinite individuals in Para Prakriti, which is God's *Amsa*) is enjoyment of pleasure and pain (see Chapter XIII, Sloka 21 of Gîtâ). Aparâ Prakriti is divided into three gunas (satva, rajas and tamas); but every object in the Universe has a blending of all these three gunas, the predominant

*[A paper written for the White Lotus Day exercises, at the Madura T. S., 8th May 1899.]

guna, which pushes down the other two, giving the predominant *Sraddhā* (or will force or *Dhriti*), and giving the classification of those individuals, who are attached to bodies (Chapters XIV. and XVII. of the *Gītā*). The whole world consists of Jivas or monads in different combinations with Prakriti. The lowest class is, of course, Tāmasic ; but there are subdivisions in it, namely, Satvic Tamas, Rajasio Tamas and Tāmasic Tamas and again sub-subdivisions based on the same principle. Students of Hegel and Spencer, will understand how, by a dialectical process, the original three gunas, and the Para Prakriti or Jivabhūta, might create the universe by their interactions in time. Positive gets reflected in negative, which produces a complex positive, which reflects itself in a complex negative, which produces a still more complex positive, which reflects in a still more complex negative, and so on in evolution, till in involution the original Prakriti and Parusha are reached by an inverse process.

Of the infinite Jivas who are divine in essence, those who are born as the lowest monads, gradually by experience of pleasures and pains, and by contact with other monads, and by the spontaneity which is inseparable from them through their divine Amsa, acquire self-consciousness, and in long ages reach the human self-conscious state, not necessarily in a body like the human body on this earth. The human body on this earth is composed of a number of monads, or elemental jivas, whose lord is the human monad.

The human monad purifies itself considerably from attachment and indolence (*Rajoguna* and *Tamoguna*) by working with and in its body (i.e., a peculiar combination of subordinate monads of various classes), and when its reason and moral character are fairly developed, it comes under one of two classes (i.e.,) a *Jñani* or a *Bhakta*. The *Jñani* is one who sees and feels, clearly, the vanity of all sensual pleasures and pains, and even of intellectual pleasures and pains (as Solomon of old felt), and longs to attain a state where these pleasures and pains will not interfere with his clear, unbroken perception of his own Divine Essence. The *Bhakta* is one who, while seeing the futility of sensual pleasures, their fleeting nature, the painful prior longing, the subsequent inevitable ennui and pain attendant on them, and the weariness and uselessness and loneliness of intellectual pleasures, has for his ideal not so much the clear perception of his own pure Divine Essence as the communion with the Eternal Being as His friend or lover or servant ; such communion, while giving all the pure happiness derivable from sensual, intellectual and emotional pleasures, is yet free from the fleetingness, thirsty longing, ennui, disappointment, weariness, etc., of physical, intellectual and emotional pleasures. In this world and now, nothing is unmixed. A pure *Bhakta* or *Jñani* is as difficult to find as a pure Brahmin or a pure Kshatriya, but each aspirant must look deeply into his own nature and range himself under one or other head.

The *Jñani* finds out step by step, the seventh stage of essence from

physical matter up to spirit, but the steps are so steep, and the stages are so removed from each other that, unless more advanced beings called Gurus and Mahâtmas lead him, his progress will be very slow, and very difficult. When the Jñani has thus reached his own Divine Essence by philosophy or Râja yoga, he finds that he is the *Amsa* of Mahesvara or Purushottama, and he then gets high reverence, or Para-Bhakti towards Mahesvara or Purushottama and knows Him well, sees Him intuitively, and enters into Him, and this is the higher Moksha. The Jñani's path is at first difficult, as he has himself to conquer his physical, intellectual and emotional longings. The path is also a little roundabout, as the original goal, namely, the contemplation of his own Divine Essence, is not the higher Moksha, but is a stage in the further progress through Para Bhakti to union with Mahesvara. Further, as our respected teacher, Madame Blavatsky, showed by her example in her life, even the Jñani, has to show intense Bhakti towards his Guru to receive Jñana (see also 34th Sloka of the 4th Chapter of the Gîtâ).

The Bhakti finds in his quest that God, out of His mercy, has made arrangements for fully manifesting himself to his Bhaktas in particular combinations of Suddha-Sâtvic Prakriti (while His Yoga Mâyâ conceals his real nature in those Pûrna Avatârâs from non-Bhaktas) at certain appropriate periods during the course of evolution. The Bhakta finds in one of such Avatârâs, say Sri Krishna, which is admitted by all Hindus to be a full Avatâra, or Sri Mahâdeva in his character of a Yogi, also admitted to be a Pûrna Avatâra, his ideal Lovable Being and the Bhakta finds a pleasure in hearing the deeds of the Avatâra recited, and the Bhakta gradually feels an indifference towards ordinary sensual and intellectual pleasures (though lawful), and he gets more and more intoxicated with love towards the Avatâra, and as he goes on reading, hearing, and contemplating the stories, he gradually perceives that the Avatâra is really the Omnipotent God in a temporary disguise. The Bhakta, when by this course he gets perfect indifference towards other pleasures, and intense longing for communion with God in his full Avatâra, gets Para Bhakti towards God, and attains to the knowledge and intuitional sight of, and entrance into, God (see XI. Chapter 54th Sloka of Gîtâ). Inferior Moksha, Vairâgya, and the knowledge of his own Divine Essence also come to the Bhakta in the course of his training. The Jñani and the Bhakta ultimately reach the same goal, namely, the Supreme Being. The Jñani's end when he begins his path, is, however, knowledge of his own Divine nature. The Bhakta, when he begins, has no other end except Bhakti itself. To both, Vairâgya, siddhis, and performance of duties come as help. The Bhâgavata Purâna says that the true Bhakta, does not care for the two Mokshas, and stops with the intuitive seeing of God, without entering into God. The Lord says, in the 10th Chapter of the Gîtâ, that he gives his devotees that one-pointedness and equableness of intellect which will lead them to Him.

The two highest kosas of man are the Vijñânamayakosa, and A'nandamayakosa; in other words, the higher man consists of pure

reasoning faculties, and pure emotions. The *Taittiriya Upanishad* considers the *A'nandamayakosa* superior to the *Vijñānamayakosa*. Pure reason is more penetrative, more clear, more acquisitive, and more comprehending; but pure emotion is more beautiful, more enjoyable, more satisfying, more natural, and more complex and massive. Both *Jñanam* and *Bhakti* blend into one broad, clear, beautiful stream after the *Para Bhakti* stage is reached.

Guna and *Dhoshā*, Purity and Impurity, are relative terms as you will find from the XIth Skanda of the *Bhāgavata Purāna*. Our respected sister Mrs. Annie Besant has shown how desire becomes unselfish love when purified. Even in unselfish love there are stages. One man might be willing to give up his body and wealth for his wife or children, or relations, or sect or caste, but not for his country nor for mankind, nor for other superior beings in another planet. Another might give up body, wealth or pleasures, but cannot sacrifice his reputation. From *tāmasic* indolent love towards one's physical comforts and sleep, through *rājasic* love towards the other sex, through the higher love towards one's children, through the *sātvic* love towards mankind, up to the unselfish *Nirguna*, or *Sudda sātvic* love towards God, who includes the whole universe, there are numerous stages. A Brahmin is asked to marry, not through *rājasic* love towards the other sex, and for physical pleasures, but through *sātvic* love to his *pitris*, i.e., for allowing opportunities to his *pitric* monads to incarnate again towards their further progress, and hence he must be pure, and marry a pure virgin, so that the *pitris* may incarnate in pure bodies. Even the physical craving for close intercourse with one of another sex, is, according to Schopenhauer and Du Prel, the result of the desire of a monad struggling for incarnation, though the couple feel only their mere madness (as *Rosalind* says). All crimes and impurities are due to ignorance, and to the predominance of *rājasic* and *tāmasic* qualities. I venture to state that the Aryan theory of pain and punishment, is not based on revenge, but on restraint through fear of pain. Pain and punishment, natural or artificial, are the great educators and purifiers of man till he attains to unselfishness and universal Love, and to introspection, and reverence.

The *Avatāra* of Sri Krishna was intended, among other purposes, to give salvation to all the monads on the earth, which were ready after a short practice to fix their thoughts continuously on God, and to give up all earthly ties, affections and pleasures. It, of course, follows, that such monads must have, by austerities, gifts, and unselfish works, purified their natures to a great extent in previous incarnations, from *rājasic* and *tāmasic* attachments (*Anavamala*). God, in his Krishna *Avatāra*, took the human form of ideal perfect beauty though he made it shining black, as that color was best fitted, in his unerring wisdom, to fix the attention of devotees in the *Kaliyuga*. The blessed *Gopis* were very pure human monads, most of whom were pure and holy *Rishis* in their previous births, and whose stain of *rājasic*

quality was insignificant. Sri Krishna had demonstrated to them by his deeds and dancing on, and driving out, Kālīya, in saving the lives of Gopas and Gopīs under Govardhana, and in other ways, that He was God Omnipotent. What wonder that the blessed Gopīs loved that most beautiful being whom they knew to be the all-knowing God, free from all sexual passion and rājasic taint, as is shown by the misunderstood incident of their meeting at the bathing ghaut, and by the very first speech of the Gopīs in the first night of their meeting Him? He says in the Gītā (7th Chapter) that he knows the past, the present and the future, simultaneously. We, ordinary mortals, can only grasp one object at a time, and even a Satāvadhāni merely passes his mind very rapidly through several objects. Just as the minor gods, Agni, Vāyu, etc., are in the most secret portions of our body, and we feel no shame in their presence, and those gods are not rendered impure by knowing us, so with the All-knowing Sri Krishna. I do not say that the blessed Gopīs had not at first something of the rājasic sexual desire mingled with their love towards Sri Krishna.* The blessed mothers paid heavily and dearly for such desire till it was burnt out in the purest flame of unselfish love. What I intend laying stress on is, that Sri Krishna had not a particle of sexual desire. Mrs. Annie Besant has shown in her "Esoteric Christianity" that the life of an Avatāra consists of incidents which are not merely historical, but are intended to be an allegory showing the stage and incidents in the path of a disciple passing to the highest stages. It is impossible in this short space (nor have I the necessary intuition) to point out the allegorical meanings of the holy incidents in Sri Krishna's life, from the destruction of Pūtānā to the slaying of Kamsa. Origen says that the scriptures have three meanings, and are threefold in Body, Soul, and Spirit. He even says that the body of the scriptures which is made up of stories cannot be taken as literally true (Adhyātma Rāmāyana). The Vedas also have three meanings in *Adibhūta*, *Adhyātman* and *Adhidaiiva* (which correspond to *Karmakānda*, *Jñānakānda* and *Devatākānda*). Obviously untrue or contradictory statements were made in these stories (according to Father Origen) in order that the intelligent inquirer might be stirred into the investigation of the two inner meanings beyond the literal meaning. So Bacon (the wisest of Englishmen) in his "Wisdom of the Ancients" does not call the ancient Greek mythology the work of crafty or superstitious fools, but tries to find out a few of the inner meanings of the mythological fables. Then there is the *Buddhi-yoga* God-given to each single devotee, and by that the devotee finds out the highest meaning and reaches God (10th Sloka of Chapter X of Gītā). As I propose in this paper to take only the literal meaning of the story in the "Bhāgavata Purāṇa" I assume that the Gopīs' love towards Sri Krishna was at first tinged with some rājasic quality.

* [As stated by Mrs. Besant, in her recent lectures on "Avatārās," Sri Krishna was only six or seven years old at this period of his life. This bars out all possibility of sexual love on the part of the Gopīs.—*Ed. note.*]

Impurity consists in the craving for physical pleasure. The man who marries as a duty, and not for physical pleasure, does not do an impure act in begetting children with his lawfully-wedded wife. But the same man, if he indulge in sexual pleasure after he reaches the third stage of his life, does an impure act : necessity, nature and other circumstances change purity into impurity and impurity to purity. Killing is a crime ; but if a king kill a confirmed murderer who wishes to be killed for his own purification, it is not a crime. If the near relations in a primitive community, marry each other, it is no incest. It is otherwise, if the community become large in number.

MRS. BESANT'S ANNIVERSARY ADDRESS.

BROTHERS,—Before entering on the lines of thought along which I shall ask you for a brief space of time, to follow me to-night, I feel moved at first to one or two words of sympathy for the speakers who have preceded me, and also for myself in the way that the first speaker suggested as to the wrong they have sustained at the hands of our Chairman. It is very hard to sit still to hear one gentleman complimented for his keenness in science and another for splendour of devotion and self-sacrifice and so on, from one to another, until the climax was reached when our President said of myself that my voice was to follow his and that he would therefore stand aside. I would like to say on my own behalf, and that of my fellow-speakers, that it may be well for the elders to remember that their place among men and in men's hearts can never be taken away by any nor occupied by the younger in the movement whose duty has led them to take a leading part ; and I would say to the President-Founder that 24 years of loyal service weigh more heavily in the scale of love and justice, than any words, however eloquent and mighty, spoken by the younger members. His silent deeds are far more valuable than eloquent words. Coming again amongst you from Western lands, it seems to me that some words on the movement may fitly open what I have to say to-night. There are two points of interest during last year's work in Europe in connection with this movement which merit attention and arouse feelings of gladness and gratitude. It has been shown that from the East have been drawn the many doctrines of the later and younger religions, and no Christian can now attack the religion of the East without weakening the claims of his own faith to the attention and to the listening ears of men. A change is coming over the public mind in the West, and they find that some of the leaders of Christian thought declare in plain and clear words that the ancient religions of the world are to be regarded with respect, and not to be spoken of with mockery, with hatred, with bitter opposition, and that all religions have the same goal, the same aim at the end of the road they travel. That was one of the changes that was clearly seen ;

one in which the Theosophical Society has led the way. Continuing, she said:—"Another is the strange and significant fact that the last Oriental Congress—the Congress in which Oriental thought is studied, Oriental religions represented, Oriental literature exalted, Oriental views of life discussed—that that Oriental Congress was this year held in Rome; Rome, that has been the great capital of the Christian world; Rome, where but a brief time ago no voice might be heard save in submission to a single Church; Rome, that for many centuries was known as the opponent of every form of religious thought except her own: Rome opened her arms to the Oriental Congress, and the thought of the East found currency under the very shadow of the Church of the Vicar of Christ. One result of that Congress might perhaps interest you in a fashion yet more personal. It happened that at one of the meetings a well-known Theosophist spoke, tracing back to Eastern thought and to India, as the cradle of religions, many of those mystic Secret Societies which carried on the torch of knowledge through the darkness of the Middle Ages. So much interest was roused by what was said, so much interest was shown by Italian professors of literature and science in the line of thought thus opened out, that, asking to hear more of the teaching, asking to learn something more of this ancient Eastern wisdom, they are now welcoming in their midst one of your own countrymen, a young Brahmin,—Jagadisha Chandra Chatterji, and he is now in Rome, addressing lectures to the professors there on Eastern thought, spreading ideas of the Vedānta among those who are most learned in the Society of Rome. These two points, it seems to me, mark out the progress which has been made in the penetration of Western minds by Eastern thought. When we come over to the motherland of that thought, what should we expect to find? As your thought spreads in Europe and the sublimity of the ancient teaching becomes more and more known; as in the centres of Western intelligence and Western learning the names of the Rishis of antiquity become household words, and men repeat their sayings as crystallising the noblest human thought; as this is happening, the eyes of the West are turning more and more to the India of to-day, and they are asking, "What will be given us by those men who boast themselves the descendants of the Rishis? Shall we find in India a nobler religion? Shall we find in India a loftier spirituality? Shall we find in India a purer ethic and a greater morality? Is modern India worthy of Ancient India, and are the men in whose physical veins runs the blood of the Rishis fit representatives of those mighty beings? Do they show the Rishis' thought; the Rishis' devotion, the Rishis' spirituality, the Rishis' superiority to the transient joys of the earth?" What answer does modern India give to the question that is now coming from the West with ever increasing force? What answer in life, in literature, in religion is to be sent back to the questioners in Western lands? Are they, when they come here with their minds full of noble ideas

learnt out of ancient books, are they to be greeted with a copy of their own civilisation and a secondhand repetition of the words, of the thoughts and of the manners, with which they have been wearied in the West? If so, they will return disillusioned from the ancient country and declare that, while it may be great to be the physical descendants of the Rishis, it would be greater to be the sons of their mind, of their thought, of their life, their devotion and their spirituality, and set the old example to the world instead of merely copying the phases of modern civilisation. So that as your literature wins the attention of the Western world, it becomes very necessary that you should show out the virtues of the ancient world, and that they be seen to flourish in the modern soil; that Indian learning, Indian purity, Indian ethics shall be justified by the present as well as glorified in the past. For there is a danger, my brothers, that the modern Indian may shelter himself under the name of the Rishis, that he may do nothing to justify his ancestry and go to sleep as it were, lulled by the music of antiquity, and care not to reproduce that music in his own narrower and smaller life. If that sad fate is to be avoided, it is chiefly to the younger that we must turn. Men who are living in the world with the heavy cares of family upon them, with all the burden of modern life pressing them down; forced by the bitter conflict of modern competition, whether they will or not, into the current of modern ways and modern ideas of life, those men do well if in their hearts they keep alive the flame of life, keep but the faith in the ancient religion, even if by force of circumstances they are unable to reproduce in themselves that which made the country mighty in the past. But is it not possible that out of the children, the boys, the youths, we may build a future not wholly unworthy to name itself the son of the past, the heir of Indian antiquity? May it not be that, taking the young and plastic minds, we may fill them with such love of Indian thought, such knowledge of the Indian past, such realisation of the greatness of the Hindu faith, such a devotion to the ideals of Hindu life, that they may be permeated in every fibre with love of their country, with a knowledge of their past to be worked out in the future that lies before them? Can we not make them proud to be Indians of to-day, glad to be sons of a mighty mother whose children in the past made the world wonder? Why should they not be born again amongst us? And it is because in the young there is most hope, because the future of a nation is in the young and not in the old—it is for that that we who work for your rising in the scale of nations, have initiated the educational movement of which the College at Benares is but the first fine seed. Give us your boys while they are young and while they are plastic. Let us teach them Hindu ideals, let us teach them Indian history, Indian literature and Indian customs, in fact all that makes a real nation, and then the boundaries that separate may disappear and we may have one mighty people stretching from Tuticorin in the South to the Himālayas on the North. This belief in India's future is the very groundwork on which we are basing our activity, and

I could not but feel at once glad and touched when, from one South Indian District—South Canara—there came a gift of money largely contributed by Hindu ladies, who knew that religion would be aided by the movement that is going on in Benares. They have sent us the money with the request that in some way their names as lovers and helpers might be commemorated in Kasi itself, and one of the rooms that is now building will have in it a tablet "Built by friends in South Canara," so that for all time to come the love of the South may be commemorated in that fashion, and it may be seen that North and South are joining in the religious education of India's sons." Mrs. Besant next dwelt on the unifying work that was being done by the Theosophical movement and on its work for the revival of the spirituality of the world, and concluded her eloquent address with the following peroration: "India can never again be great, save as she is religious; India can never again be great, save as she gains the spirituality that she has lost. If she can win that back, then behind it will come all other things, intellectual power, and material wealth, and all the lower things that enter into the growth of national life. But one charge has she received from the Highest; one duty that, undischarged, weighs her down to the ground but, that discharged, will lift her again a light and beacon in the eyes of men, and that is to be the safeguard, above all things, of religion and truth, and to wed spiritual philosophy to the devotion of a noble religion. If that great work is taken up and carried out, everything else will follow in its train; if it is sought after, all other things that are good will come to you as its inevitable successors. Your mother India is appealing day by day and year by year. Often I think that, during these years of the Kaliyuga, she has gone away into some far-off region to wait there until her children call her back; for how shall she, mother and guru of the world, from whose past have grown the world's philosophies, the world's religions, the world's sublimest teachings—how shall she come and dwell in a land that forgets religion and philosophy and plays with the toys of children, instead of realising the aims of men? She often bows in worship to the Great Ones who watch, far off on the Himalayan peaks, all the pitfalls in the way of the child they love. I seem to think that India, our mother, is standing there in the midst of this circle of the Rishis, waiting for the time when she can descend again and illuminate the child she loves. And what shall bring her? What brings the mother hastening homeward? The thought that her children are crying for her in her absence. What brings her quickly to the room where the babe is lying? The wailing of the babe that seeks food from the mother's breast. The mother who loves the child cannot stay away, if the child desires her presence. But sometimes the child in carelessness, needing nothing for the moment, will run away to play with its playmates in the street, forgetful of mother, forgetful of home, and forgetful of all that the mother means to do. But presently the child will grow hungry, presently the child will grow tired, presently the child will be thirsty and weary, and then he will remember the

mother and turn back his steps with the cry of "Mother" on his lips. And the mother knows it all the time and says, in the words of an Indian poet, that come to my mind, "Babe, though you may go away from me in the hours of play, hunger and thirst will soon bring you back again to my arms." Sometimes I think that India, the mother, is only waiting patiently, contentedly enough in the wisdom of her mother's love, seeing her children playing in the streets with the toys and follies of the little child; waiting till hunger for spiritual knowledge and thirst for spiritual teachings shall send the children clamoring home with the cry for mother on their lips. I hear in my dreams that cry rising from the Indian land; I see in my dreams child after child, weary of the play in the street and thinking of turning homeward where the mother's arms are waiting. Looking upwards, I see on her face a smile, the smile of mother's love waiting to welcome her truants home again. I know that soon there will rise from the whole of India the one mighty cry, "O India our mother; mother and guru of the world, come back amongst us once again. Come home!"

Theosophy in all Lands.

EUROPE.

LONDON, December 31st, 1899.

One hardly dare remark that we are entering to-morrow upon the last year of the nineteenth century, for popular fancy backed up, we now learn, by the German Emperor, is determined to call the year 1900 the beginning of the twentieth century, notwithstanding all the arguments of the arithmetically inclined which support the contrary view. The question has become one of quite heated dispute and to say that it will be all the same a hundred years hence is a form of consolation which in this case doesn't seem soothing, since it only suggests the idea that our re-incarnated selves, or our descendants, will again be arguing the same point, and so raises the whole question, *de novo*.

Be it nineteenth or twentieth century, we are all hoping it will be a year of successful work and steady endeavour, and we enter upon our new habitation at 28, Albemarle St. W., with cheerfulness and determination to make it an active centre of theosophic energy. Preparations are being rapidly made and before this reaches the reader's eyes we hope to be settled and in the full swing of lectures and meetings. The Blavatsky Lodge is inaugurating a series of Sunday evening lectures of a more elementary character especially for the benefit of the many visitors and inquirers who have applied for admission tickets during the past few months. These lectures are to be given by different members of the Lodge. The usual Thursday lectures may thus be made of greater value to students without excluding inquirers from a chance of hearing the broad principles of Theosophy. A series of afternoon lectures on the "Mysteries among the Greeks" is to be given by Mr. Mead on Tuesdays, and this course will be followed by one from Mr. Leadbeater on the subject of "Clairvoyance."

The new premises will afford much more scope for usefulness in the

library department, and a conversation room apart from the reading room will no doubt be a great boon.

During December there has not been much to chronicle in the way of lectures. Mr. Leadbeater lectured on the after death conditions to a crowded audience. Miss Pope dealt with the "Romance of Plant Life"—a subject offering many suggestive thoughts to students of Theosophy—and Mr. Mead spoke on "Apollonius of Tyana"—the third lecture of an interesting series.

The West London Lodge engaged a small hall and had a most satisfactory audience gathered to hear Mr. Leadbeater lecture on "Thought Forms," the special attraction being a series of lantern illustrations comprising the sets of pictures of thought forms which appeared in *Lucifer* in September 1896, and also a number of others which Mrs. Besant had prepared at the same time for her American lectures, but which have not been published here. One is inclined sometimes to regret that the feature of lantern illustration cannot be introduced more frequently into our work, but however valuable for illustrating physical plane facts, one can realise that in the very nature of things the difficulties attendant on any attempts to depict four-dimensional realities must be well nigh insuperable.

The inexhaustible subject of *Karma* has been engaging the attention of the London Lodge and one result is another of Mr. Sinnett's thoughtful and suggestive 'Transactions' which discusses some of the problems raised in his lodge addresses.

In the religious world a somewhat startling piece of news comes from the continent, to the effect that the Pope has finally granted permission to the priests of the South American Latin Republics to marry. The papal encyclical is stated to run: "seeing that celibacy is not a Divine but an ecclesiastical ordinance"—quite true, but it has been regarded as such an important institution of the Romish Church that the relaxation of the rule cannot be deemed of no importance. Two questions arise. If for the priests of South America why not elsewhere? and if one can be discarded why not other dogmas equally ecclesiastical? Perhaps the opportunism of Leo XIII. may be the means of opening the door to other reforms within the old establishment. From the opposite camp we learn, from an annual review of matters theological, that orthodox Calvinism is a very different thing to day from what it was even twenty or thirty years ago. The old phraseology covers an entirely changed meaning and without being formally embodied in new 'confessions of faith' the new conceptions are steadily replacing the narrow old dogmas. This again is good hearing for those who would fain see the existing channels instinct once more with real spiritual force for the helping of the western world.

From Rome—the Rome of Theosophy and not of the Vatican—come tidings of the success of Mr. Chatterji's lectures on Eastern Philosophy, given in University Hall and largely attended by eager and enthusiastic students. From Paris Mr. Leadbeater reports numerous well attended meetings and much eager inquiry during his recent visit there, and it is pleasant thus to hear of the renewed activity of our Italian and French brethren.

Dr. Carl Peters has just returned from the region of the Zambesi and Eastern Mashonaland, and claims to have discovered the veritable Land of Ophir—the real king Solomon's Mines! These, he declares, were situated on the Muira River, fifteen miles south of the Zambesi, and, in the African name

of Fura, he claims that we have a corruption of the Arabian "Afur," of which the Hebrew form was "Ophir"—in all cases meaning a mine. He thinks that an ancient Sabean empire lasted in this region for thousands of years. One of his most interesting observations, given to the Reuter's agent who interviewed him, is the fact that the natives of the district "unlike any Africans I know, are to this day sun and fire worshippers." He adds that they are quite unlike the ordinary African and have a distinct Jewish (Semitic?) type of face: "in my opinion they are a mixture of the Asiatic conquerors with the original inhabitants of the country." The late Mr. Theodore Bent located the Ophir of the Old Testament in Mashonaland. Who knows what of deepest archæological interest will yet turn up in Eastern Africa? It is not King Solomon's mines but the gradual unfolding of the fragments of the remote past in one quarter of the globe after another, each adding its mite of testimony to the veracity of the occult records, that makes archæological discoveries of such interest to theosophists.

A. B. C.

NEW ZEALAND.

Mrs. Draffin concluded her course of Auckland suburban lectures at Onehunga on Dec. 17th to a good audience. Although warned by a friendly Salvation Army officer—who came across to the Hall on the familiar Army errand of taking up a collection—not to expect much of Onehunga as it was a hard place to move, the two lectures there drew fair audiences and aroused a good deal of interest.

The latest movement of interest in New Zealand is the starting of a small magazine in Auckland. It is called the N. Z. Theosophical Magazine. The first number is dated 1st January, 1900, and consists of twenty pages and a cover, but future numbers may vary in size. It is edited by Mrs. Draffin, and Dr. Sanders, the General Secretary of the Section, and in all probability will be made the "Organ" of the N. Z. Section.

The General Secretary, accompanied by the Auckland Branch delegates, Mr. and Mrs. Draffin, leaves for Dunedin, on Christmas Day to attend the Convention. In addition all the Branches will be visited and Mrs. Draffin will lecture at each of them and also in several towns where at present no Branches exist.

By special request Miss Davidson re-delivered a lecture in Auckland, on "The Church and Modern Religious Problems." Mr. S. Stuart also lectured in Auckland on "Ancient Egypt," and in Wellington Mrs. Richmond lectured on "Thought the Great Magician."

The holiday season is nearly on us, and after the Convention, branch meetings and classes will probably be suspended for some weeks, though the public meetings will continue as usual.

Reviews.

THE EXCELLENCE OF ZOROASTRIANISM,

BY

A. N. BILLIMORIA AND D. D. ALFAIWALA.

In these days of materialism and of blind indifference to religious matters, any work that would check the tendency to look upon religion in its entirety as a thing of the past which the modern advanced (?) generations have outgrown, and would make people pause in their break-neck run after things of the world and "delights that are contact born," to think of higher and nobler truths, must be sincerely welcomed. This book collects the opinions of non-Zoroastrians on the religion of Zoroaster and will serve a useful purpose by placing before the public the views of persons outside the pale of that religion who have appreciated the teachings and admired the philosophy and the noble ethics inculcated in that ancient faith. The Parsees of the present day, it must be said, deeper and deeper as they are unfortunately sinking in the mire of religious indifference, need to be told by those whose opinions they respect that "Zoroaster was a deep and great thinker," and that "In its fundamental ideas the religion he propounded approximates wonderfully to those of the most advanced thought and goes further than any other creed to reconcile the conflict between faith and science." Let us hope that a perusal of this work will make a few of the followers of the Zoroastrian religion reverence His teachings and act up to them.

One cannot speak in the same terms of the other object of the publishers, viz., to prove the superiority of this religion over all others. Religions ought to join people, not separate them; they are meant to bring about harmony, not discord. It serves no useful purpose to tell a man that his faith is superior to all others, but it does sow the seed of that religious intolerance and bigotry that has been so fruitful of atrocious deeds in the past. It is refreshing to find that except in a very few scattered instances the opinions collected do not further this object of the publishers. It ought to be the "sacred duty" of every human being to teach his co-religionists tolerance and to lead them to venerate faiths other than their own. Here may well be quoted a doctrine of the Zoroastrian religion given in the work itself: "A man was to be rewarded hereafter not according to his belief in any particular religious dogma, but according to the perfection of his thoughts, words and deeds." For similar reasons the differences as to one religion having borrowed certain dogmas from another or *vice versa*, should not be given more than a purely historical interest. Religions are meant to give peace and all that comes in opposition to this divine function ought to be strictly eschewed.

It is noteworthy that several critics quoted in the work refer to the doctrines of Reincarnation and Karma as forming a part of this religion, and point to Greek writings as authorities on this subject. It is to be hoped that some earnest and devoted Zoroastrian will endeavour to get these Greek works on their religion accepted as reliable by the followers of Zoroaster.

J. J. V.

THE ONEIDA COMMUNITY.*

Another of Mr. G. Redway's books, dated 1900, is one by Allan Estlake, member of the defunct Oneida Community, who thinks it his duty to try and revive, if not the thing, at least the memory of that aberration, the hypersexual Community. To the new generation, the book will be nearly meaningless, as the story is told in a curious mixture of bold acknowledgments and of misty attempts at mystic rhapsodies embodying Christian, Theosophic and Swedenborgian ideas. If any one finds enough interest in the new book to want to formulate a clear judgment over it, it would be advisable for him to begin his study by the perusal of W. Hepworth Dixon's two volumes on "Spiritual Wives" (London, Hurst and Blackett, 1868). There he will find how the movement that led to the foundation of the Oneida Community started, really from the Mormon plurality of wives, mixed up with the wave of religious craze and fervor—I was going to say *furor*—which caused the so-called "Great Revival" of 1832. In this tempest, which "burned" so many districts and shipwrecked so many souls in America, starting from the idea that the world was coming to an end, and that men as universal sinners, would be all damned—the religious mania was at first turned against marriage, and the first wave of zeal prescribed the absolute chastity of humanity; men and women were to live together purely as *spiritual* wives and husbands. At this point the movement was one in which the scorpion power in man was being transformed into that of the eagle. But this purity did not last very long, the physical passions soon regained their ascendancy, and therewith the initial idea of pure spiritual wives was changed into "Free Love" and sexual marriages, the duration of which was left to mutual agreement. At the same time, some of the communistic ideas then boiling in Europe, were imported into America, and these led to the realization of communism between the sexes; or as it is naïvely expressed in the book of Mr. Estlake, "each woman, the wife of all men, every man the husband of all women" (page 87); and various communities were started to carry those Utopian ideas into actual practice. One of these, ostensibly organised at that time—for the regeneration of mankind through "stirpiculture" (page 95) or the raising of a superior race with improved physical body due to free love and choice, equivalent to the selection process in animals—was that of Oneida, managed by Rev. John H. Noyes, a renegade Congregationalist minister, who clothed the ideas with the pious and high sounding pretext of "realising Christ's ideal Kingdom of Heaven!" This was to be done by "complex marriages," a very pretty appellation. But the civil laws could not be violated; so J. H. Noyes had ultimately to give up, in his community, "not the *principle*, but the *practice* of complex marriages," not "renouncing belief in the principles and finality of that institution, but in deference

* A record of an attempt to carry out the principle of Christian unselfishness and scientific race-improvement. By Allan Estlake, member of the Oneida Community. London G. Redway, 1900. Price 2s. 6d. nett.

to public sentiment" (The "Oneida Community," p. 35, 36, 40, 94). A few more extracts will now sufficiently enlighten the reader. Many of the first converts "were ready to give up everything (to the communistic life of the community) but the petty authority that they had been accustomed to exercise in their families"; but it was established that "men must leave women to be as free as they desire to be themselves," this being the "crucial test of man's love to his fellow man," "...no matter what his other qualifications may be, if a man cannot love a woman and be happy in seeing her loved by others, he is a selfish man" not fit for the "Kingdom of Heaven." And that no doubt may remain, it is asserted, in bold characters, that "complex marriage has proved a superlative and unquestionable success" (page 40). Of course we are told that complex marriages "are not actuated by a desire for sexual freedom" (p. 46). Father Noyes taught the boys that there was "nothing sinful in their sexual desire" and the girls that "it was important that they should receive their first impressions of sexual experience through those members (of the community) who would be more likely to elevate them with the consciousness of having innocently exercised a pure and natural function on the spiritual plane," etc. (54-55). Then comes a touching story of a young man who was found "too ardent" for his lady love, who also loved him, so that she was ordered to "become mother by some husband of her choice," while he had to "choose another sweetheart for purposes of maternity," because, had they been allowed to unite, "their exclusive love would have jeopardised the communistic love" of the community, (p. 75) who "take their orders from Christ" (p. 83)! Here, "a woman is entirely relieved from the undesired demands of a husband" (87) who, according to what is done in other kingdoms of Nature, has to be invited by the female (88). Finally the ideal of the community is to restrict the increase of population, on malthusian principles, and Dr. Babbitt plainly indicates the process followed to that effect (see "Human Culture" II, p. 154). Then we are told that "the brightest spot in the history of America will be her peaceful communistic enterprises (so well described in "Spiritual Wives!")" and the Oneida Community will be a guiding star to the "realisation of the Universal Brotherhood of man!! Again, the founder, J. H. Noyes, is very modestly represented as the net product of New England colonisation, the fruition of the Mayflower movement" (!), although we are treated to the refreshing idea that "communism as exemplified in the Oneida Community, can undoubtedly be still improved upon (p. 154); and the task of the improvement probably lies now in the hands of the Oneida joint-stock company, which has, in a true American business manner, taken the place of the defunct community. But we fail to see, however, of what improvement to humanity the book will be.

A. MARQUES.

THE METAPHYSIC OF CHRISTIANITY AND BUDDHISM.

BY

MAJOR-GENERAL DAWSONNE M. STRONG.

(LONDON, WATTS, Fleet Street, 2s. 6d.)

The scope of this new book is well expressed in its sub-title, "A Symphony." It is an attempt, by an earnest admirer of both Buddhism and Christianity, to bring out in strong relief the many similarities existing between the teachings of Buddha and those of Jesus Christ. The time is passed when fanaticism could make of the Christian religion a something unique, never before given to the world by one, *only* begotten son of God; on the contrary, now every student who, following, even unconsciously, the impulse given by the Theosophical Society, sets himself down to an impartial study of comparative religions, discovers each day some new analogies, some identical teachings between the "new" dispensation of Christ and the various religions which existed centuries before his birth. Therefore, General Strong's contribution is quite timely and well meant, and will do much to widen the views of the more fair-minded Christians, and teach them less exclusiveness in their pretensions, for many instances are cited by him, showing the absolute identity in ideas of the two Teachers and Reformers, so that the complete harmonising of the two gospels of Buddha and Christ may be only a matter of more intimate knowledge of both. The only objection that we have impartially to make to General Strong's book, is that, by unfortunately following too closely, as an authority, Dr. P. Carus, the Chicago writer on Buddhism, the work we now review gives, as a whole, an entirely wrong impression of true Buddhism, as being materialistic and pessimistic, or, better, nihilistic. This tendency is especially strained in General Strong's chapter on "Karma." It is true that Buddha opposed the crude idea of metamorphosis,—or the retrogression of the human entity into lower bodies—but Buddha teaches for every human several repeated lives, through the wheel of necessity, or of rebirths, caused by Tanha the desire for life; and rebirths, no more than Tanha can be thinkable if there is not a power in the same entity who is thirsty for rebirth, to enter,—entire and unchanged,—into a new body and thus live again. The Buddhistic wheel of life as pictured by Dr. Waddell and showing the human entity passing through various planes, from one rebirth to another, and born again according to their own previous Karma (or deed and misdeed) plainly shows that General Strong has been misled by the authors he quotes as authorities on Buddhism, especially, such as Dr. Carus, Oldenberg, Berry, Rhys Davids, Lillie, all biased or not fully conversant with the true inner esoteric basis of Buddhism. In the question of Karma and Individuality especially, General Strong gives as the Buddhistic ideas an entirely different impression from what can be gained through Col. Olcott's *Catechism* (33rd Edition)* and other Theosophical works. Thus, although fully sympathetic to the idea of "cause and effect" he contends that there is no individual soul, consequently the Karma produced by one person must bear its fruit through another person, meaning probably the son or sons of the son of the dead man; in other words, it is worked out through heredity, on different

* This work, having been closely examined by the High Priest Sumangala and certified for use in Buddhist schools, has an authority upon the questions treated which is not possessed by any other work on Buddhism save the *Tripitikas*, themselves.

persons who are not the originators, so that the suffering now endured is really "owed entirely to the past sins, not of the present individual, but of humanity in general" of the race. This idea is further expressed by the example that "A who has received good influences from B, bad from C, indifferent from D, has lived before, in a Buddhistic sense, in B, C, or D," (page 79). "Actions performed by B similar to some performed centuries ago by A, show that the influence of A has at last reached B, "while other actions of A not performed by B must be traced back in their effects to C, D, E, etc." Now, if this were correct it would be simply infamous, and just as bad in Buddhism as in Christianity; the creation and predestination of souls, in happiness or misery, according to Jehovah's caprice and both making an innocent child responsible for a guilty father.* Then again, if Karma—according to General Strong's idea of Buddhism—can be worked only through heredity, what becomes of the Karma of the sinner who dies without posterity on whom to lay his burden? It would indeed be too easy then to escape from the "inevitable" law of Karma; keep unmarried and have no children!! But, with due respect to General Strong, our understanding of Buddhism and of the admirable law of Karma, or the Absolute Justice it teaches, is that, although B, C, D, E, do partake of the Karma of A, it is simply because A himself is successively reborn, as B, C, D, E, to work out the causes he and not any one else started as A, B, C, etc. We deny also that the true northern enlightened Buddhism teaches that "*nothing survives* being except the effects of being." That is the nihilistic coloring given to Buddhism—from exoteric versions—by western writers not subtle enough to understand the true teaching that Buddha is not annihilated, but still survives; Nirvana is not annihilation, but the complete absorption of the Individuality in the bliss of God, without losing its individuality. A mystery indeed, but truer and more just than the mystery of annihilation as understood by General Strong, and at the same time, more in harmony even with the teachings and aspirations of the Christian faith, which he compares so ably to that of Gautama.

A. M.

L'IDEE DE DIEU DANS LA PHILOSOPHIE RELIGIEUSE DE LA CHINE.

Under this title of the "Idea of God in the Chinese Religious Philosophy," a French Association, called "Ligue Nationale contre l' Atheisme," published in one of its recent "Bulletins," a lecture by the well-known Orientalist, M. Leon de Rosny, in which he establishes that the Chinese cannot be called an Atheistic nation, as they have been wantonly dubbed. M. De Rosny examines the three principal dogmatic and literary authorities of China, the *Tai-kih*, the *Hiao* and the *Tao-te-King*, and proves conclusively that from the remotest antiquity known to Sinologues, China boasted of a Deism "which attained such a height of conception that our proud Europe can hardly claim to have yet seriously reached."

* Since the *Buddhist Catechism* made clear the difference between the reincarnating ego or "Individuality" and the body it covers itself with in any given birth or "Personality," such wild speculations and word-weavings as Western scholars indulge in have lost all their importance, and may be brushed aside as obstacles to clear thinking.

The first, or *Tai-kih*, a cosmogonic doctrine belonging to the earliest historical period known of China, seems to correspond closely to the theosophical theory of the *Absolute*, as it is the "Primordial and Absolute Unity," existing "before the original separation of the chaotic elements of Universality," absolutely free of all "anthropomorphic materialisation" but out of which emanate the dual principles, *Yin*, negative or female, and *Yang*, positive or male—what Theosophy calls *Purusha* and *Prakriti*—each of these three separately being incapable of creation; "the co-activity of the three forces—or causes—is necessary for creation to become possible," and this gives us also the theosophical idea of the three *Logoi*. Materialisation only began when the *Tai-kih* was identified with Heaven; but even then, this heaven is only a "celestial emanation," which translators erroneously gave out as "celestial virtue," thus showing how unreliable are the old translations from the Chinese, translations which have transformed into "insanities" works worthy "not only of our respect but of our admiration."

The second is the basis of the system introduced by the great practical reformer, Confucius. His doctrine is based on the *Hiao*, or cult of the Ancestors, these ancestors going right back to the origin of all things in the shape of the "Ancestor of all creatures," a name then given to the previous *Tai-kih* or *Absolute*. This again gave birth to the *chang-ti* which has been translated "God" but is the "Supreme Emperor," father of and ruler over all beings, geniuses and demons as well as terrestrial creatures, in the same manner as the Chinese Emperor—the son of Heaven—is the father of all his subjects. But moreover the word *ti* expresses the identification or absorption through virtue of a creature with the Supreme; another theosophical ideal. Then again this *chung-ti* was considered as *Tai-yi* or primordial Cause of the universe; and, as the same name is also applied to a star in the Dragon, the word might perhaps be equivalent to our "Central Sun." But there is no doubt whatsoever that all these expressions belong to a system of deism much older than either Confucius or Lao-tse, and are found in that mysterious old work, the *Yi-king*, or Book of Transformations, something akin to the "Chaldean Book of Numbers." The last doctrine reviewed by M. de Rosny, the *Tao-Te-king*, is the canonical authority of the illustrious philosopher and reformer Lao-tse, of whom the writer speaks in the most eulogistical terms, while at the same time noting the rather singular coincidence of the existence, in nearly the same century, of such men as Pythagoras, Sakyamuni, Lao-tse and Confucius. Now, the expression *Tao*, on which Lao-tse's system is essentially based, has exercised the ingenuity of the translators, and M. de Rosny, thinks that, though it may mean "God," it is in the sense of "Primordial Reason," the theosophical *Buddhi* or *Bodhi*, or of "Light," the *Primordial Logos*, fully showing the same original idea as found permeating so many other old religions. Moreover the *Tao* is decidedly "immaterial, and undefinable," like our *Absolute*, since Lao-tse distinctly states that the "God that can be defined is not the *Absolute God*," only at the best what Theosophists now call a *Solar* or *Planetary Logos*. Then, again, another expression is connected with the idea of the *Tao*, and this, *Te*, which means the second characteristic in the Divinity, the *mutability*, as opposed to the *immutability* of the *Tao*, the becoming contrasted with the *First Cause*; and this leads M. de Rosny very justly to remark that this shows the *Trinitarian* idea to have existed from the remotest times in China, in the same way as it did among the Japanese *Shin-toists*, and in the Hindu *Trimurti*. But the high, pure, metaphysical con-

ceptions of Lao-tse were probably premature for the rough people to whom he gave his teachings, so that, like all the great religious teachers of the world, his doctrine as now practiced, "is but a gross mercantile counterfeit" in which nothing is left of the primitive sublime conception of the Divinity, "which is at the same time the Creator or starter of his Universe and the continuer of His work;" constantly "completing Himself by the indispensable addition of the universality of His creatures."

As a whole we may well thank M. de Rosny for having thus shown once more, not only the identical basis of all religions, but also how perfectly legitimate and useful it was for our great teacher H.P.B. to so often refer to the Chinese cosmogony, in her "Secret Doctrine," and to take the ideas of those sublime philosophers, of whom M. de Rosny speaks with so much respect, as authorities to confirm and establish the antiquity of the similar teachings now revived by Theosophy.

A. M.

SYMBOLISM.

One of the first books to bear the date of the last year of the dying century, will be a work issued by G. Redway, London, with the title of "Symbols of the East and West," by the late Mrs. Murray Aynsley, with an introduction by the well-known Orientalist, Sir G. C. M. Birdwood. It appears, from the context, that the author lived 21 years in India, wandering from extreme South to extreme North, and accumulated, during that time and the balance of a life spent principally in travelling, a vast collection of curios as well as of information on the folklore, the habits and usages of the people among whom she travelled. This collection was instrumental in the writing of sundry articles published by Mrs. Aynsley in the *Indian Antiquary*, and these form the basis of the present work. When we read in Sir G. Birdwood's Introduction that the writer had collected at first hand a unique, practically exhaustive and inexhaustible, store of information on the Svastika of the Buddhists, Hindus and Muslims," we are made to regret that the writer was not a man, for a man would probably have brought out the results of such knowledge in a more practical and scientific manner. As it is, Mrs. Aynsley's book forms a very readable collection of facts, presented in that loose, picturesque manner which we find so often in books of travel written by ladies, rather than in the exact didactic way necessary in scientific books; so that, while the "Symbolism of the East and West" may interest amateurs, it will not be as useful to scientists as the accumulated "things and facts" of the author ought to have made it. The work is beautifully illustrated and is a credit to the editor.

SOME PROBLEMS OF LIFE.

Mrs. Besant has added another book to the list of her Theosophic works. It is entitled "Some Problems of Life" and contains her recent lectures on Problems of Ethics, Sociology and Religion, and "Some Difficulties of the Inner Life." It is unnecessary to say that this is a valuable addition to our literature. Nothing coming from Mrs. Besant's pen needs commendation. The book may be obtained at this office or from the various theosophical publishing societies both East and West. Price, Re. 1 as. 8, or 2 shillings.

HOE AND CO.'S HANDY POCKET DIARY FOR 1900 *

is a very useful compilation and fully abreast of the times. It contains a full page for each day's record, tables of fixed and movable festivals and ceremonial days (Hindu, Christian and Mahomedan), Government Holidays, Madras Government, Madras Trade-List, Postal, Telegraphic and Savings Bank information and many other things too numerous to be mentioned here. Indian residents can find no more serviceable Diary.

MAGAZINES.

The Theosophical Review for December opens with a strange "Parable of Three Old Men," by Leo Tolstoi. Some interesting spiritual experiences of an ancient mystic are given by Miss Margaret Carr, in an article entitled "The 'Friend of God' and the 'Master in Scriptures.'" "Like as the Heart Desireth" is a well told and instructive theosophical story, by Miss E. M. Green. G. R. S. Mead writes, in this issue, on "The Date and Origin of the Earliest Greek Trismegistic Literature." Dr. Wells contributes a valuable paper on "The Ethical Side of Theosophy" which merits a careful reading. Mrs. Besant's timely article on "Theosophy and Modern Thought" will be much appreciated. "The Qualifications of Those who Desire Deliverance," is concluded. Mr. Leadbeater's continued paper on "Ancient Peru" treats mainly upon architecture and manufactures.

Theosophy in Australasia has an article by Dr. Marques on "Science and Theosophy," which contains many valuable thoughts; also one by W. G. John on "Cause and Effect—Sowing and Reaping," that is somewhat in the practical vein.

The first number of the *New Zealand Theosophical Magazine* presents quite an attractive appearance with its illustrated cover, on which stands the familiar figure of *Lucifer*, the "Light-bearer,"—nearly identical with that which used to be on the cover of the London T. S. organ. Among its contributors our *Theosophist* readers will recognize familiar names. The matter of this first issue is good, though the articles are brief. This latest-born of the T. S. magazines bears witness to the fact that the New Zealand Theosophists are wide awake and bent on doing practical work.

Theosophia, Amsterdam, December 1899: The translations of "A Land of Mystery," by H. P. B., "Esoteric Buddhism" and "Our Relations to Children," are continued. There are also an essay on "India" which was read before the Amsterdam Lodge by J. W. Boissevain, a translation of Sir Edwin Arnold's "From Worm to Prince," a further instalment of "Tao Te King," and "Golden Thoughts for every day in the Year."

Philadelphia, Buenos Aires. Among the contents of the November number are translations of "Spirituality," by Mrs. Besant, "Scientific Corroborations of Theosophy," by Dr. A. Marques and "Of the Processus of the Universal Manifestation," by Mr. Chatterji. A paragraph on the possible visit of Col. Olcott to South America, during his coming tour, states that such would be of great benefit to the Society in South America.

Sophia, Madrid, December 1899: "Clairvoyance," by C. W. Leadbeater, concluded: "Pre-Christian Science"; "The Place of Politics in the Life of a Nation," Mrs. Besant; "The Lunar Pitris," Sinnett and Scott-Elliot; "Suggestive Thoughts of Notable Men"; Questions and Answers.

* Hoe and Co., 5, Stringer's Street, Madras. Price 6 annas.

Revue Théosophique, December : In this number the translation of Mrs. Besant's "Reincarnation" is concluded and also that of "The Lunar Pitris," by A. P. Sinnett and W. Scott Elliot. Then follows an article on "Illusion," by A. Duquesne, the final instalment of "Faith, Doubt and Certainty," by Dr. Pascal, "Incidents in the Life of Count St. German," by Mrs. Cooper-Oakley, "The Light of Asia" (review), Echoes of the Theosophical movement, Reviews and some further pages of the translation of "The Secret Doctrine."

Teosofia, Rome. In the December number are continued the translations of articles by Mrs. Besant, C. W. Leadbeater and Dr. Th. Pascal. There is a short original article by Signor Calvari, and "Questions and Answers" and notices of Theosophical activities fill the remainder of the pages.

The Arya Bala Bodhini commences its sixth volume with the January number. The seventh instalment of Miss Edger's "Religious Talks with Hindu Boys," which this issue contains, is worth the price of a year's subscription. "The Story of Anaranya," "The Navaratri: its Traditional Origin," and other articles follow.

The Indian Review for January makes its first appearance as a candidate for popular favor. Its contents embrace articles on Politics, War, University Life, a Metrical Version of the Rāmāyana, the new University of Research, the question of Land Tenures in the Punjab, poems, book notices and reviews of current literature. We wish it every success.

The Brahmacharin is a new monthly magazine published at Jessore and conducted by Jadunath Mozoomdar, M.A., B.L., Editor of the *Hindu Patrika*. It is devoted to "Hindu Social, Religious and moral reforms," is elevated in tone and can not fail to produce a beneficial influence upon its readers. May success attend it.

Acknowledged with thanks :—*The Vāhan*, *Light*, *Metaphysical Magazine*, *Mind*, *Harbinger of Light*, *Banner of Light*, *New Century*, *Brahmavadin*, *Immortality*, *Maha-Bodhi Journal*, *Sphinx*, *Journal of the Buddhist Text and Anthropological Society*, *Theosophic Gleaner*, *Lamp*, *Prabuddha Bharata*, *The Dawn*, *Teosofisk Tidskrift*, *The Theosophic Messenger*, *The Phrenological Journal* and *The Buddhist*.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Editor of *Theosophist* :—During the pleasurable time it has been my privilege to spend at the delightful Head-quarters of the T. S. at Adyar, I have been honored with interviews by a number of earnest members of the Indian Section, who came to enquire into the subject of the "Auras," thus showing the enlightened interest that is taken by Hindus in that fascinating subject. As the enquiries have been more especially to the point of how the study of the Auras could be made to serve the great art of healing, I think it may prove useful to publish a succinct answer to these enquiries.

There is no doubt in my mind that, eventually, it will be possible to treat all human diseases with higher forces and without having to use any drugs at all ; the Hindu wisdom expresses this very correctly when it postulates that every disease is only a disturbance of the tatwic currents, and can be cured by restoring the harmony in the tatwas. Yet, so long as the present material conditions, which

rule our physical lives and produce the material disturbances of our health, continue, it will be necessary to meet physical sickness by physical remedies; the only possible immediate progress being to make the remedies less material and more homœopathic to the disease.

Now this can, I think, be done on lines somewhat similar to the new, but still imperfect, art of Chromopathy,—through the study of the Auras, whereby the great principle of Homœopathy, "*similia similibus*," will be elevated to a somewhat higher plane, *vis.*, by bringing the selection of the drugs best suitable to help each disease according to the closest resemblance to be found between the characteristic aura of the remedy and the characteristic signs of disease found in the aura of the patient. But this constitutes in reality a new science that does not now exist, but that has to be built up by patient, slow, careful observations.

Therefore all the students who, being naturally fitted for such researches, may feel willing to devote themselves to such work, can be of help to humanity, by special observations which can be broadly divided into two great classes: 1st, the study of the changes brought about by diseases in the auras of patients, and of the signs, figures and colors characteristic of each disease; 2nd, the study of the characteristic figures and colors existing in the auras of the various medicinal drugs. When sufficient researches shall have established a sufficient basis in both these lines, then will come the further clinical work of testing the action of drugs chosen homœopathically, according to the closest identity found, both in colors and figures, between their auras and those of diseases. Thus it can already be announced that researches of this kind have already proven the correct selection of some of the drugs used in homœopathy; for instance, the specific aural signs and colors of Syphilis are exactly similar to the aural signs and colors of the most favourite remedies used against that disease, *vis.*, Mercury, Iodide of Potassium, and Nitric Acid, while pointing to other substances not yet used.

Here is a splendid field of research for all who may feel disposed to study on those lines; and I understand that among the intelligent sons of India, who are more readily fitted for such work, by their natural psychic powers, many devoted and ready workers already exist. And, as several have expressed the desire of keeping in touch with me on the matter, I wish to say here that, in the very limited measure of my capacity, I shall be happy to correspond with and help such as might meet with any preliminary difficulties. In the same manner I would be delighted to be informed of such results as may be obtained, before the publication of the second edition of my study on the Human Aura, which is now in preparation.

A. MARQUES.

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Supposing Thales to be right, that creation sprang out of water, then water would be the element of
Water as a out of water, then water would be the element of
Symbol. elements. It is remarkable that in all ages water seems to have partaken of a sacred character. Even in the New World the Spaniards found the Peruvians holding the Ocean for a God, which they called *Mamma Cocha* [Hoffmann]; and they also attributed divine honours to rivers and fountains. In this they quite accorded with the Greeks, who reckoned rivers to be sacred, and eternal in their perennial flood. The Persians though

their chief worship was of fire, worshipped water also in hydrolatry. They are said to have abstained from even washing the face in the living water of a fountain. The movement of running or bubbling water, like the motion of the sun, being emblematical of life, was no doubt the first reason of the attribution of divinity to both. The splendour of the sun, and the vast magnitude of the sea would be the second incentive in the attribution of holiness. It has been ingeniously suggested that *pagus* a village, is from the Greek word for fountain, because tanks were always struck in the neighbourhood of a well or spring, then cottages were built, and so the village grew. The woman of Samaria came to draw at Jacob's well, and it was thus Christ spoke of the living water that quenched thirst forever; and there first he discoursed to his disciples of his kingdom and of heaven. But in the third Chapter of John he speaks of being born of water; and baptism in the laver of regeneration is neither Hebrew nor Christian exclusively; all the ancients regarded it as a symbol of purification and new birth or, as the Greeks called it, palingenesis. Even when the cloven tongues descended, no new term was sought for, but it was called the *baptism* of fire. This water history is most curious and runs down to our own day, repeating the word of fountain, fons, or font in every Baptistry, with its concomitant of holy water. In the Basilica of Constantine they took pains to feed the font from a quill of *running water*. The font of Castaly at Delphi, the central Omphalos of Greece, inspired the Pythoness with her prophetic fervour. It is easy to say that all this interwoven web, so delightful to the human mind to weave in all ages through unbroken time, is but a superstition, and a demoniacal net to catch fools in. But to me there is something beautiful and elementary in these strange tales, and symbols archæologic, about the measureless sea and the little well-springs and water-eyes of the earth. Water is an element in thought, though chemistry denies its being an element in physics. "Water is best" says Pindar—let me add, "let alone." Our civilisation accustoms us to pipe-water from reservoirs that are stagnant and lifeless, it would even trundle Windermere to London, through new river-pipes for bath and washerwomen—this is progress.

C. A. W.

The President's experiment in educating the Panchama children seems likely to turn out a striking success, as the result of the recent Government Inspection of the Olcott Free School clearly shows.

The *Madras Mail* says:—

The Government Inspection of the Olcott Free School (Pariah) yesterday resulted in a pass of 95 per cent., an average that it will be hard to beat, in caste and European Schools. In Standards I. II. and III. there was not a failure. The Inspector was pleased with the management of the school and the improvement of the pupils. He has also recommended other Pariah schools to adopt the plan in use here, of teaching the pupils how to cook. It is also interesting to learn that all the senior boys who have been passing out of the school since its foundation in 1895 have secured good places. Much of the credit for the Inspection results of yesterday are due to the experienced supervision of Miss Palmer, B.A., B.Sc., the Superintendent of Panchama Schools; but the discretion and zeal of Mr. Krishnaswamy, the Head Teacher, have been most commendable.

The examination results of the "Olcott" Free School, Adyar, for the year 1899-1900 are here given:—

63 were found "eligible" for examination.

Out of five, all passed the 4th standard. Out of 8 for the 3rd standard all passed, three gaining "merit"; and for the 2nd standard, out of 7 all passed with "merit."

For the 1st standard 18 were presented, 15 pupils passed, 11 gaining "merit." Out of 25 for the Infant standard 23 passed, 16 gaining "merit" marks.

The present strength of the school is 90—seventy-eight boys and twelve girls.

The foregoing results are most striking, and speak volumes in favor of the movement for educating this down-trodden race, which has been so well started. As stated by Dr. Barrow, in one of his letters commending the methods of instruction imparted in this school: "Probably it is the only Panchama school in the Presidency that enjoys the advantage of having a lady like Miss Palmer to look after it."

The following letter from Dr. C. M. Barrow, Principal, Victoria College, Palghat, speaks for itself:—

MADRAS, 10th January, 1900.

DEAR COL. OLCOTT,—

I enjoyed my visit to you, yesterday morning, very much. I was especially interested in your two libraries and in the "Olcott Free School" for Panchamas. This school produced a very good impression on me. It is very fortunate in having a lady like Miss Palmer to devote so much loving and skilled attention to it. There are, I should imagine, very few schools (if any) of this particular class that are so fortunate as your "Free School" in the matter of being well looked after. I examined the children in Reading, Dictation, and Arithmetic, and their work was equal to that of the best Primary Schools with which I am acquainted. The children looked bright and intelligent and I have little doubt that the good seed being so liberally sown by you and your helpers will in future years produce an abundant harvest.

The native Head Master struck me as a man well qualified for the position he holds, and the results produced reflect great credit on him.

Another
Astrological
forecast.

Since the world failed to come to an end at the conjunction of the four planets, astrological predictions have been at rather a discount, but still for the sake of giving the latest prophet a fair chance, we place on record the letter he wrote the *Indian Mirror*:—

Sir,—To me it appears that according to the Hindu Astrology, the present conjunction of the planets in their various aspects will gradually tend to disperse the dismal cloud that has but temporarily concealed the sunshine of British supremacy in South Africa. Two of the greatest Generals of the British Army will by their admirable strategical skill successfully change the tide of this great war, and acquire world-wide fame and celebrity. The Boers will be heavily repulsed by them in two great battles by the side of a river. The strongest forts and positions of the enemy will be evacuated; many Boers will be made captives, and many will be killed. Utterly routed, they will be forced to surrender and throw themselves entirely at the mercy of the British. President Kruger will sue for peace, and the British will accept the terms with modifications. This great war is likely to continue up to the middle of February next, and during that period, three great battles will be fought, viz., one between the 15th and 18th January, another between 24th and 26th January, and the third between the 5th and 8th February next, in all of which the Boers will be signally defeated. The world will admire the British magnanimity in the end of this war,

Yours, &c.,

AMBICA CHARAN JYOTIRATNA, *Astrologer*.

Body and no body. Tertullian is said to have held that 'what is not body is nothing.' Cicero in his Tusculan Questions notes, that it is of no small consequence in what body minds are located. There are bodies that sharpen the faculties, and there are more bodies that blunt them. It is clear from this that Tertullian is far too absolute here, and that there is something that is *not* body. That something being more important than body, though it may be restricted or helped by body. Yet at best the body is servant, and the servant is not above his master. Herodian remarks somewhere that the Illyrians were bulky of body and dull of wit. This implies that something that is not body is not only not nothing, but that without it a body however bulky counts for next to nothing. Body we recognise by the senses. But the senses convey to us our impressions only and no knowledge of the things themselves, therefore Tertullian knew nothing of body itself, so if what is not body to Tertullian be nothing, Tertullian's mind must be a clean blank, a *tabula rasa* of all knowledge whatsoever. Tertullian can only have, like you and me, his sensory impressions and when he attends to them they are his thoughts about the external things, not the things themselves. The spirit is far nearer to a thought than to a thing. So a man's thought is far nearer to him as an entity, than anything that he calls a body can be. This axiom is, as Dr. Butler's defined a *vacuum* — 'A vacuum, is a place full of emptiness.' And though Tertullian be a father of the Church his head had nothing in it when he devised this aphorism, beyond the time of Trinculo's 'catch, played by the picture of nobody.'

C. A. W.



Maya. From a letter in the *Indian Mirror*, which seems to indicate the possession of a remarkable power of glamour by the woman referred to, we clip the following description of a street scene in Calcutta:—

"A woman, aged about 30, and of swarthy appearance, was surrounded by a large concourse of people. She was, at that time, screaming *chai-chai*, among the assembled men. Soon after my arrival on the scene of occurrence, the woman began to throw handfuls of dust, taken from the street, out of which several pieces of copper fell on the ground. Then the people began to struggle with one another in the attempt of picking up those copper pieces. In my presence, the woman repeatedly did the same, and those people struggled more and more. Once she changed a piece of silver coin from a man who was standing by her. Then the man took the silver coin and kept it in a water pot, but a few minutes after, he found the thing had miraculously vanished. Every one present became greatly astonished at this. After this the woman made her way towards Bow Bazaar, with an increased number of men following her. I too, followed her. When she got just in front of the cloth-shop of Sreenath Dey, of Bow Bazaar, a gentleman belonging to that shop came out and asked for a pice. The woman without making any delay took a handful of dust from the street and gave it to that gentleman. He found a pice in the midst of the dust, and showed it to the people assembled there to their great astonishment. The woman's trick seemed to us something like a juggler's trick. She at last made her way towards Lal Bazaar followed by a large number of men."

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER V.

OUR friends were delighted with their cordial reception at Bombay and, like all strangers, struck with the picturesqueness of the city and its swarming and motley inhabitants. Our Branch members did—as they invariably do—all that lies within their power to make new-coming colleagues feel welcome. It is in some respects a model Branch, having had the good fortune to possess energetic, intelligent and devoted officers from the beginning. When I look at this group, it seems strange to me, that so long as our T. S. Headquarters remained there the Branch was almost inert. I made frequent desperate attempts to infuse life into it but without encouraging success. Perhaps it was because the members felt that within arm's length of them were the Founders, and that at any time a half hour's stroll would take them into the presence of H. P. B., whose average conversation was more instructive and stimulative of thought than any number of dull meetings, at which no one person could claim to be much more advanced in knowledge than the others. But when we shifted to Adyar and the responsibility for the Branch's activity was definitively thrown upon Tookaram Tatya, Rustomji A. Master, and two or three more, the latent life in the Branch suddenly showed itself. We left the group in 1882 with a majority of Hindu members, whereas now, and for some time past, they have kept away and the Branch is preponderatingly Parsi. Yet the self-same studies have been pursued, the identical theosophical ideas been taught and accepted, until now there cannot be found, the world over, a more thoroughly theosophical group than the Bombay T. S.

All the party save myself went to Elephanta to see the caves, and were taken to see the other Bombay sights. On the 12th November we had a public reception, Mr. K. M. Shroff presiding, and our wel-

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form, Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

come was warm enough to prove that the public were as ready as ever to see us back and hear us speak. Messrs. Johnston and Harte made addresses and I lectured on "Thought-reading." The next day we left for Madras; our colleagues at Poona and Gooty meeting us at their stations and bringing flowers, fruits and delicious fresh milk. Adyar was reached on the 15th, and the new-comers showed great delight with the house and grounds: more especially, even, with the homelike feeling of the place; for I have ever tried to give visiting members the impression that they are not my guests, nor the Society's, nor anybody's, but just co-proprietors of the property, coming to their own home. H. P. B. and I always followed that policy and I have tried to keep it up.

The Executive Council met as usual, on the following Sunday, and passed resolutions thoroughly approving of my doings in Europe. Tranquil days of work and pleasant conversation followed, but before long I began to see signs of discontent spreading to some extent among certain few Branches, the result of underhand schemings by one or two malcontents, who were unfriendly to H. P. B. This passed off in time, although a desperate attempt was made at that year's Convention to make trouble for me. The Bombay Branch sent me, on November 30th, a resolution recommending that T. Subba Row, who had resigned, be asked to come back to us, but I have positively refused to lower the Society's dignity in any similar case, however influential might be the seceder. My conviction having always been that the cause we stood for is so infinitely greater and more majestic than any man or woman engaged in the T. S. work, that it would have been a lowering of my self-respect to beg anybody to stand by us against his inclinations. To my apprehension, a man could not enjoy a higher honor than the chance to help the Teachers in their benevolent plan for the uplifting of contemporary humanity.

On the 3rd December, Mr. Noguchi, a representative of the Committee of patriotic Japanese who had sent me an invitation to visit their country in the interests of Buddhism, arrived. On the 18th, I served, at the request of the Madras Government, as a Judge at a public trial of ploughs at the Saidapet Agricultural College Farm, thus after thirty years resuming my practical interest in agricultural questions. H.E. the Governor of Madras, the Earl of Jersey and other important personages, were present, and expressed their satisfaction with the Committee's awards. The Earl and Countess of Jersey came one day and saw the Library and took tea with us, a hospitality which they subsequently returned to me, both in England and at Sydney, where Lord Jersey was Governor at the time of my visit.

At a Council meeting in the same month, a resolution was unanimously passed to convert itself into an Advisory body and restore to me the full executive powers which, in 1885, I had consented to have curtailed, to satisfy some who thought it would be better to have

several bosses instead of one. The thing did not work well enough to continue it, and all my colleagues were but too glad to re-shift the responsibility to my shoulders rather than keep it themselves. It was all the same to me, for even during the interval I virtually had to do all the work, and the Council meetings grew more and more perfunctory—as Council meetings usually do, when there is some leader who may be counted on to pull the stroke-oar and get the boat on the straight course when cross winds blow.

I took Mr. Noguchi to the State Ball at Government House on the night of the 21st, and thoroughly enjoyed his expressions of wondering interest in everything he saw, from the dazzling military uniforms, the gold-bestrown court dress of the Governor, the dresses of the ladies, the dancing, the polished white columns and walls of the Banqueting Hall, the life-size portraits of the Queen and other dignitaries, and the picturesque liveries of the turbaned servants, down to the supper table in its inviting array—all complete novelties to him. The Governor was very pleased to see and talk with so intelligent a representative of his grand nation of heroes, and asked him various questions about the state of religion in Japan and the reason for my proposed visit. He was a nice fellow, was Noguchi, and made himself very popular at Headquarters and among the Hindu community in general, whom he electrified with his speech at our Anniversary celebration.

The Convention Delegates began arriving on the 24th December. On Christmas Day I got a foolish cablegram from H. P. B., threatening the resignation of herself and the entire Blavatsky Lodge should Cooper Oakley be re-admitted to membership; the act showing the state of nervous excitement into which the Subbarow imbroglio had thrown her. She used the name of the Blavatsky Lodge and of certain of its members so often in her letters, as condemning me utterly and backing her views unreservedly, that it became at last tiresome. Considering our personal relations, the identity of our ages, and our joint relationships to our Guru, it seemed to me ridiculous that she should imagine that the dicta of a group of junior colleagues, however warm partisans of hers, should influence me to act against my own judgment in questions of management. I wrote her at last that if she sent me any more round robins or protests from the same quarter I should neither read nor answer her letters: our affairs must be settled between ourselves without the interference of third parties. Answering me, she admitted the correctness of my argument and the exasperating documents ceased to arrive.

Our new-comers were much gratified on hearing a concert of Indian music, given us by the Madras Gayan Samaj, under the management of our old member and friend Mr. Bulwant Trimbak Sahasrabuddi, of Poona. This gentleman, seeing the decadence of the ancient musical science and the substitution of frivolous and sometimes immoral airs and songs, undertook, in or about the year 1878, the heavy task of try-

ing to revive the Aryan melodies; to do which he formed, at Poona, the first Gayan Samaj. Undaunted by obstacles, he bravely stuck to his work, giving time, labor and money, enlisting the sympathies of successive Governors of Bombay and Madras, and of other influential gentlemen, official and private. His self-denial has been rewarded by seeing this national movement getting foothold, and I hope he may live to see full success crown his endeavours.

The attendance of Delegates was small at that year's Convention, partly because of so many of our best men having been drawn to the political Congress at Allahabad, and in part of the transient disaffection in the Bombay Branch. Tookaram Tatya and the other Bombay friends stayed away, but still the affair went off successfully.

Consistently with my policy to give every chance to my colleagues to try experiments which seemed to them to promise well for the Society's interests, I acceded to their wish that we should try what effect the complete abolition of entrance fees and annual dues, and the trusting for the Society's support to voluntary contributions, would have. Personally, I did not believe in the scheme, though I officially supported it, for our fee-list was so modest that it seemed as if anybody who should object to paying them, could not have any real sympathy for our movement, and it would leave us to throw upon our more generous members, virtually the whole responsibility of keeping the Society going. But the Convention voted for the change, upon the motion of the representatives of the British and American Sections present; I concurred, and issued the necessary Executive Notices, to clear the way.

The first effect was that angry protests broke out in both the Western Sections; H.P.B. wrote me a violent letter, denouncing me as a vacillator and liberally reporting what so and so, her friends and colleagues, said about my inconsistency, after having just effected the organisation of a British Section and giving it the right to levy the customary entrance fees and annual dues; while Judge and his party openly revolted and refused to comply with the new order of things. Secretly I was rather amused to see how much of a mess was being made by marplots eager to have a finger in the pie, and was disposed to give them the rope to hang themselves with. It was not long before the experiment failed and we returned to the old method; as will be seen later.

The other important thing done by the Convention of 1888 was the adoption of the policy of re-organising the Society's work on the line of autonomous Sections: this having been the motive prompting me originally to grant, in 1886, a Charter to the American Section and, later, one to the new Section at London. The plan had proved an entire success in America, and after two years of testing it in practice it seemed but fair to extend it to all our fields of activity. It was an admirable plan in every respect; local autonomy imposed local responsibility and local propaganda and involved much personal exertion; the creation of Sections minimised the burden of dull details which had previously so ham-

pered my command of time ; and the Society changed from a quasi-autocracy to a constitutional Federation, each part independent as to its internal affairs, but responsible to every other part for its loyal support of the movement and its ideals and of the Federal Centre, which bound the whole together, like the *fusces* of the lictor, into an unbreakable bundle. Under this plan the formation of a new Section adds but little to the work of the Adyar staff, but increases to a marked degree the collective strength of the Society, as the house's foundation becomes stronger and stronger with each squared stone that is built into its mass.

In reporting to the Convention of 1888 the passage of the resolution in Council, recommending the change of its functions from an executive to an advisory character, I made in my Annual Address the following declaration of intention: "My offer to retire was rejected by unanimous vote by the Convention of 1885, and I was told that I must serve the Society during my life. I yielded my own inclinations to the sense of duty, and the time has come when I should say, most distinctly and unequivocally that since I am to stay and be responsible for the progress of the work, I shall not consent to any plan or scheme which hampers me in the performance of my official duty. That duty is, first, to the unseen yet real personages, personally known and quite recently seen by me and talked with, who taught me the way of knowledge and showed me where my work lay waiting a willing worker ; next, to my colleague, friend, sister and teacher who, with myself, and a few others, founded this Society and has given her services to it these past thirteen years without fee or hope of reward ; and, thirdly, to my thousands of other associates in all parts of the world, who are counting upon my steadfastness and practical management for keeping the Society moving forward in its chosen line of usefulness." In short, if I was to be again responsible I meant to manage things as my experience in public affairs showed to be best, and "to be obedient and loyal to the Teacher we two personally know, and loyal and staunch to the colleague you and I, and all of us know, and a few appreciate at her true worth. This is my last word on that subject ; but in saying it I do not mean to imply that I shall not freely use my own judgment, independently of Madame Blavatsky's in every case calling for my personal action, nor that I shall not be ever most willing and anxious to receive and profit by the counsel of every true person who has at heart the interests of the Society. I cannot please all : it is folly to try ; the wise man does his duty as he can see it before him."

My voyage to Japan was one of the most important events in our Society's history, and as we shall be coming to it presently, and the results of the tour were astonishing, it will be as well if the clear statement of Mr. Noguchi, the special delegate sent to persuade me to accept the invitation of the Japanese Buddhists and to be my escort,—as to the then religious condition of Japan, and his fraternal appeal for the sympathies of the Indian public, which so deeply moved his hearers

at the Anniversary celebration, in Pachappa's Hall, Madras, should be included in this narrative. Mr. Noguchi spoke in his own language but an English translation was read on the occasion. He said :

" Brother Theosophists and Hindu Friends.—I am very happy and much honoured to address you on the occasion of my first visit to India ; a land sacred in the eyes and dear to the hearts of the Japanese and all other Buddhists, as the birthplace of the founder of our religion, and the country where his eloquent voice uttered its precious teachings. I come from the 'land of the Rising Sun,' which lies twenty days' sail from here by the ocean, in the fastest steamers. Yet it is not to be considered as further away than a single yojana, or even the width of this hall, when we realize the fact that the tie of a common brotherly love really binds us together in a golden chain. That tie is our common interest in a great movement for the revival of religion. The resuscitation of the morality taught and illustrated by our ancestors, and strictly illustrated in their own lives. This movement is that which was begun and has, during the past thirteen years, been directed by the Founders of the Theosophical Society. I am not here to prove that Buddhism is a better religion than yours, but to tell you something about the religious and moral state of my dear country.

When you hear the facts you will, I am sure, give me and my co-religionists your loving sympathy and good wishes. For you will at once recognize the truth that Japan is at this moment in almost exactly the same condition as your sacred India was ten years ago, when Colonel Olcott and Madame Blavatsky left America and came to your shores. For ten years they have been helping you to understand, and encouraging you to love, respect, and defend your religion from its unscrupulous enemies.

They found it lifeless and its followers in despair. They have put life into its enfeebled body and courage into your hearts. You were then almost ashamed to confess yourselves Hindus, but now you are proud to to be so called. The day of unchallenged slander and misrepresentation of the faith of your forefathers has gone for ever. You now, knowing how much truth it contains, and what is your duty to your children as regards making them understand it, are brave and confident to silence the liar who attacks it. We, Japanese Buddhists, now ask you to lend us this worker of social miracles, this defender of religion, this teacher of tolerance, for a little time, so that he may do for the religion of my country what he and his colleagues have done for the religion of India. We are praying Colonel Olcott to come and help us ; to come and revive the hope of our old men, to put courage in the hearts of our young men, to prove to the graduates of our colleges and universities, and to those who have been sent to America and Europe for education, that Western science is not infallible, and not a substitute, but the natural sister of Religion. He is a Buddhist of many years standing. He has helped the Buddhists of Ceylon to work a change for the better in their religion

so wonderful, that no one could believe it without going to that Island and talking with the priests and the people. When he first came there, in the year 1880, things were worse for the Buddhists than they were for you in India, in 1879.

Now Buddhism is reviving, the Buddhists are beginning to be full of hope and courage, schools for Buddhist children have sprung up everywhere, societies have been formed, books are freely published, a semi-weekly journal has been started and has acquired a great influence, and the Colonial Government has gazetted the Wesak day of May as a Buddhist national holiday. This is the sort of help we need in Japan as badly as a starving man needs food. Mr. Laurence Oliphant, the English enthusiast, a brilliant writer, of mystical and religious tendencies, formerly a member of the British Parliament, says: "A moral pall shrouds this earth's surface, and it is densest where our occidental civilization most prevails. Japan was a relatively pure country until she felt the demoralizing touch of Western civilization, and now how sadly has she deteriorated." I am sent here by a very influential national committee to beg Colonel Olcott, our American Brother, to come and give religious food to us. Will you not spare him to do this meritorious work."

A succinct survey of the names and tenets of the various sects of Japan followed and his hearers were informed as to the rather demoralised condition of the priesthood, after which Mr. Noguchi closed his address as follows :

" But there are honorable exceptions among the priests, some are really working for Buddhism ; but they are few. Where is the Higher doctrine ? The doctrine is there, but its vital strength is very much reduced. Old Japan is no more ; the old grandeur and prosperity of Buddhism, alas ! is no more visible. What shall we do ? What steps must we take to reform the Buddhists and give life to Buddhism ? How shall we wipe off the rust accumulated on the solid gold structure of Buddhism, so that it may outshine the new-made brass structure they are trying to erect ? The first important step we must make is the unification of all Buddhists, no matter of what sect they are, nor of what country. Of course, it will be a very difficult task. The second step is to begin to make every priest and layman educated ; and this, too, is very difficult, and a work of time. The third step is to reconvert the Japanese to Buddhism : needless to speak of its difficulty, in view of what I have above stated. The fourth step is to encourage the Japanese to take all that is good from Europe, and to reject all the bad. Two opposing forces are now working to influence and mould the intellect of the educated Japanese—one asserting that every thing European is good, and the other the contrary. The balance of thought must change towards one scale or the other, and on that the destiny of Japan hangs. What shall we do ? This is the echo of the cry which is now reverberating throughout Japan. Our Buddhist brothers

have been aroused from their long drowsiness, but there is no help within. To rescue our Buddhists from the thralldom of Western vices we have thought of only one way. I have hinted to you what that is. It is to obtain the unselfish help of Colonel Olcott, the Founder of the Theosophical Society, and Reformer of Religions. We heard of the name of this esteemed and honorable man, and of the good work his Society is doing for Buddhism in Ceylon and elsewhere. All Japanese Buddhists are now waiting his visit, and they have named him (Jamashaka) "Bodhisat of the Nineteenth Century." My dear brother and colleague, Kinza Hirai, ex-President of Kin Society, sent letters asking him to give his services to Japan for the advancement of Buddhism. Mr. Hirai, with the Reverend Sano, an influential priest, are forming and organizing a branch of the Theosophical Society at Kiyoto, and they are working vigorously in its interest. They have sent me to this twice-blessed country to attend the Annual Convention of the Theosophical Society at Madras, and after the close of its Session to escort Colonel Olcott to my country, as a guest of this Society. In a few days I shall be leaving this for Japan. My stay here and among my Buddhist brothers in Ceylon has been very agreeable, and I leave you with sorrow. I shall not forget the hospitality that I have received here, nor the brothers with whom I have made lasting friendships. Let us help each other and work mutually for the advancement of our ancient religions. We, Buddhists, must form a strong Brotherhood of co-religionists, of all parts of the world; and for the realization of this grand object, work earnestly, constantly, and willingly. We must do good work for the sake of the world, as our Lord Buddha did and as Colonel Olcott, in a lesser yet still most useful way, is doing. 'Give me liberty or give me death,' said Mr. Patrick Henry, the American revolutionary patriot. I will say 'Let me die or else do a good work while living.'

The earnestness of Mr. Noguchi's delivery seemed to strike a responsive chord in the Indian heart and he carried with him from the Hall the best wishes of all. This was the first time that Japan had made an appeal to a foreign nation for religious help since that historical event in 1584, when a company of Japanese ambassadors, themselves of princely birth, were conducted into the presence of the chief pontiff. Escorted by the cavalry and Swiss guard, accompanied by the foreign embassies, all the Roman princes and nobility, with the officials of the Cardinals and of the Vatican, they went in a glittering procession through the streets of Rome, the guns of the Castle and those of the Vatican thundering their welcome. Prostrating themselves at the Pope's feet, they declared that they "had come from the extremities of the East to acknowledge in the presence of the Pope the Vicar of Jesus Christ, and to render obedience to him in the name of the princes of whom they were the envoys." The reading of the letters of credence was followed by a most fervid discourse by Father Gonzalez and the whole of Christendom was thrown into agitation by the dramatic aspect

of this unique occasion.* The event was the sequel to the long and adroit labors of Jesuit missionaries, who had skilfully appealed to the Japanese sense of devoted loyalty to their sovereign and by changing the external aspect of Christianity to conform to those of the ancestral Shinto-cult, had made the Japanese believe that the Western religion was, of all others, the best fitted to exalt the grandeur of the Emperor and the happiness and dignity of the nation. But in a little more than three decades the steel hand under the velvet glove was felt to be clutching at the throne and life of the nation, and there followed one of the bloodiest, most remorseless persecutions of perverts to be read of in history: the new religion was extirpated from the land and its last missionaries swept into the sea. The ports of Japan were then closely sealed and for two hundred and fifty years she continued to jealously guard herself by strict seclusion from the possibility of further contamination by foreigners. This is the secret of her isolation, known to comparatively few outside the class of Sinologues.

When Japan was once again opened to foreign intercourse by the American Commodore Perry, and change became the passion of the day, an imperial commission was ordered to report upon the advisability of adopting Christianity as the state religion, in order to improve the moral condition of the people. "The result" says Hearn (quoted by Mr. Knapp) "confirmed the impartial verdict of Kämpfer in the Seventeenth Century, upon the ethics of the Japanese. 'They profess a great respect and veneration for the gods and worship them in various ways. And I think I may affirm that in the practice of virtue, in purity of life and outward devotion they far outdo the Christians.'"[†] The Commission reported against the adoption of the Western religion "on the ground that, judging from the moral condition of the West, Christianity was not there so potent an influence for right living as were in Japan the religions which had so long held sway among the island people." Neither Mr. Knapp, nor Lafcadio Hearn, nor any other unbiassed modern observer believes that Japan will ever come under the sway of Christianity, so long as there survives any hope of independent national existence. During the mighty revolution in every other department of thought and life that the Empire has been the scene of, none has occurred in that of religion. "From the benefits of this movement," says Knapp, "which bore so many features of Western life across the Pacific, Christianity has been the one thing excluded—and it was deliberately excluded because after full investigation it was deemed prejudicial to the interests of morality" (p. 218). "It is an open secret that the American commission recently sent to Japan to consider the crisis in mission work there was confronted with problems which the national spirit has evoked, not only in matters of administration, but also in those affecting supposed essentials of

* Cf. "Feudal and Modern Japan," by Arthur May Knapp. Boston, L. G. Page & Co., 1897.

† *ibid.*, 217.

Christian belief. It is at least wholly safe to predict that every hope of sectarian aggrandizement on Japanese soil which has been cherished by any of the numberless denominations who have sent their propagandist forces there is doomed to disappointment. The Christianity which gains a foothold or any lasting influence in the empire will be neither Presbyterian, nor Methodist, nor Unitarian Christianity. It will not be even American, nor English, nor German, nor Roman Christianity. It will be, if anything at all, an essentially Japanese faith based upon and assimilated with the old loyalties... In her faith, as in her polity, Japan will remain as always in the past, the unconquered Island Realm." (Page 222).

At the time of the Noguchi commission I had none of my present familiarity with his nation, but I loved them as I do all Oriental peoples, instinctively and with my whole heart, and in accepting his invitation I felt that with love and sincerity one may unlock all doors that lead to the popular heart. I knew, from experiences in India, Ceylon and Burma, that modern education but paints a gloss over the outer man, leaving the inner self what heredity and Karma have made it: I felt that even so feeble an agency as one man's voice might arouse the dormant religious sentiment and call back at least the most earnest of the people from the slimy path of greed and worldly success into the clean, broad road traced out by the Buddha, in which their forefathers had trod for thirteen hundred years. It would not be I, but the resistless power of the Buddha Dharma that would be pitted against the forces of irreligion and moral revolt. When we were driving home from the place of meeting, Noguchi expressed his wonder that so huge an audience had listened to him in such perfect courtesy and silence; saying that I must expect nothing to equal it from my Japanese audiences, who were in the habit of interrupting public speakers with protests and comments and sometimes making a good deal of disturbance. I bade him not distress himself on that score, for it had never happened within my experience to be interrupted when speaking, perhaps because I kept my hearers so busy thinking as to give their thoughts no chance to wander. The result—as will be seen later—proved me to be right, for a more courteous reception than that given me would have been impossible to conceive of.

The last Delegate to the Convention of 1888 left Adyar on the 30th (December), and we of the household enjoyed the calm after the storm of clashing opinions. On the last day I wrote: "Thus closes the year 1888, which has been rife with disagreeable incidents, trials and obstacles of sorts, yet on the whole prosperous. The resignations of Subbarow, Oakley and others bring evil sequences, among them the discontent, almost rebellion, of Tookaram, who has been misled by hasty judgment prompted by X's machinations. The outlook for 1889 is much better. We have got rid of a certain pestiferous fellow who kept us all in misery."

Thus, then, we roll up the scroll from which our notes of the year's history have been copied and lay it on the table of Chitragupta, the Record-keeper of Yâma, for production at that future day when the deeds of our lives have to be scrutinized by the Lords of Karma.

H. S. OLCOFF.

REINCARNATION AND ZOROASTRIANISM.

THE Parsi community can be divided into three classes—the Reformers, the Orthodox and the Eclectic. The Reformers believe in the Gâthâs only; the Orthodox Parsis in the scriptures written in the Avasta language as well as in the Pahlavi commentaries; but the Eclectic Zoroastrians have no objection to even the later day Greek and Persian books. We shall leave the Reformers aside in this particular case as they are conventionalists, and they take the five Gâthâs to suit their own convenience, these furnishing them all they require. Our inquiry, therefore, is limited to the Orthodox and the Eclectic. The Gâthâs as well as the Avasta and the Pahlavi literature is apparently silent about the most important doctrine of Reincarnation which helps to solve so many difficult problems of life. But the Eclectic Zoroastrians, the number of whom is very small, being more liberal in their views, have reason to suppose that, as Zoroastrianism had spread far and wide over the vast continent of Asia in its palmy days, and has an antiquity longer than we can conceive of, the doctrine of reincarnation may have been taught either in allegory in some of the extant books or in some of the books which are now considered as lost. They take, therefore, the Greek, Arabic, and old Persian books which are supposed to be either translations of old Avasta-zend books or their commentaries in which open references have been found regarding reincarnation. Zoroastrian ideas are said to have been preserved in Greek as well as in the Arabic and Persian philosophical works also. The Eclectic Zoroastrians do not confine themselves, for the purpose of searching truth, to a few fragments preserved in the Avasta, Pazand or Pahlavi; but believe that the Chaldean Oracles in Greek, and “the Desatir,” “the Dabistan,” “the Jâm-i-Kaikhoshru,” and other works in old Persian language, likewise contain Zoroastrian teaching, as the authors of the latter were men thoroughly imbued with Zoroastrian ideas. While the orthodox class, being rather dogmatic in their views, are scrupulous to take any doctrine which could not be found plainly described in the Avasta—forgetting that the few fragments do not contain the whole truth regarding questions related to our life in this age of inquiry—the eclectic are trying to search religious truths from whatever source it may come.

The doctrine of reincarnation, however, seems to be common to the Chaldean Oracles, the “Desatir,” “Jâm-i-Kaikhoshru,” and other Persian works, though it cannot be found plainly or distinctly in the Orthodox books. The Orthodox and the Eclectic Parsis differ widely in this res-

pect, the former believing, not much unlike orthodox Christians and other Semitic people, in an eternal heaven or an eternal hell, or somewhat similar ideas about the state after death ; while the latter, more reasoning, consider reincarnation to be an essential transmutation for human progress. Notwithstanding, we find in [the orthodox books, hints regarding heaven, which correspond to theosophical teaching. It is said that there are seven heavens, or rather seven states of heaven, viz. :—

Ordinary.	According to Ravâyet.	According to Avasta.
.....	Chinvad.	1. Humata.
.....	Hamestgân.	2. Hukhata.
1. Satarpâyâ.	Satarpâyâ.	3. Hvarshta.
2. Mâhpâyâ.	Mâhpâyâ.	4. Anagra-raochao.
3. Khorshedpâyâ.	Khorshedpâyâ.	
4. Grothmân.	Grothmân.	
5. Pashum.	.....
6. Akhân.	.....
7. Anagra-raochao.	Asar roshni.	

It will be seen that while the ordinary enumeration omits Chinvad (the "bridge") and Hamestgân, most probably two Kâmalokic states, the Ravâyets, comparatively some of the most recent books, omit two higher states, the fifth and the sixth. The Avasta gives, however, a peculiar division of the states of heaven. On the whole the ordinary and Ravâyet divisions correspond generally to the divisions given of the Devachanic planes by our esteemed Mr. Leadbeater. There is again another state called Achishtem (= Avitchi ?) where all evil thoughts, evil words and evil deeds lead to, according to Vîsha-Humata, a fragment of the Avasta. The duration of all these states is nowhere particularized ; though it must be legitimately considered proportionate to the Karma generated in this life. A heavenly state of "long duration" is vouchsafed to a holy man at different places in these scriptures ; but these states cannot be reasonably taken as eternal.

With reference to reincarnation, the "Desatir" says, in "Namae Sat Vakhshûr-i-Mahabad" :—

"Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words and deeds [done] in a *former body*, for which the Most Just [Law] punisheth them."

"Whosoever is an evil-doer, on him He [the conscious Law] inflicteth pain under the human form : for sickness, the suffering of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions : and in like manner as to goodness."

Again :

"In fine, these grandees expire of suffering and wounds, according to their misdeeds : and if any guilt remain, they will return a *second time*, and suffer punishment along with their accomplices."

"And," says the commentator, "meet with due retribution, till in

some way their guilt is removed : whether at the first time, or the second time, or the tenth, or the hundredth time, and so forth."

"If any one knowingly and intentionally kill a harmless animal, and do not meet with retribution in the same life, either from the unseen or the earthly ruler, he will find punishment awaiting him at his next coming."

The fourth "journey" of the fourth chapter of "Jâm-i-Kaikhosh-rû" is devoted to reincarnation. The Jâm says :—

"(17) After leaving this home [body] a virtuous man acquires a still better place and body, and his wisdom constantly increaseth.

"(18) The dignity of his wisdom is so much exalted that its mystery cannot be explained here.

"(19) But if a man is an evil-doer or an idiot, he goes into the life of animals and suffers various miseries."

Both the above authorities teach probabilities of metempsychosis, of man's passing not only into animals, but even into vegetable and mineral kingdoms. This view is considered by the Parsîas Hindu, because it is common among them. The Greek philosophy of the Neoplatonists, however, teaches the same thing. We read in the Phædrus that "in the thousandth year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast, and from that of a beast again into a man, if it has first been the soul of a man. For this soul which hath never perceived the truth, cannot pass into the human form." It will be observed from the above passages that both Phædrus and Jâm agree in one point, that the man's soul cannot incarnate in the body of an animal, although it can into the life of an animal. A note explaining the passage cited above from Phædrus, says that "we must not understand by this that the soul of a man becomes the soul of a brute; but that by way of punishment it is bound to the soul of a brute, or carried in it, just as demons used to reside in our souls." Hence, it is stated that all the energies of the rational soul are perfectly impeded, and its intellectual eye beholds nothing but the dark and tumultuous phantasms of a brutal life. The event of a human soul incarnating into even the life of an animal is a retrogression, and as in the progressive state of nature, we are taught, there is no retrogression, how can it be possible for a human soul to take such a downward course? It seems apparently absurd. But the retrogression can be understood in various ways :—

(1) "G. R. S. M." states in a former number of *Vâhan*, that "H. P. B. teaches that such a transmigration was possible at a certain period of evolution, when the 'door' from the animal kingdom into the human was still open, but that it is no longer possible, because that door has long been closed, for our evolution."

It is possible, therefore, that the idea of metempsychosis may have come down to us traditionally without any valid explanation.

(2) Another explanation can be gathered from the fact that when a man whose soul has been degraded to such a state that, by continued evil Karma the divine thread breaks and it has no longer any harvest to carry to the divine Triad after death, the animal-man and the remaining tattvas go to help the economy of animal nature in obedience to the law of affinity.

(3) A third explanation of the allusion may be had from the rule that while a man chooses evil for the sake of evil—although in very rare cases—he sets himself in opposition to the current of evolution, and gradually wearing himself out, incarnates in lower and lower types of life, which resemble more nearly the animal than the divine man.

However it may be, we have allusions regarding the doctrine of reincarnation in at least some of the Zoroastrian books—if we do not dwarf Zoroastrianism into merely a few scraps. A certain fragment, again, which is preserved to us from the Greek and which is attributed to Chaldean Zoroastrianism, gives us a clearer idea about the reincarnation of the soul. Walter R. Old, while writing on "Zoroastrianism" in the *Theosophist* (Vol. XV., No. 12), says:—"In the Chaldean system, the approximation of an ethereal principle is capable of conferring the nature of that principle upon its vehicle, for as an immortal principle, such as the rational soul, needs always a vehicle in which it may eternally exist, it is said to confer immortality upon such vehicle by approximation. This vehicle or mind-body is not inanimation itself, but self-animated like the inferior souls, such as the irrational or animal soul, which is called the image of the rational. Thus by phantasy or imagination, which is the chief faculty of its vehicle, the rational soul is continually joined to it, and by it again and again joined to mortal bodies which it seeks by affinity, the whole being unfolded in the enlivening spirit of the embryo, and thus outborne into the sphere of the earth."

No one should consider that the true and entire Zoroastrianism can be found only with the modern Parsis, and with no others. It is an historical fact that Zoroastrianism was once spread far and wide over a greater portion of the then known world, and as the nation was divided into various branches, why may not the other nations hold a portion of the same whole? It is most probable; and therefore the modern Parsis, instead of compressing their limit of investigation, should become more liberal in their views regarding religious research. The Persian works mentioned above have not been taken by the profane students of Zoroastrianism alone in support of their views, but by the orthodox High Priests also, who have often quoted these works as Zoroastrian in support of their doctrines, whenever opportunities offered; why then should these be discarded as non-Zoroastrian on this particular question?

N. F. BILINOBIA.

WHAT TOLSTOI NEEDS.

TO those who have found a rational explanation of life and death, who have no disquieting fears regarding their future state of existence, the life of Tolstoi becomes an interesting study. In him we see a great soul struggling to reach the light. With a courage seldom found in one born to luxury, he has dared to give up all the comforts of life in order to put his theories into practice. He has lived up to his gospel. Mistaken though he may be in some of his ideas, he has given the world an interesting and instructive picture ;—a nobleman, already famous in literature, dressed like a peasant in coarse, rough garments, cobbling his own shoes, refusing to eat a morsel of food that he has not earned by manual labour. Let sociologists criticise his teachings and decide whether a lover of the poor and down-trodden can best help his people by laying aside the literary weapons he could so skilfully use in their defense, to spend his time doing the work of an ignorant peasant.

But it is not Tolstoi the social economist but Tolstoi the man, who claims our deepest sympathy. From boyhood he has been a dreamer of morbid dreams. The fear and hatred of death has darkened his life. Possessed of the sweetest and tenderest love for mother and brother, their early death seemed to open a charnel house for his gloomy thoughts during all the years to come. Not one sunbeam can penetrate the darkness. Look at his own account of the death of this brother :—

“ On September 20th, he died literally in my arms. . . . Nothing in my life made such an impression on me. He used to say truly that there is nothing worse than death. But when you consider seriously that death is the end of everything, then life becomes an unmitigated evil. What profits it to strive and cry when of what was Nicholas Tolstoi nothing is left ? He never said he felt the approach of death ; but it seems to me he watched its every step, and knew for certain how much time was still left. A few minutes before his death he dozed, and suddenly awaking, whispered with horror, ‘ What is it ? ’ It was that he saw death, this falling of his being into nothingness ; and if he found nothing to grasp, what shall I find ? Less than nothing. And of course neither I nor any one else will struggle with death as he did. To the last moment he did not give himself up to death, did everything for himself, tried to be occupied, wrote, asked about my writings, and advised me ; but all this, it seemed to me, he was doing not by an inner tendency, but on principle. Only one thing, Nature, was left to the end. On the eve of his death, he went into his room and through weakness fell on his bed near the window. When I came in he said, with tears in his eyes, ‘ How happy I was for a whole hour ! ’ From earth he came—to earth he returns. . . . One thing only is left ; a

dim hope that somewhere in Nature, a part of which you will become in the earth, there will be something left and found. Every one who saw his last moments said how wonderfully, quietly and calmly he died; but I know with what frightful tortures, for not a single feeling escaped me. A thousand times I repeat to myself 'Let the dead bury their dead,' but I must spend the strength I still have on something . . . You cannot laugh at a jest you are weary of; you cannot eat when you are not hungry. What is the use of everything? To-morrow will begin all the tortures of death, with the uncleanness of lies and self-deception, and will end in nothingness."

This is not an isolated instance. Throughout his works we continually find "hatred of life, the mood of despair, the longing for death."

For this sickness of heart, this agony of soul, there is one sovereign remedy,—Theosophy. The divine justice of the law of karma would take away the bitterness of his resentment, and would give him a happier solution of the problems of human destiny. The twin doctrine of reincarnation would teach him that even for an unevolved soul having its first lessons in life's school there is promise for the future. He would still find room for his noble altruism. He could still stand beside his suffering brothers and encourage them to bear life's burdens with patience.

Contrast with Tolstoi's morbid view of death some of the utterances of a Theosophist who also has felt the sorrows of the poor and friendless, whose life, like his, has been spent in alleviating the miseries of her suffering fellow beings:—

"Have no fear of death. It is the open archway which lets us out to rest and recreation from our school, before we re-enter to learn our next and higher scientific lesson."

"We are unborn, undying, constant, changeless, eternal."

"We are here only to forge the instruments for an immortal service, the service which is perfect freedom."

"Clear-eyed love can leap across death's abyss, across birth's lethe stream, and find and clasp its own unerringly, though new and alien form be casket for the jewel-soul it knows."

"Death is the breaking of the out-worn form which has become a shackle, not a helper."

"Death is but birth, the setting free of life. Death is the greatest, of all earth's illusions. Life is continuous, unbroken, unbreakable."

"Death is a return to the soul's true home, the passing from a prison into the freedom of the upper air."

S. E. PALMER.

“STAND STILL.”

WE live in an age of hurry; we race about hither and thither; we crowd our hours with manifold occupations; of our amusements and relaxations we even too often make a toil. If we have wealth we are restless with anxiety about its keeping and investment, or we throw it about in that equally restless seeking for enjoyment which mostly leads to satiety and ennui; if we are poor then too many make of wealth their idol and spend their lives in worshipping the golden calf. Mere useless expenditure of energy? By no means. Through it all the soul is slowly learning and growing till some day it will awaken to the fact that all this belongs to the hours of childhood, when movement, activity, sensation, fill up the whole of consciousness.

But such papers as this are little likely to fall into the hands of such soul-children, and if by chance they do, they are certain to be cast aside with a “pish,” qualified it may be with some such phrase as “rotten halderdash.”

Still there are not a few children of older growth to whom in some measure there cling the habits of the child, and for these perchance some suggestion may be found in what follows. For in most of us there lurks more of the child-ego than we wot of, and it were well for us did we know and realise more clearly these manifold phases of our nature that oft rule us quite without our knowledge. To know ourselves is no small task, and the first step towards such knowledge is humility.

It is nice, undoubtedly, to feel that we are working hard, to have the vivid keenness of activity, to throw all our strength into our work and to fill every hour of every day with strenuous effort. Nay more, it is right and necessary, and manifold are the gains therefrom for the growth and progress of the man. But just in the present age, there lurks perhaps a danger here, for him who is outgrowing his childhood—a danger the more subtle because all our modern surroundings, the atmosphere we live in, the people we admire and look up to, for the most part all press us forward in the same direction—that of the perpetual sending forth of our life, our minds, our hearts into the outer, objective worlds of the senses—whether subtle or gross.

A necessary, and indispensable stage truly: for the inertia of *Tamas* must needs be overcome and conquered by the activity, the rapid vibration and motion of *Rajas*, as was taught long ago by the ancient sages, ere *Satva*, harmony, balance, peace and power, can manifest itself.

True again that many mistake the laziness and inactivity, the irresponsiveness and slumber of *Tamas* for the calm and peaceful power of *Satva*; though a moment's open-eyed observation would dispel the error,

for where Satva is dominant, there efficiency, effectiveness and perfection in all action, both worldly and non-worldly are to be found.

Therefore, it is not without use for any of us to "stand still" at times. In that now rather neglected book, "Through the Gates of Gold," it is pointed out that this standing still amid all the rush and turmoil of life is the first thing which man must do if he would seek to enter the diviner life. And this standing still means the steady-eyed contemplation of the life around us, including our own outgoing activity and a deliberate, calm, unflinching estimation of its value in terms of "real satisfaction." That is as measured by the sense of lasting peace and satisfaction which we find to remain in our hearts at such moments as the result of our activity and effort. Man must judge in such moments not by any conventional or traditional standards, not by the precepts of religion or the texts of a copy book, still less by the standards current around him among his associates, but wholly and solely by the consciousness, as he actually finds it, in his own heart, when thus he stands still amid life and questions the divine depths within him.

And what if he find but little of satisfaction there? Shall he seek a monastery or run away to a jungle? Not so will he find greater peace or keener satisfaction. Rather let him work on, as energetically as ever, but with a new motive: to quicken and stimulate the divine life within him by clearing away the barriers and obstacles, built of selfishness in any of its innumerable forms, raised by passions, desires and all the defects and weaknesses of his nature which impede and dim the shining forth of that life. And for this great task, the active life of the world is the one and only fitting field.

But not once only must he thus "stand still" in himself. Daily, nay many times a day let him thus command silence, and stand still before his own heart, judging his life and the values of all he does in the light that comes from thence. Slowly and by degrees, this will grow into his habitual attitude, and he will find himself standing as it were still, calm and peaceful amid all the toil and moil of the most active life, till gradually it loses all hold, all attracting, binding power upon him and he stands free and erect amid its surging waves.

Alh, how simple it all sounds in words; but alas! how infinitely difficult to accomplish *perfectly*!

If so difficult why then attempt the task? Because *you must*. None is drawn to make the attempt until within him the soul stirs and quickens, seeking the real life behind these shadows; and heavy indeed is the fate of him who hangs back when once his ear has caught the summons. For to him comes satiety with its grisly emptiness, weariness of heart, sickness of soul and utter disgust. And when he turns to seek the height within, behold his own choice has made the road yet harder for his feet to travel.

Failure, stumblings and many a fall all are sure to encounter who seek to tread the path; but none is more to be pitied than he who turns

back from the effort or who harkens not to the divine voice within when once its accents have reached his ears.

A WAYFAREER.

THOUGHTS ON THE BHAGAVAD GITA'.

THE third division of principles which we find mentioned in the Bhagavad Gîtâ is met with in the 42nd verse of the third chapter.

The organs (indriyas) are higher (*para*); higher than the organs is the manas; higher than the manas is the buddhi; what is higher than the buddhi is the Atman (Purusha), 42, III. This, in fact, is a different grouping of the principles mentioned in the seventh chapter, and treated before. The organs here are the five powers of sensation and the five powers of action, not the gross organs of action. The indriyas, says the verse, are higher. This evidently means that there is something on this side the indriyas than which they are higher. That something can be nothing but the *svarûpa* with its gross covering. The word "higher," in the translation of the above verse, stands for the Sanskrit *para*. Now the great commentator, Sri Sankarâchârya, gives a peculiar connotation to this word, both here, and in his commentary of verses 10th and 11th of the 3rd Valli of the Kathopanishad. He says that the indriyas are higher than the gross body because they are more subtle, stand inside, pervade them, etc. Anandagiri, the glossator of Sankara's commentary, says "by the word 'etc.' is to be taken *causality*, etc."

In the commentary of verses 10th and 11th of the 3rd Valli of the same Upanishad we find the great commentator saying:—

'The indriyas are (here) the gross (objects); those that give birth to these their effects, for the purpose of manifesting themselves, are the *arthas* (real objects) *higher* than them—(i. e.) *subtile, large and individualizing selves*.' The idea of the word *para* (higher), then, is *subtile, large, and individualizing self*; and it is also indicated in the above quotation that the higher principles are the causes of the lower ones. We learn thus from the Gîtâ that the powers of sensation and action are subtler than the gross appearances of the universe; they give birth to them as their effects; they sustain them; they pervade them, and are inside them. This in fact is the relation of the immediately higher principle to the immediately lower. This verse tells us the following story in a tabular form:—

	Sthûla } Svarûpa. }	I.
Pervading, living inside, the individualizing selves—causes of No. I. }	Indriyas.	II.
Do. of No. 2 and of I also. }	Manas.	III.

Pervading, living in- side, the individualizing selves—causes of No. 3 and hence of 2 and 1 also.	Buddhi.	IV.
Do. of No. 4) and therefore of all.	A'tman or Purusha.	V.

Now what is the meaning of the word *manas* here. It does not mean the principle of individuality (*Ahankāra*). *Srī Sankara* defines it as the principle of ideation—that which makes and unmakes the ideal moulds of the objective universe (*Sankalpa Vikalpātma*). This is the lower *manas* of the *Sāṅkhyas*, otherwise known as one of the eleven *indriyas* of that school of philosophy. That being the case, the word *buddhi* here must be taken to stand for both the principles of *Mahat tatva* and *Ahankāra*. It might be translated here as the *individualizing will to know and will to be*, or, shortly, *individual will*. The object of this division appears from the preceding verses of the *Bhagavad Gītā*. *Srī Krishna* wishes *Arjuna* to understand that the *Kāmarūpa*, or desire, acting through the powers of sensation, action, ideation and individual will leads the *Purusha* to act viciously (verses 39 and 40 of chap. III). Says he:—

“O *Arjuna*, this desire (*Kāmarūpa*), ever the enemy of the wise, never fulfilled, never satisfied—covers away his wisdom.” 39, III.

“It lives in the powers of action and sensation (*indriyas*), ideation (*manas*) and individual will (*buddhi*). Having covered away wisdom, it makes the *Purusha* forget (the purpose of life).” 40, III.

The individual will (*Buddhyahankāra*) persists in the maintaining of individuality, the *manas* goes on ideating, the powers of sensation sense on, and the powers of action never cease to act according to the very laws of their being. So far it is all right. This process must go on in order to fulfill the purpose of life—the attainment of *Moksha* through the gathering in of the experience of the phenomenal world. The knowledge of the phenomenal world, from the gross appearances up to the *buddhi*, must precede the attainment of omniscient wisdom, and consequent *Moksha*, by the monad. But what is that which checks this onward march of the *Purusha*? Desire, says *Srī Krishna*. There is a very narrow way between the birth of desire and the attainment of wisdom. In the words of the *Kathopanishad* it is as fine and sharp as the edge of a razor; it is very difficult to pass on. But for constant watch and efficient guidance the chances are more powerful towards falling into the pit of desire. Consciousness coming, as it must, into contact with the gross phenomena of the universe is, so to say, for the time saturated with those appearances. By the working of the universal law of habituation (*Vāsanā*) these phenomena become part and parcel of the self. Then comes in the resistance which habits of the mind always offer to the entrance therein of new knowledge. This resistance to new knowledge, and the tendency to stick to what is already familiar, is desire.

'*Anyadeva sreyah anyad uta preyah,*' says the Kathopanishad. 'The good is something else, and the pleasing something else.' The tendency to stick by habit to what has already been gained is pleasing. This in fact is the feeling of pleasure. The contrary tendency to leave behind what has already been gained, and gain more and more knowledge is the good. The former tendency is the mother of desire. The latter leads to the attainment of wisdom. Evidently the former tendency is inimical to the latter. In the words of the Bhagavad Gîtâ,

'Desire is the enemy of the wise.'

This, however, later. What we have now to see is whether the principles of the universe and of man, mentioned in the Bhagavad Gîtâ, have been shown to be real and not imaginary. The following is a tabular view of all the three divisions of these principles met with in the Bhagavad Gîtâ.

I.	II.	III.
1. Purusha-prakriti or Purushottama.	1. Purushottama.	1. Ātman.
2. Buddhi	} 2. Akshara Purusha.	2. Buddhi.
3. Abhikāra		3. Manas.
4. Manas and Indriyas.	} 3. Kshara Purusha.	4. Indriyas.
5. Tanmātrās.		5. Tanmātrās.
6. Svarūpa.		6. Svarūpa.
7. Sthūla.		7. Sthūla.

The reality of the seven principles is shown by ordinary analysis as stated in the first and second articles on the subject. The world that we have before us must have all these principles behind to explain its appearance. It is a matter of ordinary observation that every gross material on the face of our earth passes through five states—the solid, the liquid, the igneous, the gaseous and the Ākâsic. The most ordinary experiment by the help of which this phenomenon can be studied, is available in the most ordinary substance, water. Water is known in the solid state as ice. Its ordinary state is liquid. As you begin to heat it, you have steam which is more rarefied than liquid, but which is not yet gas proper. This is the igneous state of water, the state of visible gas. Higher up is that state of water-vapour, which is pure gas. Higher up is the Ākâsic state or the state of entire latency of the physical state of any substance. Take any substance in its solid state. Heat it. With the entrance of a certain amount of heat, which varies with every substance, the state of its solidity becomes latent; add more heat and its liquidity also becomes latent, and you have the same substance as steam, that is, in its igneous state. Heat it still more, and the steam disappears. The substance has passed into the purely gaseous state. If this be heated sufficiently it will entirely pass out of the gaseous state. But such a degree of heat is perhaps impossible to obtain on this planet. The phenomenon of latent heat is however suffi-

ent to prove that there is such a thing as the *Ākāśic* state of all the forces and the material states of the universe.

This is plain enough. But for the purpose of showing the truth of the philosophy of the principles embodied in the above quotations of the *Bhagavad Gītā*, the yet plainer fact that all matter passes through at least three states of existence is sufficient. That a certain element or compound substance is capable of passing through more states than one, means that that element or substance is possessed of as many forces remaining therein in the latent or potent state, as the case may be, for the time being. Cold is really negative heat. It is not different in its nature. That anything is capable of receiving heat or any other force into itself, means that it is in a negative condition as compared with the present source of heat or other force. In other words that force is already present in the substance although in its negative phase. There is only a difference of degree between power and capacity. Every force exists everywhere in different degrees. In some places it manifests itself as power, in others as capacity. Hence the fact that every chemical substance has the capacity of existing at different times in more states than one, goes distinctly to show that every gross chemical substance is really a compound of as many different material states, or we may say forces, for force is really only a state of matter, in a higher condition. Hence is every chemical element really composed of five *TANMA'TRA'S*—*Sabdatanmātrā*, the soniferous ether; *Sparsa-tanmātrā*, the tangiferous ether; *Rūpa-tanmātrā*, the luminiferous ether; *Rasa-tanmātrā* the gustiferous ether, *Gandha-tanmātrā*, odoriferous ether. Every chemical atom is a compound of five descriptions of ethereal minima in varying proportions.

We learn then the following truths from the above teachings of the *Bhagavad Gītā*.

1. The gross body of man as we see it, must have, and has, behind it, a subtile counterpart, known as the *Svarūpa* or sometimes as the *Linga sarira*, the astral body, the subtile body, &c.

2. This subtile body is composed of five *tanmātrās* and ten *indriyas*, i. e., five ethers functioning as objective and instrumental appearances.

3. The mould which is supplied to these *tanmātrās* and *indriyas* in which the *Svarūpa* is cast, comes from *manas*, the principle of ideation, the eleventh *indriya* of the *Sāṅkhyas*.

4. The power which sets the ideating agency (*manas*) into motion is the individual will, *Buddhyahankāra*. It is sometimes customary to speak of these principles also as the *indriyas* and thus raise the number of organs (*indriyas*) to thirteen. When this is done, the *Puruṣa*, alone (the conscious entity) is spoken of as the spirit. The individual will is called the *Akṣhara Puruṣa*.

5. The experiences of man consist in the changing states of the principle of ideation (*manas*) and the lower principles. The *Budhya-*

hankāra or individual will preserves these experiences, and the forces for future evolution generated by past experiences. The *Budhyahankāra*, therefore, is the immortal soul of man. It really creates the lower principles and bodies, and can exist without them. The *Budhyahankāra* (individual will) is called immortal because it accompanies the Purusha in all its pilgrimages up to Nirvāna, when it really expands into omniscience and omnipotence, and thus having left no purpose for further action is practically still, and leaves the Purusha free from all connection with the products of Prakriti.

RAMA PRASAD.

THE TELEPHONE.

AN OBJECT LESSON ON PRAYER.

MAN has, by patient investigation, discovered many of the secrets of science; and among these wondrous forces of Nature which he has learned to control, none are rendering more efficient service to humanity than the marvellous electric system, by means of which distant peoples are united in one great circuit of swift and certain communication.

The popular telephone, only an example of this mighty energy, has already become established as a domestic institution, almost indispensable to our daily business. And by means of the private wire, every household in our cities may now join in the benefit of immediate intercourse with its distant friends. Indeed, so familiar have we all become with this trusty messenger, that we can hardly realise that it is scarcely twenty years since it was discovered.

Yet, its very simplicity and efficiency depend upon the careful observance of certain well defined conditions:—First, there must be the conducting wire, stretched or laid down between the points of communication, and perfectly insulated from contact with any other conductor. Next, each end of the wire must be supplied with a correctly adjusted instrument for receiving and transmitting; and these must again be actuated at each terminus, by a small battery, the poles of which must be so connected as to form a complete circuit, through the line wire, the instruments, and a return or earth-wire.

In adjusting the apparatus it is necessary to see that every point of metallic contact is perfectly clean and close. These surfaces must be polished with great care, for any dirt or corrosion between them will most effectually cut off all communication. Any defect in the insulation of the wire, or the contact of cross-wires or other obstruction, will either rupture the current, deflect the message, or make a short circuit through the earth without reaching the distant receiver.

When these few conditions are perfectly maintained, it is really wonderful how easy it is to converse with distant friends, to recognise the tones of their voices, and to feel that the absent are for the moment, present close beside us.

As disturbing noises often make it difficult to hear through the telephone, it is now quite customary for business people to enclose their instruments in a little closet or office, so that they may be able to hear distinctly, and to speak without interruption.

A telephone operator, by using a pair of terminals, can close his ears to every other sound, and then hear distinctly even the faintest whisper from his wire.

A system of telephonic communication, similar to that which man has only just developed, has been in operation between Heaven and earth ever since the first prayer breathed by man was heard and answered by his Father—God.

The bureau of this system has always been open free to all, and every applicant can have without cost, his own private wire and instrument directly attached, simply by complying with certain conditions. Yet, strange to say, such advantages, so generously offered, have been but rarely exercised.

Some of those for whose special benefit it is established, even go so far as to deny the possibility of any such means of communication, while many others will not trouble themselves to learn how to use it effectively.

Many failures constantly occur, in consequence of ignorance, conceit or neglect; but when once the conditions have been carefully fulfilled, the blessings of intercourse will most certainly flow from God, to guide, instruct and comfort man.

Our connecting wire is that wondrous cord of Love, stretched between Heaven and earth by Christ, when He made the at-one-ment between God and man.*

Its strength and endurance have been thoroughly tested, and a well-known expert has given his certificate in these words:—

“For I am persuaded that neither death nor life; nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord.”

The insulation of our end of this wire is to be our special care, and to avoid the possibilities of a “short circuit” we must see that it is carefully protected from all cross-wires, or other intervening objects. That is, if we would use this means of approach to ‘our Father in Heaven,’ we must first see that all selfish desires and disturbing thoughts are carefully shut out, and all opposing interests effectually cut off.

We must look well to our “points” to see that the contacts are close and clean.

Perfect confidence and trust are necessary to ensure a perfect contact, and purity of heart and purpose will alone preserve it from corrosion.

* Other Masters and Avatâras had, we think, previously taught the same great lesson and showed how to establish the same connection.—Ed. note.

The 'energy of the Will' is the battery which we have to supply and keep in working order at our end of the line. It must be steady and earnest, resolute and persistent, strong and determined; and more than all, it must be in harmony with the Divine Will which supplies the great working power at the distant end.

To secure this perfect harmony, it is of the utmost importance that the poles of the battery are correctly coupled to the connecting wires. The positive, emanating from the Divine, must join up to the negative in ourselves and again the positive in our own wills must connect with the earth-wire, and through that again with the Divine.

If joined in this order, the current will flow without interruption, in its proper course, from God to us, through us again to our fellow-men, and thus it will return to God.

The great secret of successful intercourse lies in the maintenance of a proper condition of the battery of the Will. While our thoughts are active and positive toward God, the current cannot enter; but when our minds are receptive and negative, the divine influence can reach our inmost soul, and the whispering of the heavenly message will be distinctly heard.

But alas! one of the most frequent causes of failure occurs right here, for how often we attempt to reverse the divine order, and join our positive pole to the heavenly line and our negative, to the earth.

For, in our prayers, some of us oftentimes presume to instruct the Almighty Father, and to desire every possible (and often impossible) favour for ourselves, quite ignoring our positive relation to others whose needs are often more pressing than our own.

Thus, when the pharisee of the parable uses the positive pole and thanks God that he is so much better than others, his prayer passes not beyond the sound of his voice; while the publican, who uses the negative pole, sends his cry to heaven, whence it is immediately answered by a message of comfort and help.

Of equal importance with the heaven-line, is the earth-wire—that bond of Brotherly Love which was instituted by Christ himself.

The obligation it involves, includes mutual help and service, personal devotion, and self-sacrifice.

The necessity for this relationship is most earnestly enforced by the divine Teacher in His familiar precepts, His peerless example and His own fearless sacrifice.

Observe, that this wire is not to be insulated, but it must make close contact with the world in which we live, so that all the blessings which we receive may flow out again in works of charity and love.

There will be no room left for thought of self in our prayers, when once we realise that our relationship and our obligations must make us one with God's great family, ere the line can be open to us for heavenly communion. For the Master Himself has said, "First be reconciled to thy brother and then come and offer thy gift."

This earth connection thus conveys the current back to its source, and it is the only way by which it can return; therefore our devotion must be expressed in action, and our love in labour.

Every tribute of praise or thanksgiving which we would render as our homage to heaven, must be bestowed upon the children of earth, and if we would seek God Himself, we shall most surely find Him by ministering to the necessities of our suffering brethren.

The telephone is not complete without the *receiver* and the *transmitter*; and as the perfect construction and careful maintenance of this part of the apparatus is to be a vital part of our daily duty, the distinctness with which our messages are heard will depend entirely upon ourselves.

The transmitter which we must apply is *faith*, and the receiver is *patience*.

Very implicit directions have been given for our guidance in using and adjusting appliances so delicately sensitive and so highly important.

We are commanded to "Ask in faith," and to "Wait in patience"; to speak boldly and distinctly, without doubt or hesitation, and we are assured on the highest authority, that the accomplishment of our desire, and the answer to our prayer, will depend upon the purity and intensity of the *faith* which we employ.

When all our apparatus is complete, it will be then necessary to obey the Master's injunction, "Enter into thy closet and shut the door." And here, we must close our ears with the double terminals—secrecy and silence—and when all tumult is hushed, and all feverish anxiety is allayed, we shall presently hear the gentle whisper of the "still small voice," and realise with unspeakable joy, our nearness to the Father and our oneness with Him.

When through this medium, we recognise our Father's voice calling us by name, we shall instantly lose all thought of self in an earnest desire to learn His will, to keep His commandments, and to follow the guidance of His spirit, through the path of duty into the "Way of Life."

If we only realised that we could by this means be placed in immediate and constant communication with the divine source of life and power, what a reformation it would work in our ideas of prayer.

Instead of being regarded as a formal and periodical exercise, it would become to us a priceless privilege; for instead of mournfully bewailing our unworthiness and sin, we should repeat the message of reconciliation, and work with delight to transform this sin-stricken world into an earthly heaven, radiant with the blessings of love, joy and peace.

With the full assurance that we have been adopted as children into God's great family, we will not again appear before Him as criminals

pleading for mercy ; but will rejoice to seek some wandering brother, and lead him home to our Father's love.

Made heirs to the wealth of worlds, shall we ask 'our Father' for personal favours ; when as the almoners of God's great bounty we may distribute to the poor and needy, the riches of His love ?

In the confidence of our alliance with that Almighty Power who in His strength can comfort the sorrowing, help the weak and raise the fallen, dare we complain of weakness ?

Entrusted with a royal embassy, we will not humble ourselves as slaves ; but gladly accepting the divine commission, let us manfully fight against tyranny, cruelty and wrong, and carry to the captive and oppressed, the message of liberty, pardon and peace.

Bathed in the sunshine of divine love we cannot ask for a light upon our path alone, when it may be our privilege to reflect the heavenly radiance into the dark places of the earth, and to banish terror from the hearts of those who are lost in darkness and in doubt.

Having once experienced the delights which flow from constant intercourse we shall never again be satisfied with occasional prayer, but united in the great circuit of loving fellowship we will let the divine life flow without interruption through our being ; inspiring every thought and act with loving purpose, until we attain to the perfect happiness of perfect harmony, and can live in the divine ideal of prayer, and with every heart-beat, say, " Thy will be done."

J. MARTIN.

THE CONDITIONS OF RESIDENCE AT HEADQUARTERS.

AS more and more applications are being made by persons who wish to take up residence at Adyar and as one has at this time of writing actually come from Northern Europe and asked to be taken in, without preliminary warning or correspondence, the President-Founder thinks it will serve a useful purpose if he publishes in the *Theosophist* the text of his reply to a letter from South Africa, just received. If the possible future school of occult training were established, with its teacher and accommodations for pupils, more of these seekers after the higher training might be admitted ; but under present circumstances it is simply impracticable to enlarge the little group who are working and studying at Adyar.—Ed.

"Your letter is worthy of most serious consideration. * * * No man who loves his fellows and would be glad to help them to rise above the low level of the animal nature and aspire to a spiritual ideal, could listen unmoved to the cry of a suffering soul coming to him from the far distance and asking for help. Your case is identical with that of thousands : a gleam of light shines in upon you and you suddenly have a glimpse of your own degrading surroundings ; you wish to abandon the world and take up the life of contemplative

asceticism. Now such sudden impulses should always be most carefully studied by oneself to ascertain whether it be only a passing emotion or really a call from one's Higher Self to unite with it and climb upward. I see that you are in business and presumably this gives you your livelihood. Now if you have no fixed income to support you, and you are bent on throwing up your business, you are in duty bound to secure another wage-earning occupation, or stick to your present business.

You speak of buying a farm out here, whereas there is no such thing as a class of European small farmers as among us Western nations. The land belongs to Government, is rented by large capitalists, called Zemindars, and they sub-let in small holdings to the Indian "ryot" or Indian agricultural peasant. The latter go more often hungry than with full bellies. There are a few thousands of Europeans engaged in planting coffee, tea, cinchona, cocoa, etc., mainly in the mountains, employing large capital, usually for absentee companies or capitalists.

Then as regards other employments, every place is occupied by the younger sons of British families of the upper and middle classes and there is no opening for a foreigner who has not already been engaged before starting. So much for the practical side; now for the spiritual.

The Theosophical Society has grown into an organization comprising over 500 Branches distributed throughout the world. When the Branches of any given country have increased to seven they are grouped together in a Sectional organization with a Managing Committee and an Executive Officer called the General Secretary. These Branches hire meeting rooms, form small libraries of theosophical works, and adopt measures for spreading within their territory information about the ancient philosophies in which our forefathers have bequeathed to their posterity, their discoveries as to the economy of nature and the problem of human evolution.

Adyar, whence this reply to your letter is written, is the Executive Centre of the entire movement, and the writer, the President of the Theosophical Society. So well has the general work been distributed among the different geographical centres, the burden of administration is very slight at the Headquarters and requires but very few workers. They constitute, as it were, a small family, to each of whom are assigned his or her specific duties. Places cannot be made for new-comers and the Society being poor, from the money point of view, has no fund for the support of mere students. Nor has it an organized school or college of occult training, similar to those of the ancient Greeks and Romans and those of ancient and even modern India, known as "Ashrams," where Indian Yogis teach pupils. True, there are now quite a number of men and women in the Society who have developed their latent spiritual powers and some who have attained remarkable proficiency. But all such have achieved this in themselves by their self-training along the lines prescribed in the remote past by the spiritual teachers called Yogis.

Each resident at Headquarters pays for his own food to a butler who undertakes to give such diet as may be individually required, for such price as may be mutually agreed upon. Our present group are all vegetarians, but there is no obligation imposed on visitors or new residents as to what they shall eat. We could not, however, welcome among us a person who habitually used intoxicating liquors. The butler can afford to give generous diet for less than Re. 1 (1s. 4d.) per diem, say about £2 per month. Besides which there would be other trifling expenses for washing, etc., but the whole need not amount to £3. The sum you mention as possessing would, therefore, support you here for a very long time and therefore there would be but one possible obstacle to consider, viz., whether you would prove sympathetic with the residents and promote the present harmony, or the opposite. As the official and senior director of the family I would not venture to promise to receive any new-comer as a permanent resident until he had been here long enough to remove all doubts as to his compatibility of temperament with ours. You would have, therefore, to come and personally test the matter. Supposing all to be arranged in a manner mutually satisfactory, you would then have (a) A home in a delightful place and with unworldly, earnest people, the ideal of whose life is the acquisition of spiritual wisdom and the helping of mankind; (b) The use of a very extensive collection of books upon theosophical subjects; (c) If you possessed the requisite ability, the amplest opportunity for literary work and, later on, for travelling about in India and other countries to give public lectures and answer inquiries by less advanced persons than yourself; (d) The chance of self-development and self-purification. The foregoing picture offers no attractions whatever to any person who is not thoroughly in earnest in the desire to improve himself, and freed from the bond of selfish desires and ambitions. Before taking any step in the direction of joining us you will kindly reply with all candour to the present letter and let me know whether your present inclination persists or not."

PROGRESS TOWARDS UNITY.*

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves."

Tennyson.

Whence cometh and whither tendeth this great movement towards Unity, which promises not only to produce unity of thought in the different branches of human knowledge, but to co-relate them all into one complete and harmonious whole? The Rev. Alfred Rowland, in his address from the chair of the English Union last May, referring to the decay of the denominational sentiment, as we have known it,

* Extracts from an Address delivered before the Congregational Union, Dunedin N.Z., February, 1899.

which he predicted would not long outlive the dying century, gave as one of the reasons for its disappearance the fact "that Christians generally know each other far better than they formerly did," and it is this growing knowledge of our fellowmen, and of the laws of the universe in which we dwell, that is enabling men everywhere, and on every conceivable subject, to see things "eye to eye" more completely than they have ever done before. Imperfect knowledge invariably begets diversity of opinion, and frequently strife and dissension; fuller knowledge brings greater unanimity of thought, and perfect knowledge, as far as that is attainable by finite faculties, brings complete unity. "Nothing is ever settled, until it is settled right," is the expression of a great natural, moral, and spiritual truth.

The humanitarian effects of the marvellous discoveries in the domain of physical science, in bringing the whole race into closer touch with one another, by such agencies as steam and electricity, can hardly be overestimated, and the peace proposals of the Tsar may well be considered as only an indication of greater movements in the future, making for the solidarity of the race, as the result of a growing intimacy.

If we could clearly comprehend the stages and agencies by which we have arrived at our present position, it would probably help to indicate the direction in which we may expect to make further progress; and a clear conviction of where and how we ought to go will make our efforts more fruitful in results.

Let me indicate briefly some of the probable stages and methods by which human knowledge has been evolved in times past, with the hope that it may throw some light on the path of future progress. I was a good deal impressed with a book I read recently, entitled, "The Theory of Human Progression," written about fifty years ago, by Patrick Edward Dove. This writer, while believing that the "Proper study of mankind is man," maintains that this is true only when man reaches a certain stage of development, that before he can scientifically study himself he must first have made considerable progress with the observation and classification of the phenomena of Nature around him. He claims that there has been a natural and necessary order or sequence governing the progression or development of man's knowledge in times past, and that careful analysis will enable us with accuracy to determine what that order has been, and to predicate with a good deal of assurance the direction and steps it must take in the future.

Beginning with logic as the first of the sciences, the power to think preceding the act of thinking, he traces man's progress as he emerges from the jungle of physical evolution; his first thoughts would be of numbers, the number of nuts on the tree, the number of beasts of prey, because it is absolutely necessary to know something of the science of numbers before the mind can comprehend the science of quantities. Arithmetic before Algebra. In like manner a knowledge of quantities is essential to a proper understanding of dimensions, or geometry. These

all in turn being necessary as being involved in the laws of statics, which are necessary to a knowledge of chemistry, and so on, from inorganic to organic. Chemistry being necessary to a proper understanding of botany or plant life, a knowledge of which is necessary to understand biology, or animal life, which latter is essential to the science of physiology, or human life.

It is not contended that it was necessary for man to have reduced each of these branches of knowledge, or the many subdivisions which might be made, to the position of an exact science, before he could begin to think of the next in order, but rather that it was necessary for him to begin thinking in the order named, and impossible for him to systematise with accuracy his knowledge of one succeeding branch, until he had done it with the preceding one.

The methods employed by man for the attainment of knowledge have varied in every age, always with an upward tendency, and I think it is an undoubted fact that the marvellous advances of discovery and invention in the past fifty years have been largely due to the superior scientific methods which have been adopted in the investigation of natural phenomena during that period. The first essential to the acquirement of knowledge is the correct observation of facts or phenomena, the next is the proper classification of the facts observed, and the third the deduction of the laws governing the different groups of facts. The application of these methods to the investigation of spiritual phenomena is likely to produce the most beneficial results.

In all ages man has been found theorising on the nature of the universe and of life, getting his theories tested by all the known facts and by others as they come under observation. History proves that false theories are not usually long lived; a school of sceptics invariably comes along whose destructive criticism compels them to crumble away, and, on the whole, the race has been helped rather than hurt by their promulgation; so that if I refer to some modern theories which appear to you wild and fantastic, you will calmly rest on the assurance that truth alone possesses that mighty power which must finally prevail, the true attitude of the Christian being one of cautious receptivity, "Prove all things, hold fast that which is good." We must not be afraid of the light, or reject truth simply because it is new to us, but should be willing to receive and welcome it, however unpromising the quarter from which it may come.

A new theory frequently stimulates thought and investigation along fresh lines, which results either in demonstrating it to be sound, and establishing it as a law of Nature, or disproving and demolishing it. The danger lies in the temptation to make facts fit in with the theory, instead of getting a theory which will include and explain all the facts.

I want now to draw your attention very briefly to some of the evidences of progress being made towards unity of thought by the increase of knowledge, and refer to some of the modern theories which may possi-

bly lead men to still greater unification of thought hereafter. Look, then, at the domain of physical science. Ever since Galileo got into trouble with the authorities of his time for propounding a new theory of the motions of the heavenly bodies, men have been gaining knowledge of the laws controlling our solar system, till to-day even the Pope of Rome would confess to a belief that the earth revolves on its axis, causing the phenomena of night and day. The same process of gradual acceptance took place with reference to Newton's theory of gravitation, while, coming to our own time, many here are old enough to remember the storm of denunciation and abuse which raged round the head of poor old Darwin when he launched his then heretical notions of evolution, scientists vying with religionists in the venom and bitterness of their condemnation. Further investigation has compelled an almost universal acceptance by scientific men, of his doctrines, and the application of them to a much wider range of phenomena than was originally contemplated by him, while a leader of religious thought like Professor Drummond, convinced of the operation of evolutionary law in the natural world, boldly set forth the grounds of his belief that it operated also in the spiritual world. The later discovery of a co-ordinate law of self-sacrifice only explains and removes some of the difficulties in the way of accepting the law of the survival of the fittest, by showing that altruism is a condition of fitness.

A survey of the past fifty years reveals the most marvellous strides made in the development of the physical sciences, and the consequent progress towards unity of opinion amongst scientific investigators, but no one would claim that the same fundamental advance had been made in the social sciences, or in the development of spiritual knowledge, and the explanation will probably be found in Dove's proposition regarding the necessary order or sequence in the progression of human knowledge. It seems to have been necessary that the knowledge of physical science should be well developed and systematised before it was possible to make much progress with economic science, the development and application of which I conceive to be the special work of this generation.

Following Dove's theory of progression, when we leave the purely material plane, and come to deal with man as a social being, we find him planning and scheming, producing and disposing, jostling with his fellows, filled with great aspirations, not only for this world, but for that which is to come, and so we have to find laws for his guidance, not only as an individual, but as a member of a greater organic whole which we term society; but the same law of necessity holds good, and must guide man in the acquisition of knowledge here as in the preceding steps he has taken.

Man's relations to his mother earth must be determined on a scientific basis, before he can get accurate knowledge of the laws which shall determine the extent and limitations of his relations with his fellows. In other words, economic knowledge must precede political knowledge,

and the latter in its turn must undergo further development before he can get the fullest possible light on the relationship between himself and God, or spiritual knowledge.

I have already stated that I believe the development and application of economic knowledge to be the special work of this generation, and here let me say that I fully believe the law has been observed and formulated which will give unity of thought in this direction, and only awaits the development of men's minds for its general acceptance. It is a law analogous to the law of gravitation, ruling in the economic world with the same invariability and universality as that law; rules in the physical world, performing similar functions.

This law might be expressed in these words: *That the growth of mankind in numbers and capacity exhibits itself in increased land values.* This will hold good whether the growth in capacity be of a physical, mental, moral, or spiritual kind, and every child of God has a right to an equal opportunity of participating in that growth and the value which it creates. To me the facts which demonstrate this law are as clear and complete as those which support the law of gravitation, and with this as a basis, believing in the Fatherhood of God, to whom each one of His children is equally dear, I cannot believe that He approves of a system which enables a very few of His children to monopolise all the advantages that come from an increase of their number, and from a growing knowledge and power over the productive forces of Nature, and to use that advancement as a whip to the backs of the rest of their fellows. Of course, the question whether the present system produces this result, and whether any proposed change would bring improvement, is one on which many of you would disagree with me, but, being profoundly impressed with the belief that all involuntary poverty, with all the sin and suffering attached to it, is the direct result of the violation by society of God's benevolent and eternal law in this connection; and, further, that the method of complying with the law and escaping those evils has been demonstrated; believing this, I say to refrain from speaking of it would be moral cowardice in me, the betrayal of a sacred trust, and in the Master's name I now demand of you to at least examine the evidence available regarding the possibility of securing for every child of God a reasonable human existence in this beautiful world of His, which He has furnished so abundantly with all things necessary to man's comfort and happiness.

Perhaps some of you may object that this is not a subject for a religious gathering like this, but I know of nothing marking out one sphere of man's interest or knowledge as sacred and another as secular, and I am thankful, as an evidence of progress towards unity, for the rapid disappearance of the striking contrast that used to be drawn between material, as secular knowledge on the one hand, and spiritual,

as sacred knowledge on the other, and believe it must ultimately pass away entirely.*

The laws which govern in the physical world and in the economic world are no less Divine, and, therefore, sacred, than those which prevail in the spiritual world, and a knowledge of them is equally necessary to man's highest development, so that no justification is required for asking you to enquire with diligence how far present day social conditions are in conformity with the Divine Will as expressed in the laws of the universe, and, having arrived at a conviction that certain changes are necessary to secure that conformity, that you will fearlessly advocate those changes, regardless of the abuse and charges of fanaticism which will be hurled at your heads as they have been at the heads of all reformers since the world began, including Christ Himself. How long is it since those fanatical people who would persist in bringing forward temperance motions at Church Councils, were denounced for introducing political questions at religious gatherings? but most religious bodies have since discovered that the temperance question is a moral question, and so is every political and economic question a moral question, and the most pressing moral question that awaits discussion and settlement to-day is the question of the relationship that shall exist between man and the land on which he must live, and move, and have his earthly being, and when the churches come to realise, what I believe to be a fact, that the highest development of spiritual knowledge and spiritual life is being, and must be, retarded, until our economic conditions are brought more into harmony with the Divine Will, then they will bend their energies more effectively to the solution and settlement of the problem.

Further confirmation of this theory of progression will be found if we look at the chaos in which political questions are involved to-day, and when I use the word "political" in this connection, I refer to the relationship existing between man and man, the extent and limitations of the control which society or the State has a right to impose on the individuals of which it is composed. On these questions you can hardly find two people who will be agreed as to where the functions of the individual should become merged into those of the State. On the one hand, we have those who claim that not only should men have equal access to all the opportunities of Nature, but that all the implements of production and exchange should be owned and controlled by the State—in fact, that every interest and activity of the individual, from the cradle

* As Mr. W. Kingsland says in the January *Theosophical Review* :—

"The religion of the future must be one which definitely connects the great facts of physical evolution, the great facts of natural law, with that higher nature and those higher interests which are commonly understood and included in the term *spiritual*."

No religion which places itself outside the facts of human experiences and human reason, which does not definitely connect the known laws of nature with the instincts and aspirations of the soul, can have any chance of general acceptance at the hands of those who will guide the religious thought and mould the religious forms of the coming century."

to the grave, should be controlled by society in its collective capacity in the interest of all, apportioning to each the nature and extent of the daily task. On the other hand, we have those who believe that the State has no functions to perform, except preventing any one individual from interfering with the liberty of his fellows, and an endless variety of opinion between these two extremes. That a law will be discovered which will bring unity out of this chaos I verily believe, but I also think that further progress must be made in the adjustment of economic relationships before anything like agreement can be attained in the settlement of political relationships.

Coming now to the domain of spiritual knowledge—although we see evidences on every hand of movement towards unity coming with the fuller light which accompanies increase of knowledge, still it seems to me progress made in this direction has been slow and halting, and largely of a negative character. Still, our losses often prove our greatest gains, and the loss of the old conflict between religion and science has been a great gain to both. This season of severely destructive criticism through which theological thought has been passing for a good number of years seems to be closing for the present, and an era of reconstruction taking its place, and in that reconstruction the results of physical scientific research will play an important part.

The striking tendency of the present time towards unity of material and spiritual knowledge has come about by the extension of scientific research into the realms of the occult, and the broadening of man's conceptions of the spiritual, till they almost seem on the verge of meeting.

Not so long ago physical scientists were pretty generally condemned by religionists, and with fairness, as being pure materialists, confining their attention to the three conditions of solids, liquids, and gases, and prepared to deny the existence of a fourth condition. The observation of certain phenomena not controlled or accounted for by the laws of the first three conditions necessitated the admission—nay, compelled the acknowledgment—of a fourth condition, and it is along the line of this etheric, or fourth condition, that some startling modern theories promise developments in the direction of unifying human knowledge by providing a meeting place for material and spiritual science, the seen with the unseen.

As an illustration of scientific progress along this line, I might mention the phenomenon of induction in our telegraph and telephone wires. In certain atmospheric conditions it has been observed that, without contact at any point, a message passing along one wire gets inducted into other parallel wires, and can be taken off them by the instruments at the end. This has been discovered to be a mode of motion in the ether, which, in passing through the atoms of the wire, on which the message is travelling, takes up the vibrations occurring there, carries them through the intervening atmosphere, and reproduces them in the other parallel wires.

Further, we are told that many of the phenomena which we see around us are similarly caused by vibrations, some of them in the air, others probably in the ether, or it may be even in some yet unsuspected condition or form of substance. For example, take sound. A certain number of vibrations in the atmosphere to the second will produce a sound audible to the human ear; increase the rate of those vibrations, and you get higher notes or sounds, until at a given point they become inaudible to the human receiver, that point not being fixed exactly alike in every individual, some people hearing lower sounds and others higher than the average limit. Increasing largely the rate of vibrations, under certain conditions, heat is developed, further increase producing light, as in the ordinary electric light. This marks the limit of our power to agitate the air, and we then come to deal with this subtler form of substance called ether. A high rate of vibration in this interspatial element gives us the wonders of the Röntgen rays, by whose aid we can literally look through our own bodies, and perform many feats that would have secured martyrdom for witchcraft not so long ago. In this same region we can perform the marvels of wireless telegraphy; set up disturbances in the ether with one machine, which another machine, properly adjusted or attuned, will take up and repeat, though situated miles apart, and using no medium but the ether. Now, some of you must be thinking that this is highly extraneous matter. What I have been trying to lead up to is this, that with these wonderful examples of man's knowledge of this invisible substance, and his success in utilising its power, it does not take such a great stretch of the imagination to seriously consider a theory like this: *That the human mind in the operation of thinking sets up a similar, or still higher, range of vibrations in the ether, which, passing through the intervening atmosphere, similarly agitates other minds, causing them to think similar thoughts*, and if this were so, how many of the strange phenomena of life around us would be explained? Thought transference, the occurrence of which requires some other explanation than mere coincidence, would appear in the natural order of things, and the awful potency of even unspoken thoughts would compel a deepened sense of responsibility.

This brings me to speak of the Christian Scientists, who are very numerous in America, and have adherents now in every part of the world. * * * * Of course, it is not necessary to accept every doctrine of any school of thought, neither would it be wise to reject every precept of any school because of the vagaries of some of its followers. Judged by this method most sections of Christianity would have been out of court long ago. Personally, I am a good deal repelled by the idea of selling a Christian scientific cure for headache for 50 cents or upwards according to the nature of the case or the depth of a patient's pocket.

But, fortunately, there is another phase of this new school which demands a more respectful consideration. Henry Wood, of Boston, whose books, such as "God's Image in Man," some of you know to be full of beautiful and elevating thoughts, might be taken as the philosophic

exponent of Christian Science. It has as the chief basis of its belief this hypothesis: *That every thought takes on a physical form, or is expressed in a physical condition, with the natural corollary, that every physical form or condition is the direct result or product of thought, and is necessarily capable of being controlled or modified by thought.*

This appears at first sight a very startling theory, as all new and fundamental theories invariably do, but after all, is it not only a generalisation in accordance with phenomena of everyday observation? Almost everybody would admit that mind sometimes affects or modifies matter. What mother that has had the rearing of children but knows how strong mental emotions have so affected matter as to seriously interfere with the digestive organs of her child? This idea that mind transforms matter is not by any means a new one; how often have we heard people remarking about the tender, loving spirit being reflected in the saintly face of their friend.

If, then, in certain cases it can be shown that mental thought produces a definite physical result, may we not suppose that its occurrence is not in any sense a departure from the laws of nature, but rather is part of a universal law not understood by us, but quite in accord with the extensive hypothesis of the Christian Scientists?

On the authority of Mr. Henry Wood, whom I met in Boston, I understand that at the Smithsonian Institute, Washington, a large number of experiments have been made which give support to this theory. For example, samples of perspiration have been taken from a great many persons, whose mental condition at the time was known, and these submitted to chemical analysis, resulting in the working out of a formula which enables them now to take similar samples without knowing the mental condition of the subject, and give from analysis a pretty accurate description of their mental condition. The Christian Scientists, believing mind to be the predominant partner in man, capable of controlling and modifying the material part of his organism, look upon health and disease as the result of mental rather than material conditions, and by means of right thinking believe they can eradicate and avoid disease, and claim to have performed some remarkable cures upon themselves and others. They quote the words of Christ, when, referring to His own wonderful works of healing, He told His disciples, "That greater things than He did would they do," and believe He spoke in a literal sense. And when we come to think of it, have not some sections of the Christian Church been claiming all through the ages to have worked miraculous bodily cures, and is it not just possible that they may have been operating, unconsciously, a great natural law? I was impressed with this fact, that amongst the rank and file of the Mormon people, whom I met and conversed with, their faith in the Divine character of their religion was based more on the miraculous works of their present leaders than on the supernatural revelation accorded to the founders of their faith.

If further investigation should confirm and establish their hypothesis, think what an immense field it will open up, and what a vast range of mysterious phenomena it will tend to explain.

Many of the difficult mysteries of spiritualism will disappear, the Omnipresence of God will then be understood in a very real sense, if we look on ourselves and all the visible world around us as the condensation of His great thought of love, while the means of communication between His Spirit and our spirits will come within the range of our comprehension, and surely constrain us to a more complete and conscious surrender of ourselves to Him.

As an evidence that these ideas are not merely the empirical imaginings of a set of ignorant people, but have some basis of scientific truth, I might refer you to that wonderful utterance of Sir William Crookes, at Bristol, a few months ago, where, as President of the British Association, after discussing some of the conditions of telepathy and Spiritualism, and remarking that he thought he saw something of order evolving from the chaos in which the mass of strange phenomena connected with these subjects had been involved, he concluded as follows :—

“ Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest of our ancestors imagined. Like the souls in Plato's myth, that followed the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic law. An eminent predecessor in this chair declared that ‘ by an intellectual necessity he crossed the boundary of experimental science, and discerned in that *matter* which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life.’ I should prefer to reverse the apophthegm, and to say that in *life* I see the promise and potency of all forms of matter. In old Egyptian days a well-known inscription was carved over the portal of the temple of Isis : ‘ I am whatever hath been, is, or ever will be : and my veil no man hath yet lifted.’ Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from which she is to reconstruct what she has been and to prophesy what yet she shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn.”

And this may fairly be taken as illustrating the changing attitude of scientific men generally, to spiritual phenomena ; leaving the materialism of the past, they are coming so closely into touch with the unseen world, that the future promises to find in them the highest witnesses and contributors to religious truth, and finally bring us to a clearer conception of the essential unity of all created things.

Now, what lessons can we learn from all this, which will help us more effectively and intelligently to discharge the duty that lies to our hand to-day, and work out in the future life of our Congregational Churches the very highest kind of service for our common Lord and Master? I think it ought to guard us against arrogance of thought and speech and keep us from thinking that we have captured the only beautiful bird of truth and enclosed it in our tiny cage. That while we undoubtedly have become possessed of a small piece of that priceless gem of Divine knowledge, and should valiantly hold it on high, so that it may reflect the rays of Divine love on all around us, we should remember that, after all, it is only a broken fragment, which will shine all the more resplendently when united with the other fragments lying around us.

To this end we ought to signalise the birth of the coming century by some move towards closer Christian unity in this colony. * * * * And is it not possible for something to be done in the way of uniting for aggressive work all those sections of the Christian Church which, in England, are known as the Free Churches—like what has been done by the Free Church Council at Home? Surely our conditions in these new lands are such that we might lead the van in this unifying movement. We have no State Church hanging round our necks like a millstone; our children mingle in the public schools, forming friendships unfettered by the narrowing influence of sects or creeds, while our nearer approach to equality of social conditions should help us in a more united worship of the one God.

In my travels round the world I came into brotherly relations with men of all shades of religious belief, fraternising with ministers of the Free Churches, and ministers of the Anglican Church, with Roman Catholic priest, and Jewish rabbi, and everywhere found we could meet on common ground around the Fatherhood of God and the brotherhood of man, so that forms and organisations, systems of church government, and even speculative beliefs, seemed to take a very secondary place, and *character* seemed all in all. Character which has power to transform the world, to bind man more closely to his brother man, and establish the most filial relations with his God. Character which is essential in the lonely student prying into Nature's deepest secrets, as well as in the man of public life, buffeted about in the turmoil of contending factions, and the product of this character is the great work of the Church universal.

The formation and development of character is like the attunement of the soul of man to the great soul of the universe, forming the link which unites man's life to the Life of God; and just as the receiving instrument of the Marconi ray must be adjusted or attuned to the generator before it can receive and repeat the message, so must our heart and life be in attunement with God before we can receive and repeat the message of His eternal, all-embracing love to man.

In thus advocating unity, do not think I am desirous of seeing our individuality lost, through absorption into some of the larger bodies, and our distinctive principles cast aside. No, we must not throw away the fragment of the jewel we possess, because the whole would be incomplete without its part. Even amidst the evidences of unity of which I have spoken, there are instances of retrograde movements—cases of reversal to type, as it were—which demand our most diligent attention. You know it is frequently necessary to take a step or two backward to gain momentum for overcoming some physical obstacle that lies between us and our goal; and so it is in moral movements. We have had several backward movements of this kind in England during the past few years.

* * * * *

With these instances of retrogression before our eyes, it would never do for us to think of relinquishing the fight for freedom; we are the inheritors of a noble record, and we are called to deeds of valour which shall prove a rich inheritance to our children. Our past work in this colony has contributed a good deal to robustness of life and character; its influence is reflected in our magnificent system of free, secular, and compulsory education, and the democratic character of our institutions generally. The grand heroic struggle of our forefathers in the cause of freedom, for liberty of conscience, must inspire us to add fresh laurels to our name, by taking a wise but valiant part in the greater struggle yet to come, for the larger freedom, for industrial liberty, and so hasten on the time when the whole world shall be joined together in the unity of the spirit and the bonds of peace, when "man to man, the world o'er, shall Brithers be and a' that."

GEORGE FOWLDS.

BHAKTI AND GNANAM.

(Concluded from p. 301.)

IT is repeated *ad nauseam*, in the Bhāgavata Purāna, that Śrī Krishna (a boy of 11 or 12 when he left Brindāvana) was, throughout the period of His manifestations on this earth, incapable of sexual desire, as He was the Almighty God who works without attachment for the good of His creatures, He having nothing to attain for Himself (see also Gītā Chapter III, Sloka 22). Now, when persons take the story of the ble-sed Gopis' love towards, and dances with, Śrī Krishna, from the Bhāgavata, but leave out the declarations in that same holy Book, of Śrī Krishna's perfect indifference towards the Gopis' sexual charms which are, in one place, described as reflections of His own infinite beauty; and when these people slyly or unconsciously ascribe to Śrī Krishna their own human frailties, weakness, lust, etc., and then call Śrī Krishna the most immoral being in history, I cannot call such a procedure at all fair. It is on this account that it is insisted upon that no one who does not believe Śrī Krishna to be the pure, Almighty God

without human weakness, ought to be taught the *Gītā*, or the *Bhāgavata*, as such a man is sure to misunderstand and misinterpret the holy teachings and stories. Have we not read of some persons describing Śrī Krishna as a blood-thirsty, unscrupulous man, who gave evil advice to Arjuna to kill his near relations ; and did we not hear of an impulsive, cultured Hindu Professor talking of the Lord as the most immoral man who polluted the earth ? The patronizing reference, made by an Indian periodical, to Saint Suka, a Brahman Rishi, as an unreasoning parrot who did not know how to explain properly the meaning of Śrī Krishna's *Līlās*, is still more funny. Śrī Suka being undoubtedly, in my humble opinion, at least equal in information in these matters, and in intelligence, to the editor of that periodical. We need feel no indignation at such abuses of the Lord, as the Lord is in no way affected by abuse, and we need only pity our own ignorance, irreverence, conceit, and contempt for others' feelings. Speaking humanly, the Lord's sacrifice of even His worldly reputation for the benefit of Gopīs and Bhaktas by his human Avatāra, and his deeds therein, have been far superior to the sacrifice of body or wealth made by saints for the good of Humanity. It has been well said that the Bhakta who ponders over the Lord's stealing of His own curds and milk when he was a child of less than 5 years of age, in His human Avatāra of Śrī Krishna, drops the idea of the Lord's sins of theft ; and the Bhakta who ponders over the Lord's dalliance with the reflections of His own divine beauty (before his 12th year), also abandons the idea of the Lord's sexual immoralities. The debasement and utter remorse which must come upon the Bhakta, who compares his own covetousness and lust (when he acted as a thief, and communed with woman when he was an adult responsible man), with the passionless Lord's noble object of blessing his Bhaktas—when the Lord stole curds and milk, and dallied with woman—such debasement and remorse, and such contemplation of the Lord's mercies, form the greatest *prāyaschitta*.

To return to the blessed Gopīs : they first prayed to the Goddess of divine Grace (mother Bhavāni) to make Śrī Krishna their husband. Their prayer was granted, after they showed, as I said before, that they knew Śrī Krishna to be the Omniscient Lord, and that they could not get his love through the usual feminine arts of coquetry and dress, but purely through their spirit of unselfish self-surrender to his will ; and when the married Gopīs met Him on that blessed first night, unable to resist the attraction of the soul-stirring spiritual strains of His blessed Venu, He severely reprimanded them, and ordered them to go back to their homes, and husbands. He thus tested the strength of their love towards Him. The Gopīs, by their reply, showed that they knew him to be the passionless, unchangeable, Lord, and not a weak human lover. He saw that, though the Gopīs were almost perfectly pure in their love towards Him, a little rājasīc quality was also present in that love. Are we, wretched slaves of lust, to blame our blessed mothers ? The Lord dallied a little with them and when He saw that they became

a little proud and vain thereby. He vanished from their presence, accompanied by one Gopî, purer than the rest. Whenever this purest one showed a little feminine weakness and coquetry, He vanished from her sight also. Who can describe the keenest agonies suffered by the blessed Gopîs, when the Lord vanished during that livelong night? There was absolutely no jealousy afterwards among the Gopîs, as their love had lost almost all its earthly taint. The pain of separation from the Lord's Being, made them intensely contemplate His form, His nature, and His acts, and they fell into that state which yogins attain in Samâdhi, when they are on the Buddhic plane, that is, the Gopîs became one with the object of their love. One Gopî began to talk and act as Śrî Krishna did when he danced on the Kâliya serpent; another as He did when He split up Bakâsura, and so on and so forth. At last, Śrî Krishna appeared and dallied with them again and it happened that among the blessed mothers, she whose love had the least taint of râjasic desire speedily got rid of that desire and had Śrî Krishna always by her side and in her heart, and never felt the pain of separation from the loved Being who told them again and again that He was the Omnipresent God in the hearts of all, and they ought to see Him everywhere through intense loving contemplation, and that till they did so, the excruciating pain of separation must be suffered by them for their purification, and that He will part them for their good. He kept to his own word. He went away from them to Madhurâ shortly after, leaving them almost heart broken. They abused him through love, but they knew in their hearts that He was right. He afterwards sent His Bhakta, Uddhava, to console them and strengthen them, and the Lord, at last, on the occasion of a solar eclipse, taught the blessed Gopîs fully His nature and His Bhakti, at the holy shrine of Syamantaka Panchaka, and the Gopîs all became Jîvanmuktas. The husbands of the married Gopîs never missed their wives, as the Lord, by one of His infinite Mâyâs or inscrutable powers, made the husbands feel the presence and service of their wives at home as usual. All the Gopas and Gopîs had known the Lord to be the Omnipresent pure one whose touch purified like spiritual fire.

Such is the story of the blessed Gopîs as told in the Bhâgavata. The name Râdhâ does not appear even once in the Bhâgavata, which circulates in the southern portions of India. Later devotees, and spurious (?) Purânas have added several other incidents, and the temptation was very great in the days of India's mediævalism, to enlarge upon the amorousness of the Gopîs, and to hint that the Lord was capable of reciprocating and being bound by the lower love. When the incidents can be all explained in a spiritual sense, the story-teller might well be blamed for his attributing sensual feelings to the Lord. In Bengal, infinite, spiritual, self-forgetful love itself has been allegorically represented as Râdhâ.

The love of woman is usually much less impure than the love of man. A woman's love is almost ideal. There is more of sweet passive-

ness and unselfish yielding in woman's love, generally, than in man's. And there is also more of constancy. Our noble Queen-Empress has lived upon the thought of her ideal married bliss, after her widowhood, while even a very moral Puritan like Bright felt the necessity of a second marriage after his first wife's death. Many of you might have read in Plato's banquet that Pausanias makes a distinction between the Uranian Venus and the Pandemian Venus, and between the Uranian God of love, and the Pandemian God of love. Woman's love towards man is more inspired by the Uranian, masculine God, whose votaries are free from wantonness and lust, and seek the affections of those who are endowed with greater physical and mental vigour than themselves. The love of the blessed Gopis towards Sri Krishna very soon lost all earthly or sexual character, and the Gopis found intense pleasure in talking to each other without a particle of jealousy of Sri Krishna. I will again repeat that Sri Krishna never needed purification Himself. As saint Suka says, Lord Rudra can drink poison with impunity for the good of the world, and Lord Sri Krishna can dally with the blessed Gopis, for fixing Himself in their contemplation, and to show to his Bhaktas that they need not be afraid to come to him even with all their impurities, provided they sincerely believe in His Omnipotence and purity. The Lord says, in the Bhāgavata, that even impure passion, if directed towards the Lord, becomes burned up in the fire of His passionless holiness, and hence becomes incapable of evil germination, just as a fried seed. We, frail mortals, however, must govern ourselves by the rules of conduct laid down by Him in the Shāstras (see 16th Chapter of the Gītā). The Lord is beyond Dharma and Adharma, as the Kathopanishad says. He is not immoral or non-moral, but He is a meta-Dharmic and meta-moral Being. Saint Suka says that the precepts of the Lord ought to be followed always, while all acts of the Lord should not be imitated, except those about which the Lord says that they were performed by Him as examples for the world; for instance the Lord's honoring of elders, of pious Brahmins and of the Tirimūrtis, though they are all only his *Vibhūtis*. As Mr. Sinnett says, a half appreciation of occult truth is always risky and full of danger, and hence Buddha's silence to questions, by ordinary men, about the soul. We see even now how a superficial knowledge of some terms in Advaitic Vedānta is ruining persons who believe that they have become Omniscient thereby. Many who want to stifle their conscience which rebukes them for lust, blaspheme Sri Krishna's Līlās, and many who want to boast, and to parade their virtue, ignorantly or maliciously blaspheme the Lord, and many no doubt do so through honest ignorance, or bigotry. To say that the Lord's example (instead of man's ignorance, conceit, or voluntary self-deception) has ruined any man's morals is merely like putting the cart before the horse, and like arguing that religion is the cause of all the world's woes. The blessed saints, when describing their pure love towards God in human language cannot describe its intensity and single happiness, except in terms of the un-

selfish love of a woman towards her husband. They think that the love of a friend towards a friend is wanting in the necessary intensity, and that of a servant towards a master is wanting in the requisite nearness and closeness; and that of a son towards a father, in the requisite freedom from the sense of constraint, obligation and fear. Some devotees think that a woman's love towards her husband might be tainted by the desire for the world's praise. A virtuous wife describes her love towards God as that of a woman for her secret lover for whom she gives up even worldly honour and incurs shame and odium, just as a saint gives up worldly honour for God's sake. When such metaphors are in religious works we must dissociate the impure associations as accidents due to the imperfection of human *Vaikhari* language and take the sense and meaning in the *Parā* and *Pasyanti* aspects.* It is also instructive to notice that no male or female saint has described his or her love towards God as that of a man towards a woman, but always as that of a woman towards a man. The Lord says in the *Gītā* (12th Chapter) that He lifts up such Bhaktas from the ocean of death and misery, they not having to pass through the difficult courses of the *Jñānā*.

Love creates between the lover and the loved, an affinity, which will reveal to the lover the heart of the loved thing, and then the isolation and separation between the loved and the lover, which exist during the first stages of love, will vanish. Hence it is that locks and prison doors cannot keep out love, and a mother sometimes attains instinctive knowledge of her loved son's states. *Jñāna* and intuition thus come easily through love. No wonder that the *Gopīs* who were fortunate to love unselfishly the Supreme God, came to know His passionless, beneficent, beautiful and powerful nature better and sooner than ascetic *Yogins* and *Jñānins*. The Divine Nature cannot immediately communicate with what is human. The intervention of an *Avatāra* is therefore necessary. Sri Krishna in the *Gītā* says, that it is only fools who despise Him, because he has taken a human body. If God is not defiled by His omnipresence, He can not be defiled by incarnation. Rather, God incarnated is more worthy of devotion than in His unknown and unknowable state. Hence in the *Gita*, Chapters IV. and X., Sri Krishna says that the man who truly knows the meaning of the Lord's incarnations and acts, and contemplates thereon, attains Him more easily than he who follows the path of finding out His inscrutable *Sūkshma* essence.

Saint Bhishma, who never looked on a woman with sexual desire, and saint Suka who was a *Sanyāsin* from his birth, acknowledged that Sri Krishna with His *Gopīs* and His *Kubjā* and His 16,108 wives, was a more austere *Brahmachāri* than themselves. Arjuna says in the *Gītā*, X. Chapter, that all the *Rishis*, including *Vyāsa*, *Nārada*, *Asita* and *Devala*, acknowledged Sri Krishna as the Supreme *Parabrahman*. Saint *Uddhava* wishes—after seeing the *Gopīs*, and their love towards the

* See page 153 of R. A. Sastri's English translation of "Lalita Sahasranama" for the full meaning of the words 'Parā,' 'Pasyanti', etc., the different stages of speech.

Lord—that he had been born as grass in the groves of Brindavan in order that he might have an opportunity to be touched by the dust of the feet of one of the blessed Gopis. (Bhāgavata X., 47-55.)

P. NARAYAN IYER.

A GREAT SCHOLAR GONE.

THE commanding position achieved in the world of scholarship by Professor H. C. Warren, of Harvard University, U. S. A., imposes on us the duty of placing on record in our pages some account of his life and labours. Fortunately the thing needed has come to hand in a reprint of a biographical sketch by Professor Lanman, who is also one of the first among American men of letters. It was written by him for the *Harvard Graduates' Magazine* for March 1899 and does justice to the subject. Professor Warren possessed two priceless gifts for an expositor of ancient lore, a profound scholarship and a clear insight into the meaning of the author whose work he might be editing or translating. His work shows none of that petty prejudice against other religions than his ancestral one and none of that wretched jealousy of literary colleagues which have so marred the works of some otherwise great Orientalists. Too often the conduct of the latter has seemed to support the trite folklore proverb of Ceylon: "Two Pandits and two fighting-cocks can never agree!" Those who have known Prof. Warren have spoken to us in terms of reverence for his manifold beauties of character: as to the quality of his erudition his published books give us the amplest proof. Whitney, of Yale, and Warren, of Harvard, are two names that can never be erased from the roll of distinguished Orientalists. Prof. Lanman says:

HENRY CLARKE WARREN, '79.

"Just outliving the old year by a day or two, there has passed from among us Henry Warren. The provisions of his will evoke kindly remark from the friends of Harvard; for he has left to the College his beautiful house and grounds in Quincy Street, once the home of Professor Beck, a legacy of \$15,000 for the publication of the Harvard Oriental Series, one of \$10,000 for the Dental School, and another of like amount for the Museum of American Archæology. And so, perchance, one or another stops to inquire, "Who was this Mr. Warren?" Some of us can picture to ourselves the smile which would be his comment on such an inquiry, could he hear it; and "Well hid is well lived," he would add.

The maxim of the misprized Epicurus he had, indeed, taken to heart—and so well, that the news of these testamentary gifts will be to many sons of Harvard their first knowledge of him. Significant as they are, they are far from being the most significant facts of his life. These, without word of eulogy, let us briefly rehearse.

Henry Clarke Warren was born in Boston, November 18, 1854, son

of the late Samuel Dennis and of Susan Clarke Warren. He was the second of four brothers, all graduates of Harvard College, in the classes of '75, '79, '83, and '84 respectively. In his early childhood a fall from a gig produced an injury which resulted in spinal ailment and in lifelong physical disability and suffering. This is all the more a loss to the world, because his intellectual endowments were of an uncommonly high order; and because they were directed in their activity by a moral character of singular purity, unselfishness, and loftiness.

Thus shut out, before ever experiencing them, from many of the possibilities that make life so attractive to childhood, youth, and young manhood, he bravely set himself to make the utmost of what remained to him. His broadness of mind soon showed itself in a catholicity of interest very unusual for one of his years. Already in College he had won the affectionate regard of his teacher, Professor Palmer, by his keen interest in the history of philosophy. He became an intelligent student of Plato, Kant, and Schopenhauer; and, as we shall see, the natural trend of his mind toward speculative questions showed clearly in his scientific investigations of Buddhism. With all this went an eager curiosity about the visible world around him. We can easily believe that he would have attained to high distinction in natural science, so good was his native gift of observation and of well-balanced reflection upon what he saw. He used his microscope with great satisfaction in botanical study. At Baltimore he worked with enthusiasm in the chemical laboratory. And through all his later years, an aquarium on a smaller or larger scale was a thing which he maintained with intelligent and persistent interest. But for the most part he was forced, reluctantly enough, we may guess, to see with the eyes of others; and accordingly his reading in the natural sciences—in those just now mentioned, in physiology and kindred subjects ancillary to medicine, and in geography—was wide, and was for him a well-chosen foil to the severer studies which were his unprofessed profession. As a further resource for diversion of the hours of weariness or solitude, he took to books of travel and of fiction; and by way of zest, acceptable to so active a mind, he read them, one in German, another in Dutch, and another in French or Spanish or Russian.

The department of science, however, in which he has made a name for himself is Oriental Philosophy, and in particular Buddhism, conceived, not as a simple body of ethical teaching, but as an elaborate system of doctrine. He had begun the study of Sanskrit, as an undergraduate at Harvard, with Professor Greenough; and, after taking his bachelor's degree in 1879, had continued the study at the newly established Johns Hopkins University, first under Professor Lanman, and then, after the latter had been called (in 1880) to Harvard, with his successor, Professor Bloomfield. A visit to London in June, 1884, and especially his meetings there with Rhys Davids, seem to have confirmed Mr. Warren in his purpose to devote himself seriously to the

study of Pali, the language of the sacred books of the Southern Buddhists.

His first essay in print was an admirable version of a Buddhist story in the *Providence Journal* of October 27, 1884. An interesting paper on "Superstitions Customs connected with Sneezing" soon followed in the *Journal of the American Oriental Society*. Later appeared results of his studies in the "Transactions of the International Congress of Orientalists" at London, and in the *Journal of the Pali Text Society* of London. These, however, were but chips from the keel he had laid for a craft of ambitious dimension and noble design. He realized how scant at most were the time and strength presumably at his disposal, and wisely judged it best to devote that little, not to the learned quiskilae on which many scholars fritter their days away, but rather to one or two works of individuality and of independent significance.

The residence in Baltimore seems to have given him a new lease of life. In 1884 he came home to Boston. On the death of his father in 1888, he made trial of the climate of Southern California, but soon returned, and in 1891 established his residence at Cambridge. Persistent study, meantime, was making his acquaintance with the original sacred writings of the Buddhists extensive and thorough, so that at length he could justly be called one of the leading Pali scholars of the Occident.

In 1896 appeared his "Buddhism in Translations," published by the University as volume iii. of the Harvard Oriental Series. It is an octavo of 540 pages, made up of about 130 passages from the Pali scriptures. These selections, done into English prose and verse, are chosen with such broad and learned circumspection that they make a systematically complete presentation of their difficult subject. The work is divided into five chapters. Of these, the first gives the picturesque Buddha legend, and the fifth treats of the monastic order; while the other three are concerned with the fundamental conceptions of Buddhism, to wit, "sentient existence, Karma and rebirth, and meditation and Nirvâna." Mr. Warren's interest centred in the philosophical chapters; the first and last were for him rather a concession to popular interest, an addition intended to "float" the rest. Much has recently been written about Buddhism upon the basis of secondary or even less immediate sources. Mr. Warren's material is drawn straight from the fountain-head. It is this fact that gives his book an abiding importance and value. And it was a genuine and legitimate satisfaction to him to read the judgments passed on his work by eminent Orientalists—of England, France, the Netherlands, India, and Ceylon—welcoming him, as it were, to a well-earned place among their ranks.

One of the most pleasing features of his later years was his intercourse with the venerable Subhuti, a Buddhist Elder, of Waskaduwa in Ceylon. This distinguished monk, whose learning, modesty, and kindness had endeared him years ago to Child-

ers, Fausboll, and Rhys Davids, was no less ready with words of encouragement for Mr. Warren, and with deeds of substantial service, notably the procuring of copies of manuscript. The king of Siam recently celebrated the twenty-fifth anniversary of his accession to the throne by publishing in 39 volumes a memorial edition of the Buddhist scriptures or Tripitaka (a most commendable method of celebrating! Sovereigns of far more enlightened lands have preferred sky-rockets). Copies were sent, exclusively as gifts, to the principal libraries of Europe and America, Harvard among them. Mr. Warren had sent to His Majesty a magnificently bound set of the Harvard Oriental Series; and it was matter of honest pride and pleasure to him to receive from the king in return a beautiful copy of this Tripitaka. It is certain to be a satisfaction to the king and some of the high authorities at Bangkok when they learn how diligently Mr. Warren used the royal gift.

Long before the issue of his "Buddhism," Mr. Warren was well advanced in his study of Buddhaghosa's "Way of Purity." To publish a masterly edition of this work was the ambition of his life as a scholar. He did not live to see of the travail of his soul; but, as in the case of Whitney, of Child, and of Lane, it is believed that naught of his labour of love will be lost. A word about Buddhaghosa and his work, and about Warren's plan and his progress towards its achievement.

Buddhaghosa (about 400 A.D.) was a famous divine, who had been brought up in all the wisdom of the Brahmins, and who, after his conversion to Buddhism, became an exceedingly prolific writer. He may, in some sort, be styled the St. Augustine of India. His "Way of Purity," or "*Visuddhi-magga*," is an encyclopedia *raisonnée* of Buddhist doctrine. It is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvellous grasp of the subject." Warren's plan was to publish a scholarly edition of the Pali text of this work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices. The learned monk makes constant citations from his predecessors, quite after the manner of the Christian church fathers. And in order further to enhance the usefulness of his edition, Mr. Warren had undertaken to trace back all these quotations to their sources.

His material consisted mainly of four palm-leaf manuscripts. The first was a Burmese codex, loaned him by the British Government from the India Office Library; and two, in Sinhalese characters, were sent him by Rhys Davids and the late Dr. Richard Morris. The Pali text Mr. Warren had practically constituted from beginning to end, aside from the final adjustment of many matters of orthographic detail, in which the Burmese and Insular copies are consistently at odds. Much labor, therefore, needs still to be put upon the *apparatus criticus*. Of the English version, one-third has been made, parts having already appeared in his "Buddhism." And about one-half of the quotations

have been traced and identified in the vast literature from which Buddhaghosa drew:

If Mr. Warren's work sees the light, it will then appear that his methods were such as to serve as a model in any department of philology, classical, Semitic, what not, and that his achievement is one of which not only fair Harvard, but also all American scholarship, may justly be proud. It is fervently to be hoped that his plan may be faithfully carried out in its entirety. If this hope is realized, the result will be a memorial, massive and noble, of a man who was one of Harvard's most loyal and noble sons."

C. R. LANMAN.

PLAGUE.*

THE Devî said : Once upon a time Brahmâ, creating me, called and addressed to me the following words : ' Hear these words of mine, O child, and act with devotion,

2. In this Kali age the people are unrighteous ; so also are the rulers, therefore, O Devî, go to the earth and at once assume the form of Death.

3. The rulers in this Kali age are stealing the wealth of others, ever lusting after other's wives, and ever giving trouble to others.

4. Again, the rulers are ever covetous of the wealth, even, of Gods and Brâhmanas ; owing to their sin thou shalt destroy them in large numbers."

5. Thus ordained by Brahmâ, Indra and other Gods, the Devî came down to the earth. She, seeing all the people sinners (says to herself) :

6. Owing to the sin of the rulers I am going to dwell in each village. After destroying the sinners in one village I shall go to another.

7. Thus, travelling through many countries and killing all the people therein, I shall return to the abode of Brahmâ the Lord.

8. The virtuous people, possessed of intelligence, knowing my visit, should be alert, consulting the scriptures."

9. Wherever the rats are found dead (the householder) should immediately leave that house with his family and go to a forest.

10. In that place he should perform the propitiatory ceremonies of the Mahâdevî, as ordained, by repeating the best hymns of the Devî and the following mantrâ :

11. "Om namo bhagavati mahâmârike mrityurûpini sakudumbam mām aya svâhâ." (Om, adoration, O Lady, by name All-destroyer, who assumest the form of death. Protect me with my family).

* The following 80 verses from Bhagavatî Purâna were sent to me by my respected friend Mr. J. S. Gadgil, of Wai, and were copied from a Marati Journal. The manuscript copy of it is not to be found in any public library, but it is freely referred to by Bhâskrarâya and others in their respective works.—R. ANANTHAKRISHNA SASTRY.

pect, the former believing, not much unlike orthodox Christians and other Semitic people, in an eternal heaven or an eternal hell, or somewhat similar ideas about the state after death ; while the latter, more reasoning, consider reincarnation to be an essential transmutation for human progress. Notwithstanding, we find in [the orthodox books, hints regarding heaven, which correspond to theosophical teaching. It is said that there are seven heavens, or rather seven states of heaven, viz. :—

Ordinary.	According to Ravâyet.	According to Avasta.
.....	Chinvad.	1. Humata.
.....	Hamestgân.	2. Hukhata.
1. Satarpâyâ.	Satarpâyâ.	3. Hvarshita.
2. Mâhpâyâ.	Mâhpâyâ.	4. Anagra-raochao.
3. Khorsheidpâyâ.	Khorsheidpâyâ.	
4. Grothmân.	Grothmân.	
5. Pashum.	.....
6. Akhân.	.....
7. Anagra-raochao.	Asar roshni.	

It will be seen that while the ordinary enumeration omits Chinvad (the "bridge") and Hamestgân, most probably two Kâmalokic states, the Ravâyets, comparatively some of the most recent books, omit two higher states, the fifth and the sixth. The Avasta gives, however, a peculiar division of the states of heaven. On the whole the ordinary and Ravâyet divisions correspond generally to the divisions given of the Devachanic planes by our esteemed Mr. Leadbeater. There is again another state called Achishtem (= Avitchi ?) where all evil thoughts, evil words and evil deeds lead to, according to Vîsha-Humata, a fragment of the Avasta. The duration of all these states is nowhere particularized ; though it must be legitimately considered proportionate to the Karma generated in this life. A heavenly state of "long duration" is vouchsafed to a holy man at different places in these scriptures ; but these states cannot be reasonably taken as eternal.

With reference to reincarnation, the "Desatir" says, in "Namae Sat Vakhshûr-i-Mahabad" :—

"Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words and deeds [done] in a former body, for which the Most Just [Law] punisheth them."

"Whosoever is an evil-doer, on him He [the conscious Law] inflicteth pain under the human form : for sickness, the suffering of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions : and in like manner as to goodness."

Again :

"In fine, these grandees expire of suffering and wounds, according to their misdeeds : and if any guilt remain, they will return a second time, and suffer punishment along with their accomplices."

"And," says the commentator, "meet with due retribution, till in

29. He who worships gladly the book with supreme faith, he also attains prosperity in this world and also in the world to come.

30. Giving up all other methods one should stick to this method with effort, with wealth, and also should listen to this hymn in order to attain all the desired objects.

Thus ends the Seventh Chapter called Mahâmârikâkhyâna in the Bhagavatî Purânâ.

Theosophy in all Lands.

EUROPE.

LONDON, January 30th, 1900.

At last the new Headquarters of the European Section are in working order and the Blavatsky Lodge has been meeting in its fine new room since January 11th, when a business meeting inaugurated the first session of the new year. The lecture programme opened in the following week with the Vice-President's lecture on Apollonius of Tyana, some of whose wise sayings and sermons afforded Mr. Mead scope for an interesting address to the Lodge. On the 25th, Mrs. Hooper spoke on the Welsh Bardic Traditions and gave a quantity of most interesting information relative to the religious beliefs and mystery traditions among these people who seem to have preserved until comparatively recent times, the memory of a mystery cult which, in its early beginnings, may have come from Atlantean sources but has, of course, incorporated much that is milleniums later in date.

In order to make full use of its new premises the Lodge has commenced a series of Sunday evening addresses which are intended more especially for visitors, inquirers and members who have more recently joined the Society and are not perhaps so familiar with the broad outlines of Theosophy as the older students. It has always been difficult to cater for both classes of listeners in one course of lodge lectures, and it is hoped that this effort will be found useful. Sunday evening is very popular as a meeting night with many people and the lectures will be given by various people and the subjects chosen with a view to making a fairly complete course of elementary theosophical teaching.

Another line of activity is in the direction of afternoon courses of lectures on special subjects, to which admission is by ticket. Mr. Mead finishes to-day, a short series of four lectures on the 'Greek Mysteries,' which have been attended by a sufficient number of visitors to evidence the fact that it is a step in the right direction. Next week Mr. Leadbeater commences a similar series on 'Clairvoyance,' and no doubt the result will show the popular interest in this subject.

Readers of the *Theosophist*—who are scattered in so many parts of the world—may like to have some little account of the new home of the Section, which has replaced the familiar Headquarters that some knew so well. Besides the large meeting room, which is on the first floor and lighted by four large windows overlooking Albemarle Street and facing the Royal Institution, there are the following rooms devoted to the purposes of the Section. Behind

the Lodge room there is a prettily decorated apartment fitted with easy chairs and lounges where members can meet for conversation and where visitors can be received or small gatherings be held for study or discussion. On the floor above is the Section Reference Library, a handsome, cheerful room which is already well-occupied with books and will no doubt be the scene of much useful work as the activities of the Section increase. Behind, is the Lending Library department, and here the votaries of the Goddess Nicotine are permitted to burn their incense without fear of protest. On the same floor is the General Secretary's private office and on the third story is the large room devoted to general office work for the Section, as well as caretaker's apartments.

The report of the Convention at Adyar comes to hand this week and the tidings of such large and successful gatherings is received with much satisfaction. We await with interest the full text of Mrs. Besant's lectures for which the condensed reports in this month's *Theosophist* have greatly whetted our appetites.

In *Reynold's Sunday Newspaper* for January 14th, there appeared a most friendly notice of the President-Founder's work in Ceylon in connection with securing a public holiday on the day of the Wesak festival of which an account is given. One is glad to notice a very different tone in the press towards our movement, evidenced in many directions.

Mr. Leadbeater has just returned from a short visit to some of the North country Lodges, during which he presided at the gathering of the Northern Federation held, as usual, at Harrogate: and, also as usual, it was of a pleasant and successful character. Lecturing at the Blavatsky Lodge last evening, Mr. Leadbeater took for his subject, the "Reality of the Devachanic Plane," and said that it was a subject upon which considerable misapprehension had arisen from time to time, and for this reason he had thought it suitable for a Lodge discourse. After dealing in some detail with the more or less familiar ground covered by the manual on the subject and the "Ancient Wisdom," and very specially emphasizing the greater reality of impressions received on that plane of consciousness as compared with the physical, which is two planes further removed from the One Reality, and therefore in the very nature of things more illusory, Mr. Leadbeater devoted some time to the explanation of the way in which the Ego puts a part of itself down into, or responds to the vibrations from, the thought image set up by the love of some friend who may be spending a devachanic period on one or other of the four lower levels of the plane, and thus makes real in a special way the image which so many people have regarded as purely imaginary. Apart from the Great Teachers who may do this voluntarily and consciously, the ego of the much less developed individual responds with equal certainty, but with what one may term consciousness but not self-consciousness—a rather subtle distinction which is apt to worry the student whose normal self-consciousness works only on the physical plane, and one which is perhaps at the bottom of the queries which have arisen on this subject of devachanic reality. Another interesting point which the lecturer alluded to was the possibility of progress for the Ego through contacts gained by way of these images into which he might put himself down. That is to say, they appear, so far as investigation has yet been made, to be additional channels for the reception of those vibratory impulses by contacting which the Ego grows and develops—a very suggestive and interesting point. Finally, the effect of

ties of affection in bringing people back into incarnation together, was touched upon, and it was indicated that devachanic periods might be lengthened or shortened within certain short limits in order to secure this end, or, in cases where the difference was too great, one Ego might take a very brief incarnation, which would necessitate a comparatively brief devachan, and so be ready for another earth-life at the same time as the friend whose original-devachan was much longer. Early death was perhaps not always the misfortune that it seemed to the unknowing vision; it might be that it was only the means to ensure the greater happiness of returning to the society of beloved ones on the devachanic plane and coming once more to earth in association with them. So it seems that there is a real reason for the old saying—"Whom the gods love die young!" How often we find in our theosophical studies the explanation of some ancient maxim.

A. B. C.

AMERICA.

From all over the American Section there come reports showing increased activity and earnest work. The public tone is constantly growing more friendly. There are at present four lecturers in the field, and two more workers—Mrs. Kate B. Davis and Miss Huston—start out this week, going first to the Pacific Coast. Mrs. M. L. Brainard of Chicago has been travelling in Nebraska and Dakota and has formed a strong Branch in each state, at Lincoln, Nebraska and Pierre, S. Dakota. Mr. Titus of Toronto, Canada, has begun a tour through the middle states. As a result of his work in Michigan eleven members were added to the Branch at Saginaw. He is now spending a short time in Chicago, lecturing and teaching.

Miss Walsh of San Francisco is now lecturing in the Eastern States and doing excellent work.

Dr. Bailey of San Francisco has just started on a tour of the Branches in the north-west. He will probably go as far as Vancouver B. C.

In Butte, Montana, where Mrs. H. A. Squires is working, the Branch has grown from a membership of 7 to 35, a Golden Chain Circle has been started and propaganda in outlying towns is carried on.

There are eight Lotus circles or Golden Chain classes in the American Section.

The Chicago Branch held its election in December. Mr. R. H. Randall was elected President, Dr. Mary Weeks Burnett, Vice-President, R. A. Burnett, Treasurer, Mrs. L. Randall, Secretary, and a strong Executive Committee which is already hard at work. The Branch has six closed study classes each week, two open meetings, Wednesday and Sunday evenings, and the Golden Chain Circle Sunday afternoon.

The San Francisco Branch has just moved into fine new Headquarters in the same building with the *Theosophic Messenger*, which Mr. Walters is now so satisfactorily editing.

The St. Paul, Minn. Branch has enrolled ten new members within a few months. Some of us strongly hope that before many years have passed, there will come from India older souls to instruct the younger in the true "art" of war, such as Mrs. Besant so graphically describes in her "Story of the Great War." This is indeed a land of Rajas, with a great preponderance of younger Egos. May the Hindu College send us instructors before many years.

Chicago,
January 7th, 1900.

D.B.B.

dim hope that somewhere in Nature, a part of which you will become in the earth, there will be something left and found. Every one who saw his last moments said how wonderfully, quietly and calmly he died; but I know with what frightful tortures, for not a single feeling escaped me. A thousand times I repeat to myself 'Let the dead bury their dead,' but I must spend the strength I still have on something . . . You cannot laugh at a jest you are weary of; you cannot eat when you are not hungry. What is the use of everything? To-morrow will begin all the tortures of death, with the uncleanness of lies and self-deception, and will end in nothingness."

This is not an isolated instance. Throughout his works we continually find "hatred of life, the mood of despair, the longing for death."

For this sickness of heart, this agony of soul, there is one sovereign remedy,—Theosophy. The divine justice of the law of karma would take away the bitterness of his resentment, and would give him a happier solution of the problems of human destiny. The twin doctrine of reincarnation would teach him that even for an unevolved soul having its first lessons in life's school there is promise for the future. He would still find room for his noble altruism. He could still stand beside his suffering brothers and encourage them to bear life's burdens with patience.

Contrast with Tolstoi's morbid view of death some of the utterances of a Theosophist who also has felt the sorrows of the poor and friendless, whose life, like his, has been spent in alleviating the miseries of her suffering fellow beings:—

"Have no fear of death. It is the open archway which lets us out to rest and recreation from our school, before we re-enter to learn our next and higher scientific lesson."

"We are unborn, undying, constant, changeless, eternal."

"We are here only to forge the instruments for an immortal service, the service which is perfect freedom."

"Clear-eyed love can leap across death's abyss, across birth's lethe stream, and find and clasp its own unerringly, though new and alien form be casket for the jewel-soul it knows."

"Death is the breaking of the out-worn form which has become a shackle, not a helper."

"Death is but birth, the setting free of life. Death is the greatest, of all earth's illusions. Life is continuous, unbroken, unbreakable."

"Death is a return to the soul's true home, the passing from a prison into the freedom of the upper air."

S. E. PALMER.

"STAND STILL."

WE live in an age of hurry ; we race about hither and thither ; we crowd our hours with manifold occupations ; of our amusements and relaxations we even too often make a toil. If we have wealth we are restless with anxiety about its keeping and investment, or we throw it about in that equally restless seeking for enjoyment which mostly leads to satiety and ennui ; if we are poor then too many make of wealth their idol and spend their lives in worshipping the golden calf. Mere useless expenditure of energy ? By no means. Through it all the soul is slowly learning and growing till some day it will awaken to the fact that all this belongs to the hours of childhood, when movement, activity, sensation, fill up the whole of consciousness.

But such papers as this are little likely to fall into the hands of such soul-children, and if by chance they do, they are certain to be cast aside with a "pish," qualified it may be with some such phrase as "rotten halderdash."

Still there are not a few children of older growth to whom in some measure there cling the habits of the child, and for these perchance some suggestion may be found in what follows. For in most of us there lurks more of the child-ego than we wot of, and it were well for us did we know and realise more clearly these manifold phases of our nature that oft rule us quite without our knowledge. To know ourselves is no small task, and the first step towards such knowledge is humility.

It is nice, undoubtedly, to feel that we are working hard, to have the vivid keenness of activity, to throw all our strength into our work and to fill every hour of every day with strenuous effort. Nay more, it is right and necessary, and manifold are the gains therefrom for the growth and progress of the man. But just in the present age, there lurks perhaps a danger here, for him who is outgrowing his childhood—a danger the more subtle because all our modern surroundings, the atmosphere we live in, the people we admire and look up to, for the most part all press us forward in the same direction—that of the perpetual sending forth of our life, our minds, our hearts into the outer, objective worlds of the senses—whether subtle or gross.

A necessary, and indispensable stage truly : for the inertia of Tamas must needs be overcome and conquered by the activity, the rapid vibration and motion of Rajas, as was taught long ago by the ancient sages, ere Satva, harmony, balance, peace and power, can manifest itself.

True again that many mistake the laziness and inactivity, the irresponsiveness and slumber of Tamas for the calm and peaceful power of Satva ; though a moment's open-eyed observation would dispel the error,

for where Satva is dominant, there efficiency, effectiveness and perfection in all action, both worldly and non-worldly are to be found.

Therefore, it is not without use for any of us to "stand still" at times. In that now rather neglected book, "Through the Gates of Gold," it is pointed out that this standing still amid all the rush and turmoil of life is the first thing which man must do if he would seek to enter the diviner life. And this standing still means the steady-eyed contemplation of the life around us, including our own outgoing activity and a deliberate, calm, unflinching estimation of its value in terms of "real satisfaction." That is as measured by the sense of lasting peace and satisfaction which we find to remain in our hearts at such moments as the result of our activity and effort. Man must judge in such moments not by any conventional or traditional standards, not by the precepts of religion or the texts of a copy book, still less by the standards current around him among his associates, but wholly and solely by the consciousness, as he actually finds it, in his own heart, when thus he stands still amid life and questions the divine depths within him.

And what if he find but little of satisfaction there? Shall he seek a monastery or run away to a jungle? Not so will he find greater peace or keener satisfaction. Rather let him work on, as energetically as ever, but with a new motive: to quicken and stimulate the divine life within him by clearing away the barriers and obstacles, built of selfishness in any of its innumerable forms, raised by passions, desires and all the defects and weaknesses of his nature which impede and dim the shining forth of that life. And for this great task, the active life of the world is the one and only fitting field.

But not once only must he thus "stand still" in himself. Daily, nay many times a day let him thus command silence, and stand still before his own heart, judging his life and the values of all he does in the light that comes from thence. Slowly and by degrees, this will grow into his habitual attitude, and he will find himself standing as it were still, calm and peaceful amid all the toil and moil of the most active life, till gradually it loses all hold, all attracting, binding power upon him and he stands free and erect amid its surging waves.

Ah, how simple it all sounds in words; but alas! how infinitely difficult to accomplish *perfectly*!

If so difficult why then attempt the task? Because *you must*. None is drawn to make the attempt until within him the soul stirs and quickens, seeking the real life behind these shadows; and heavy indeed is the fate of him who hangs back when once his ear has caught the summons. For to him comes satiety with its grisly emptiness, weariness of heart, sickness of soul and utter disgust. And when he turns to seek the height within, behold his own choice has made the road yet harder for his feet to travel.

Failure, stumblings and many a fall all are sure to encounter who seek to tread the path; but none is more to be pitied than he who turns

back from the effort or who harkens not to the divine voice within when once its accents have reached his ears.

A WAYFARER.

THOUGHTS ON THE BHAGAVAD GITA'.

THE third division of principles which we find mentioned in the Bhagavad Gîtâ is met with in the 42nd verse of the third chapter.

The organs (indriyas) are higher (*para*); higher than the organs is the manas; higher than the manas is the buddhi; what is higher than the buddhi is the Atman (Purusha), 42, III. This, in fact, is a different grouping of the principles mentioned in the seventh chapter, and treated before. The organs here are the five powers of sensation and the five powers of action, not the gross organs of action. The indriyas, says the verse, are higher. This evidently means that there is something on this side the indriyas than which they are higher. That something can be nothing but the *svarûpa* with its gross covering. The word "higher," in the translation of the above verse, stands for the Sanskrit *para*. Now the great commentator, Sri Sankarâchârya, gives a peculiar connotation to this word, both here, and in his commentary of verses 10th and 11th of the 3rd Valli of the Kathopanishad. He says that the indriyas are higher than the gross body because they are more subtle, stand inside, pervade them, etc. Anandagiri, the glossator of Sankara's commentary, says "by the word 'etc.' is to be taken causality, etc."

In the commentary of verses 10th and 11th of the 3rd Valli of the same Upanishad we find the great commentator saying:—

'The indriyas are (here) the gross (objects); those that give birth to these their effects, for the purpose of manifesting themselves, are the *ârthas* (real objects) higher than them—(i. e.) *subtile, large and individualizing selves*.' The idea of the word *para* (higher), then, is *subtile, large, and individualizing self*; and it is also indicated in the above quotation that the higher principles are the causes of the lower ones. We learn thus from the Gîtâ that the powers of sensation and action are subtler than the gross appearances of the universe; they give birth to them as their effects; they sustain them; they pervade them, and are inside them. This in fact is the relation of the immediately higher principle to the immediately lower. This verse tells us the following story in a tabular form:—

	Sthûla } Svarûpa. }	I.
Pervading, living inside, the individualizing selves—causes of No. I. }	Indriyas.	II.
Do. of No. 2 and of 1 also. }	Manas.	III.

Pervading, living in-
side, the individualizing
selves—causes of No. 3 and
hence of 2 and 1 also.

Buddhi.

IV.

Do. of No. 4
and therefore of
all.

A'tman or Purusha.

V.

Now what is the meaning of the word *manas* here. It does not mean the principle of individuality (*Ahankāra*). *Srī Sankara* defines it as the principle of ideation—that which makes and unmakes the ideal moulds of the objective universe (*Sankalpa Vikalpātma*). This is the lower *manas* of the *Sāṅkhyas*, otherwise known as one of the eleven *indriyas* of that school of philosophy. That being the case, the word *buddhi* here must be taken to stand for both the principles of *Mahat tatva* and *Ahankāra*. It might be translated here as the *individualizing will to know and will to be*, or, shortly, *individual will*. The object of this division appears from the preceding verses of the *Bhagavad Gītā*. *Srī Krishna* wishes *Arjuna* to understand that the *Kāmarūpa*, or desire, acting through the powers of sensation, action, ideation and individual will leads the *Purusha* to act viciously (verses 39 and 40 of chap. III). Says he:—

“O *Arjuna*, this desire (*Kāmarūpa*), ever the enemy of the wise, never fulfilled, never satisfied—covers away his wisdom.” 39, III.

“It lives in the powers of action and sensation (*indriyas*), ideation (*manas*) and individual will (*buddhi*). Having covered away wisdom, it makes the *Purusha* forget (the purpose of life).” 40, III.

The individual will (*Buddhyahankāra*) persists in the maintaining of individuality, the *manas* goes on ideating, the powers of sensation sense on, and the powers of action never cease to act according to the very laws of their being. So far it is all right. This process must go on in order to fulfill the purpose of life—the attainment of *Moksha* through the gathering in of the experience of the phenomenal world. The knowledge of the phenomenal world, from the gross appearances up to the *buddhi*, must precede the attainment of omniscient wisdom, and consequent *Moksha*, by the monad. But what is that which checks this onward march of the *Purusha*? Desire, says *Srī Krishna*. There is a very narrow way between the birth of desire and the attainment of wisdom. In the words of the *Kathopanishad* it is as fine and sharp as the edge of a razor; it is very difficult to pass on. But for constant watch and efficient guidance the chances are more powerful towards falling into the pit of desire. Consciousness coming, as it must, into contact with the gross phenomena of the universe is, so to say, for the time saturated with those appearances. By the working of the universal law of habituation (*Vāsanā*) these phenomena become part and parcel of the self. Then comes in the resistance which habits of the mind always offer to the entrance therein of new knowledge. This resistance to new knowledge, and the tendency to stick to what is already familiar, is desire.

'*Anyadeva sreyah anyad uta preyah,*' says the Kathopanishad. 'The good is something else, and the pleasing something else.' The tendency to stick by habit to what has already been gained is pleasing. This in fact is the feeling of pleasure. The contrary tendency to leave behind what has already been gained, and gain more and more knowledge is the good. The former tendency is the mother of desire. The latter leads to the attainment of wisdom. Evidently the former tendency is inimical to the latter. In the words of the Bhagavad Gîtâ,

'Desire is the enemy of the wise.'

This, however, later. What we have now to see is whether the principles of the universe and of man, mentioned in the Bhagavad Gîtâ, have been shown to be real and not imaginary. The following is a tabular view of all the three divisions of these principles met with in the Bhagavad Gîtâ.

I	II.	III.
1. Purusha-prakriti or Purushottama.	1. Purushottama.	1. Ātman.
2. Buddhi	} 2. Akshara Purusha.	2. Buddhi.
3. Abhikāra		
4. Manas and Indriyas.	} 3. Kshara Purusha.	3. Manas.
5. Tanmātrās.		4. Indriyas.
6. Svarūpa.		5. Tanmātrās.
7. Sthūla.		6. Svarūpa, 7. Sthūla.

The reality of the seven principles is shown by ordinary analysis as stated in the first and second articles on the subject. The world that we have before us must have all these principles behind to explain its appearance. It is a matter of ordinary observation that every gross material on the face of our earth passes through five states—the solid, the liquid, the igneous, the gaseous and the Ākâsic. The most ordinary experiment by the help of which this phenomenon can be studied, is available in the most ordinary substance, water. Water is known in the solid state as ice. Its ordinary state is liquid. As you begin to heat it, you have steam which is more rarefied than liquid, but which is not yet gas proper. This is the igneous state of water, the state of visible gas. Higher up is that state of water-vapour, which is pure gas. Higher up is the Ākâsic state or the state of entire latency of the physical state of any substance. Take any substance in its solid state. Heat it. With the entrance of a certain amount of heat, which varies with every substance, the state of its solidity becomes latent; add more heat and its liquidity also becomes latent, and you have the same substance as steam, that is, in its igneous state. Heat it still more, and the steam disappears. The substance has passed into the purely gaseous state. If this be heated sufficiently it will entirely pass out of the gaseous state. But such a degree of heat is perhaps impossible to obtain on this planet. The phenomenon of latent heat is however suffi-

ent to prove that there is such a thing as the *Ākāśic* state of all the forces and the material states of the universe.

This is plain enough. But for the purpose of showing the truth of the philosophy of the principles embodied in the above quotations of the *Bhagavad Gītā*, the yet plainer fact that all matter passes through at least three states of existence is sufficient. That a certain element or compound substance is capable of passing through more states than one, means that that element or substance is possessed of as many forces remaining therein in the latent or potent state, as the case may be, for the time being. Cold is really negative heat. It is not different in its nature. That anything is capable of receiving heat or any other force into itself, means that it is in a negative condition as compared with the present source of heat or other force. In other words that force is already present in the substance although in its negative phase. There is only a difference of degree between power and capacity. Every force exists everywhere in different degrees. In some places it manifests itself as power, in others as capacity. Hence the fact that every chemical substance has the capacity of existing at different times in more states than one, goes distinctly to show that every gross chemical substance is really a compound of as many different material states, or we may say forces, for force is really only a state of matter, in a higher condition. Hence is every chemical element really composed of five *TANMA'TRA'S*—*Sabdatanmātrā*, the soniferous ether; *Sparsa-tanmātrā*, the tangiferous ether; *Rūpa-tanmātrā*, the luminiferous ether; *Rasa-tanmātrā* the gustiferous ether, *Gandha-tanmātrā*, odoriferous ether. Every chemical atom is a compound of five descriptions of ethereal minima in varying proportions.

We learn then the following truths from the above teachings of the *Bhagavad Gītā*.

1. The gross body of man as we see it, must have, and has, behind it, a subtile counterpart, known as the *Svarūpa* or sometimes as the *Linga sarīra*, the astral body, the subtile body, &c.

2. This subtile body is composed of five *tanmātrās* and ten *indriyas*, i. e., five ethers functioning as objective and instrumental appearances.

3. The mould which is supplied to these *tanmātrās* and *indriyas* in which the *Svarūpa* is cast, comes from *manas*, the principle of ideation, the eleventh *indriya* of the *Sāṅkhyas*.

4. The power which sets the ideating agency (*manas*) into motion is the individual will, *Buddhyahankāra*. It is sometimes customary to speak of these principles also as the *indriyas* and thus raise the number of organs (*indriyas*) to thirteen. When this is done, the *Purusha*, alone (the conscious entity) is spoken of as the spirit. The individual will is called the *Akshara Purusha*.

5. The experiences of man consist in the changing states of the principle of ideation (*manas*) and the lower principles. The *Budhya*-

hankāra or individual will preserves these experiences, and the forces for future evolution generated by past experiences. The *Budhyahankāra*, therefore, is the immortal soul of man. It really creates the lower principles and bodies, and can exist without them. The *Budhyahankāra* (individual will) is called immortal because it accompanies the Purusha in all its pilgrimages up to Nirvāṇa, when it really expands into omniscience and omnipotence, and thus having left no purpose for further action is practically still, and leaves the Purusha free from all connection with the products of Prakriti.

RAMA PRASAD.

THE TELEPHONE.

AN OBJECT LESSON ON PRAYER.

MAN has, by patient investigation, discovered many of the secrets of science; and among these wondrous forces of Nature which he has learned to control, none are rendering more efficient service to humanity than the marvellous electric system, by means of which distant peoples are united in one great circuit of swift and certain communication.

The popular telephone, only an example of this mighty energy, has already become established as a domestic institution, almost indispensable to our daily business. And by means of the private wire, every household in our cities may now join in the benefit of immediate intercourse with its distant friends. Indeed, so familiar have we all become with this trusty messenger, that we can hardly realise that it is scarcely twenty years since it was discovered.

Yet, its very simplicity and efficiency depend upon the careful observance of certain well defined conditions:—First, there must be the conducting wire, stretched or laid down between the points of communication, and perfectly insulated from contact with any other conductor. Next, each end of the wire must be supplied with a correctly adjusted instrument for receiving and transmitting; and these must again be actuated at each terminus, by a small battery, the poles of which must be so connected as to form a complete circuit, through the line wire, the instruments, and a return or earth-wire.

In adjusting the apparatus it is necessary to see that every point of metallic contact is perfectly clean and close. These surfaces must be polished with great care, for any dirt or corrosion between them will most effectually cut off all communication. Any defect in the insulation of the wire, or the contact of cross-wires or other obstruction, will either rupture the current, deflect the message, or make a short circuit through the earth without reaching the distant receiver.

When these few conditions are perfectly maintained, it is really wonderful how easy it is to converse with distant friends, to recognise the tones of their voices, and to feel that the absent are for the moment, present close beside us.

As disturbing noises often make it difficult to hear through the telephone, it is now quite customary for business people to enclose their instruments in a little closet or office, so that they may be able to hear distinctly, and to speak without interruption.

A telephone operator, by using a pair of terminals, can close his ears to every other sound, and then hear distinctly even the faintest whisper from his wire.

A system of telephonic communication, similar to that which man has only just developed, has been in operation between Heaven and earth ever since the first prayer breathed by man was heard and answered by his Father—God.

The bureau of this system has always been open free to all, and every applicant can have without cost, his own private wire and instrument directly attached, simply by complying with certain conditions. Yet, strange to say, such advantages, so generously offered, have been but rarely exercised.

Some of those for whose special benefit it is established, even go so far as to deny the possibility of any such means of communication, while many others will not trouble themselves to learn how to use it effectively.

Many failures constantly occur, in consequence of ignorance, conceit or neglect; but when once the conditions have been carefully fulfilled, the blessings of intercourse will most certainly flow from God, to guide, instruct and comfort man.

Our connecting wire is that wondrous cord of Love, stretched between Heaven and earth by Christ, when He made the at-onement between God and man.*

Its strength and endurance have been thoroughly tested, and a well-known expert has given his certificate in these words:—

"For I am persuaded that neither death nor life; nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord."

The insulation of our end of this wire is to be our special care, and to avoid the possibilities of a "short circuit" we must see that it is carefully protected from all cross-wires, or other intervening objects. That is, if we would use this means of approach to 'our Father in Heaven,' we must first see that all selfish desires and disturbing thoughts are carefully shut out, and all opposing interests effectually cut off.

We must look well to our "points" to see that the contacts are close and clean.

Perfect confidence and trust are necessary to ensure a perfect contact, and purity of heart and purpose will alone preserve it from corrosion.

* Other Masters and Avatāras had, we think, previously taught the same great lesson and showed how to establish the same connection.—Ed. note.

The 'energy of the Will' is the battery which we have to supply and keep in working order at our end of the line. It must be steady and earnest, resolute and persistent, strong and determined; and more than all, it must be in harmony with the Divine Will which supplies the great working power at the distant end.

To secure this perfect harmony, it is of the utmost importance that the poles of the battery are correctly coupled to the connecting wires. The positive, emanating from the Divine, must join up to the negative in ourselves and again the positive in our own wills must connect with the earth-wire, and through that again with the Divine.

If joined in this order, the current will flow without interruption, in its proper course, from God to us, through us again to our fellow-men, and thus it will return to God.

The great secret of successful intercourse lies in the maintenance of a proper condition of the battery of the Will. While our thoughts are active and positive toward God, the current cannot enter; but when our minds are receptive and negative, the divine influence can reach our inmost soul, and the whispering of the heavenly message will be distinctly heard.

But alas! one of the most frequent causes of failure occurs right here, for how often we attempt to reverse the divine order, and join our positive pole to the heavenly line and our negative, to the earth.

For, in our prayers, some of us oftentimes presume to instruct the Almighty Father, and to desire every possible (and often impossible) favour for ourselves, quite ignoring our positive relation to others whose needs are often more pressing than our own.

Thus, when the pharisee of the parable uses the positive pole and thanks God that he is so much better than others, his prayer passes not beyond the sound of his voice; while the publican, who uses the negative pole, sends his cry to heaven, whence it is immediately answered by a message of comfort and help.

Of equal importance with the heaven-line, is the earth-wire—that bond of Brotherly Love which was instituted by Christ himself.

The obligation it involves, includes mutual help and service, personal devotion, and self-sacrifice.

The necessity for this relationship is most earnestly enforced by the divine Teacher in His familiar precepts, His peerless example and His own fearless sacrifice.

Observe, that this wire is not to be insulated, but it must make close contact with the world in which we live, so that all the blessings which we receive may flow out again in works of charity and love.

There will be no room left for thought of self in our prayers, when once we realise that our relationship and our obligations must make us one with God's great family, ere the line can be open to us for heavenly communion. For the Master Himself has said, "First be reconciled to thy brother and then come and offer thy gift."

This earth connection thus conveys the current back to its source, and it is the only way by which it can return; therefore our devotion must be expressed in action, and our love in labour.

Every tribute of praise or thanksgiving which we would render as our homage to heaven, must be bestowed upon the children of earth, and if we would seek God Himself, we shall most surely find Him by ministering to the necessities of our suffering brethren.

The telephone is not complete without the *receiver* and the *transmitter*; and as the perfect construction and careful maintenance of this part of the apparatus is to be a vital part of our daily duty, the distinctness with which our messages are heard will depend entirely upon ourselves.

The transmitter which we must apply is *faith*, and the receiver is *patience*.

Very implicit directions have been given for our guidance in using and adjusting appliances so delicately sensitive and so highly important.

We are commanded to "Ask in faith," and to "Wait in patience"; to speak boldly and distinctly, without doubt or hesitation, and we are assured on the highest authority, that the accomplishment of our desire, and the answer to our prayer, will depend upon the purity and intensity of the *faith* which we employ.

When all our apparatus is complete, it will be then necessary to obey the Master's injunction, "Enter into thy closet and shut the door." And here, we must close our ears with the double terminals—secrecy and silence—and when all tumult is hushed, and all feverish anxiety is allayed, we shall presently hear the gentle whisper of the "still small voice," and realise with unspeakable joy, our nearness to the Father and our oneness with Him.

When through this medium, we recognise our Father's voice calling us by name, we shall instantly lose all thought of self in an earnest desire to learn His will, to keep His commandments, and to follow the guidance of His spirit, through the path of duty into the "Way of Life."

If we only realised that we could by this means be placed in immediate and constant communication with the divine source of life and power, what a reformation it would work in our ideas of prayer.

Instead of being regarded as a formal and periodical exercise, it would become to us a priceless privilege; for instead of mournfully bewailing our unworthiness and sin, we should repeat the message of reconciliation, and work with delight to transform this sin-stricken world into an earthly heaven, radiant with the blessings of love, joy and peace.

With the full assurance that we have been adopted as children into God's great family, we will not again appear before Him as criminals

pleading for mercy ; but will rejoice to seek some wandering brother, and lead him home to our Father's love.

Made heirs to the wealth of worlds, shall we ask 'our Father' for personal favours ; when as the almoners of God's great bounty we may distribute to the poor and needy, the riches of His love ?

In the confidence of our alliance with that Almighty Power who in His strength can comfort the sorrowing, help the weak and raise the fallen, dare we complain of weakness ?

Entrusted with a royal embassy, we will not humble ourselves as slaves ; but gladly accepting the divine commission, let us manfully fight against tyranny, cruelty and wrong, and carry to the captive and oppressed, the message of liberty, pardon and peace.

Bathed in the sunshine of divine love we cannot ask for a light upon our path alone, when it may be our privilege to reflect the heavenly radiance into the dark places of the earth, and to banish terror from the hearts of those who are lost in darkness and in doubt.

Having once experienced the delights which flow from constant intercourse we shall never again be satisfied with occasional prayer, but united in the great circuit of loving fellowship we will let the divine life flow without interruption through our being ; inspiring every thought and act with loving purpose, until we attain to the perfect happiness of perfect harmony, and can live in the divine ideal of prayer, and with every heart-beat, say, " Thy will be done."

J. MARTIN.

THE CONDITIONS OF RESIDENCE AT HEADQUARTERS.

AS more and more applications are being made by persons who wish to take up residence at Adyar and as one has at this time of writing actually come from Northern Europe and asked to be taken in, without preliminary warning or correspondence, the President-Founder thinks it will serve a useful purpose if he publishes in the *Theosophist* the text of his reply to a letter from South Africa, just received. If the possible future school of occult training were established, with its teacher and accommodations for pupils, more of these seekers after the higher training might be admitted ; but under present circumstances it is simply impracticable to enlarge the little group who are working and studying at Adyar.—ED.

"Your letter is worthy of most serious consideration. * * * No man who loves his fellows and would be glad to help them to rise above the low level of the animal nature and aspire to a spiritual ideal, could listen unmoved to the cry of a suffering soul coming to him from the far distance and asking for help. Your case is identical with that of thousands : a gleam of light shines in upon you and you suddenly have a glimpse of your own degrading surroundings ; you wish to abandon the world and take up the life of contemplative

asceticism. Now such sudden impulses should always be most carefully studied by oneself to ascertain whether it be only a passing emotion or really a call from one's Higher Self to unite with it and climb upward. I see that you are in business and presumably this gives you your livelihood. Now if you have no fixed income to support you, and you are bent on throwing up your business, you are in duty bound to secure another wage-earning occupation, or stick to your present business.

You speak of buying a farm out here, whereas there is no such thing as a class of European small farmers as among us Western nations. The land belongs to Government, is rented by large capitalists, called Zemindars, and they sub-let in small holdings to the Indian "ryot" or Indian agricultural peasant. The latter go more often hungry than with full bellies. There are a few thousands of Europeans engaged in planting coffee, tea, cinchona, cocoa, etc., mainly in the mountains, employing large capital, usually for absentee companies or capitalists.

Then as regards other employments, every place is occupied by the younger sons of British families of the upper and middle classes and there is no opening for a foreigner who has not already been engaged before starting. So much for the practical side; now for the spiritual.

The Theosophical Society has grown into an organization comprising over 500 Branches distributed throughout the world. When the Branches of any given country have increased to seven they are grouped together in a Sectional organization with a Managing Committee and an Executive Officer called the General Secretary. These Branches hire meeting rooms, form small libraries of theosophical works, and adopt measures for spreading within their territory information about the ancient philosophies in which our forefathers have bequeathed to their posterity, their discoveries as to the economy of nature and the problem of human evolution.

Adyar, whence this reply to your letter is written, is the Executive Centre of the entire movement, and the writer, the President of the Theosophical Society. So well has the general work been distributed among the different geographical centres, the burden of administration is very slight at the Headquarters and requires but very few workers. They constitute, as it were, a small family, to each of whom are assigned his or her specific duties. Places cannot be made for new-comers and the Society being poor, from the money point of view, has no fund for the support of mere students. Nor has it an organized school or college of occult training, similar to those of the ancient Greeks and Romans and those of ancient and even modern India, known as "Ashrams," where Indian Yogis teach pupils. True, there are now quite a number of men and women in the Society who have developed their latent spiritual powers and some who have attained remarkable proficiency. But all such have achieved this in themselves by their self-training along the lines prescribed in the remote past by the spiritual teachers called Yogis.

Each resident at Headquarters pays for his own food to a butler who undertakes to give such diet as may be individually required, for such price as may be mutually agreed upon. Our present group are all vegetarians, but there is no obligation imposed on visitors or new residents as to what they shall eat. We could not, however, welcome among us a person who habitually used intoxicating liquors. The butler can afford to give generous diet for less than Re. 1 (1s. 4d.) per diem, say about £2 per month. Besides which there would be other trifling expenses for washing, etc., but the whole need not amount to £3. The sum you mention as possessing would, therefore, support you here for a very long time and therefore there would be but one possible obstacle to consider, *viz.*, whether you would prove sympathetic with the residents and promote the present harmony, or the opposite. As the official and senior director of the family I would not venture to promise to receive any new-comer as a permanent resident until he had been here long enough to remove all doubts as to his compatability of temperament with ours. You would have, therefore, to come and personally test the matter. Supposing all to be arranged in a manner mutually satisfactory, you would then have (a) A home in a delightful place and with unworldly, earnest people, the ideal of whose life is the acquisition of spiritual wisdom and the helping of mankind; (b) The use of a very extensive collection of books upon theosophical subjects; (c) If you possessed the requisite ability, the amplest opportunity for literary work and, later on, for travelling about in India and other countries to give public lectures and answer inquiries by less advanced persons than yourself; (d) The chance of self-development and self-purification. The foregoing picture offers no attractions whatever to any person who is not thoroughly in earnest in the desire to improve himself, and freed from the bond of selfish desires and ambitions. Before taking any step in the direction of joining us you will kindly reply with all candour to the present letter and let me know whether your present inclination persists or not."

*PROGRESS TOWARDS UNITY.**

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves."

Tennyson.

Whence cometh and whither tendeth this great movement towards Unity, which promises not only to produce unity of thought in the different branches of human knowledge, but to co-relate them all into one complete and harmonious whole? The Rev. Alfred Rowland, in his address from the chair of the English Union last May, referring to the decay of the denominational sentiment, as we have known it,

* Extracts from an Address delivered before the Congregational Union, Dunedin N.Z., February, 1899.

which he predicted would not long outlive the dying century, gave as one of the reasons for its disappearance the fact "that Christians generally know each other far better than they formerly did," and it is this growing knowledge of our fellowmen, and of the laws of the universe in which we dwell, that is enabling men everywhere, and on every conceivable subject, to see things "eye to eye" more completely than they have ever done before. Imperfect knowledge invariably begets diversity of opinion, and frequently strife and dissension; fuller knowledge brings greater unanimity of thought, and perfect knowledge, as far as that is attainable by finite faculties, brings complete unity. "Nothing is ever settled, until it is settled right," is the expression of a great natural, moral, and spiritual truth.

The humanitarian effects of the marvellous discoveries in the domain of physical science, in bringing the whole race into closer touch with one another, by such agencies as steam and electricity, can hardly be overestimated, and the peace proposals of the Tsar may well be considered as only an indication of greater movements in the future, making for the solidarity of the race, as the result of a growing intimacy.

If we could clearly comprehend the stages and agencies by which we have arrived at our present position, it would probably help to indicate the direction in which we may expect to make further progress; and a clear conviction of where and how we ought to go will make our efforts more fruitful in results.

Let me indicate briefly some of the probable stages and methods by which human knowledge has been evolved in times past, with the hope that it may throw some light on the path of future progress. I was a good deal impressed with a book I read recently, entitled, "The Theory of Human Progression," written about fifty years ago, by Patrick Edward Dove. This writer, while believing that the "Proper study of mankind is man," maintains that this is true only when man reaches a certain stage of development, that before he can scientifically study himself he must first have made considerable progress with the observation and classification of the phenomena of Nature around him. He claims that there has been a natural and necessary order or sequence governing the progression or development of man's knowledge in times past, and that careful analysis will enable us with accuracy to determine what that order has been, and to predicate with a good deal of assurance the direction and steps it must take in the future.

Beginning with logic as the first of the sciences, the power to think preceding the act of thinking, he traces man's progress as he emerges from the jungle of physical evolution; his first thoughts would be of numbers, the number of nuts on the tree, the number of beasts of prey, because it is absolutely necessary to know something of the science of numbers before the mind can comprehend the science of quantities. Arithmetic before Algebra. In like manner a knowledge of quantities is essential to a proper understanding of dimensions, or geometry. These

all in turn being necessary as being involved in the laws of statics, which are necessary to a knowledge of chemistry, and so on, from inorganic to organic. Chemistry being necessary to a proper understanding of botany or plant life, a knowledge of which is necessary to understand biology, or animal life, which latter is essential to the science of physiology, or human life.

It is not contended that it was necessary for man to have reduced each of these branches of knowledge, or the many subdivisions which might be made, to the position of an exact science, before he could begin to think of the next in order, but rather that it was necessary for him to begin thinking in the order named, and impossible for him to systematise with accuracy his knowledge of one succeeding branch, until he had done it with the preceding one.

The methods employed by man for the attainment of knowledge have varied in every age, always with an upward tendency, and I think it is an undoubted fact that the marvellous advances of discovery and invention in the past fifty years have been largely due to the superior scientific methods which have been adopted in the investigation of natural phenomena during that period. The first essential to the acquirement of knowledge is the correct observation of facts or phenomena, the next is the proper classification of the facts observed, and the third the deduction of the laws governing the different groups of facts. The application of these methods to the investigation of spiritual phenomena is likely to produce the most beneficial results.

In all ages man has been found theorising on the nature of the universe and of life, getting his theories tested by all the known facts and by others as they come under observation. History proves that false theories are not usually long lived ; a school of sceptics invariably comes along whose destructive criticism compels them to crumble away, and, on the whole, the race has been helped rather than hurt by their promulgation ; so that if I refer to some modern theories which appear to you wild and fantastic, you will calmly rest on the assurance that truth alone possesses that mighty power which must finally prevail, the true attitude of the Christian being one of cautious receptivity, "Prove all things, hold fast that which is good." We must not be afraid of the light, or reject truth simply because it is new to us, but should be willing to receive and welcome it, however unpromising the quarter from which it may come.

A new theory frequently stimulates thought and investigation along fresh lines, which results either in demonstrating it to be sound, and establishing it as a law of Nature, or disproving and demolishing it. The danger lies in the temptation to make facts fit in with the theory, instead of getting a theory which will include and explain all the facts.

I want now to draw your attention very briefly to some of the evidences of progress being made towards unity of thought by the increase of knowledge, and refer to some of the modern theories which may possi-

bly lead men to still greater unification of thought hereafter. Look, then, at the domain of physical science. Ever since Galileo got into trouble with the authorities of his time for propounding a new theory of the motions of the heavenly bodies, men have been gaining knowledge of the laws controlling our solar system, till to-day even the Pope of Rome would confess to a belief that the earth revolves on its axis, causing the phenomena of night and day. The same process of gradual acceptance took place with reference to Newton's theory of gravitation, while, coming to our own time, many here are old enough to remember the storm of denunciation and abuse which raged round the head of poor old Darwin when he launched his then heretical notions of evolution, scientists vying with religionists in the venom and bitterness of their condemnation. Further investigation has compelled an almost universal acceptance by scientific men, of his doctrines, and the application of them to a much wider range of phenomena than was originally contemplated by him, while a leader of religious thought like Professor Drummond, convinced of the operation of evolutionary law in the natural world, boldly set forth the grounds of his belief that it operated also in the spiritual world. The later discovery of a co-ordinate law of self-sacrifice only explains and removes some of the difficulties in the way of accepting the law of the survival of the fittest, by showing that altruism is a condition of fitness.

A survey of the past fifty years reveals the most marvellous strides made in the development of the physical sciences, and the consequent progress towards unity of opinion amongst scientific investigators, but no one would claim that the same fundamental advance had been made in the social sciences, or in the development of spiritual knowledge, and the explanation will probably be found in Dove's proposition regarding the necessary order or sequence in the progression of human knowledge. It seems to have been necessary that the knowledge of physical science should be well developed and systematised before it was possible to make much progress with economic science, the development and application of which I conceive to be the special work of this generation.

Following Dove's theory of progression, when we leave the purely material plane, and come to deal with man as a social being, we find him planning and scheming, producing and disposing, jostling with his fellows, filled with great aspirations, not only for this world, but for that which is to come, and so we have to find laws for his guidance, not only as an individual, but as a member of a greater organic whole which we term society; but the same law of necessity holds good, and must guide man in the acquisition of knowledge here as in the preceding steps he has taken.

Man's relations to his mother earth must be determined on a scientific basis, before he can get accurate knowledge of the laws which shall determine the extent and limitations of his relations with his fellows. In other words, economic knowledge must precede political knowledge,

and the latter in its turn must undergo further development before he can get the fullest possible light on the relationship between himself and God, or spiritual knowledge.

I have already stated that I believe the development and application of economic knowledge to be the special work of this generation, and here let me say that I fully believe the law has been observed and formulated which will give unity of thought in this direction, and only awaits the development of men's minds for its general acceptance. It is a law analogous to the law of gravitation, ruling in the economic world with the same invariability and universality as that law; rules in the physical world, performing similar functions.

This law might be expressed in these words: *That the growth of mankind in numbers and capacity exhibits itself in increased land values.* This will hold good whether the growth in capacity be of a physical, mental, moral, or spiritual kind, and every child of God has a right to an equal opportunity of participating in that growth and the value which it creates. To me the facts which demonstrate this law are as clear and complete as those which support the law of gravitation, and with this as a basis, believing in the Fatherhood of God, to whom each one of His children is equally dear, I cannot believe that He approves of a system which enables a very few of His children to monopolise all the advantages that come from an increase of their number, and from a growing knowledge and power over the productive forces of Nature, and to use that advancement as a whip to the backs of the rest of their fellows. Of course, the question whether the present system produces this result, and whether any proposed change would bring improvement, is one on which many of you would disagree with me, but, being profoundly impressed with the belief that all involuntary poverty, with all the sin and suffering attached to it, is the direct result of the violation by society of God's benevolent and eternal law in this connection; and, further, that the method of complying with the law and escaping those evils has been demonstrated; believing this, I say to refrain from speaking of it would be moral cowardice in me, the betrayal of a sacred trust, and in the Master's name I now demand of you to at least examine the evidence available regarding the possibility of securing for every child of God a reasonable human existence in this beautiful world of His, which He has furnished so abundantly with all things necessary to man's comfort and happiness.

Perhaps some of you may object that this is not a subject for a religious gathering like this, but I know of nothing marking out one sphere of man's interest or knowledge as sacred and another as secular, and I am thankful, as an evidence of progress towards unity, for the rapid disappearance of the striking contrast that used to be drawn between material, as secular knowledge on the one hand, and spiritual,

as sacred knowledge on the other, and believe it must ultimately pass away entirely.*

The laws which govern in the physical world and in the economic world are no less Divine, and, therefore, sacred, than those which prevail in the spiritual world, and a knowledge of them is equally necessary to man's highest development, so that no justification is required for asking you to enquire with diligence how far present day social conditions are in conformity with the Divine Will as expressed in the laws of the universe, and, having arrived at a conviction that certain changes are necessary to secure that conformity, that you will fearlessly advocate those changes, regardless of the abuse and charges of fanaticism which will be hurled at your heads as they have been at the heads of all reformers since the world began, including Christ Himself. How long is it since those fanatical people who would persist in bringing forward temperance motions at Church Councils, were denounced for introducing political questions at religious gatherings? but most religious bodies have since discovered that the temperance question is a moral question, and so is every political and economic question a moral question, and the most pressing moral question that awaits discussion and settlement to-day is the question of the relationship that shall exist between man and the land on which he must live, and move, and have his earthly being, and when the churches come to realise, what I believe to be a fact, that the highest development of spiritual knowledge and spiritual life is being, and must be, retarded, until our economic conditions are brought more into harmony with the Divine Will, then they will bend their energies more effectively to the solution and settlement of the problem.

Further confirmation of this theory of progression will be found if we look at the chaos in which political questions are involved to-day, and when I use the word "political" in this connection, I refer to the relationship existing between man and man, the extent and limitations of the control which society or the State has a right to impose on the individuals of which it is composed. On these questions you can hardly find two people who will be agreed as to where the functions of the individual should become merged into those of the State. On the one hand, we have those who claim that not only should men have equal access to all the opportunities of Nature, but that all the implements of production and exchange should be owned and controlled by the State—in fact, that every interest and activity of the individual, from the cradle

* As Mr. W. Kingsland says in the January *Theosophical Review* :—

"The religion of the future must be one which definitely connects the great facts of physical evolution, the great facts of natural law, with that higher nature and those higher interests which are commonly understood and included in the term *spiritual*."

No religion which places itself outside the facts of human experiences and human reason, which does not definitely connect the known laws of nature with the instincts and aspirations of the soul, can have any chance of general acceptance at the hands of those who will guide the religious thought and mould the religious forms of the coming century."

to the grave, should be controlled by society in its collective capacity in the interest of all, apportioning to each the nature and extent of the daily task. On the other hand, we have those who believe that the State has no functions to perform, except preventing any one individual from interfering with the liberty of his fellows, and an endless variety of opinion between these two extremes. That a law will be discovered which will bring unity out of this chaos I verily believe, but I also think that further progress must be made in the adjustment of economic relationships before anything like agreement can be attained in the settlement of political relationships.

Coming now to the domain of spiritual knowledge—although we see evidences on every hand of movement towards unity coming with the fuller light which accompanies increase of knowledge, still it seems to me progress made in this direction has been slow and halting, and largely of a negative character. Still, our losses often prove our greatest gains, and the loss of the old conflict between religion and science has been a great gain to both. This season of severely destructive criticism through which theological thought has been passing for a good number of years seems to be closing for the present, and an era of reconstruction taking its place, and in that reconstruction the results of physical scientific research will play an important part.

The striking tendency of the present time towards unity of material and spiritual knowledge has come about by the extension of scientific research into the realms of the occult, and the broadening of man's conceptions of the spiritual, till they almost seem on the verge of meeting.

Not so long ago physical scientists were pretty generally condemned by religionists, and with fairness, as being pure materialists, confining their attention to the three conditions of solids, liquids, and gases, and prepared to deny the existence of a fourth condition. The observation of certain phenomena not controlled or accounted for by the laws of the first three conditions necessitated the admission—nay, compelled the acknowledgment—of a fourth condition, and it is along the line of this etheric, or fourth condition, that some startling modern theories promise developments in the direction of unifying human knowledge by providing a meeting place for material and spiritual science, the seen with the unseen.

As an illustration of scientific progress along this line, I might mention the phenomenon of induction in our telegraph and telephone wires. In certain atmospheric conditions it has been observed that, without contact at any point, a message passing along one wire gets inducted into other parallel wires, and can be taken off them by the instruments at the end. This has been discovered to be a mode of motion in the ether, which, in passing through the atoms of the wire, on which the message is travelling, takes up the vibrations occurring there, carries them through the intervening atmosphere, and reproduces them in the other parallel wires.

Further, we are told that many of the phenomena which we see around us are similarly caused by vibrations, some of them in the air, others probably in the ether, or it may be even in some yet unsuspected condition or form of substance. For example, take sound. A certain number of vibrations in the atmosphere to the second will produce a sound audible to the human ear; increase the rate of those vibrations, and you get higher notes or sounds, until at a given point they become inaudible to the human receiver, that point not being fixed exactly alike in every individual, some people hearing lower sounds and others higher than the average limit. Increasing largely the rate of vibrations, under certain conditions, heat is developed, further increase producing light, as in the ordinary electric light. This marks the limit of our power to agitate the air, and we then come to deal with this subtler form of substance called ether. A high rate of vibration in this interspatial element gives us the wonders of the Röntgen rays, by whose aid we can literally look through our own bodies, and perform many feats that would have secured martyrdom for witchcraft not so long ago. In this same region we can perform the marvels of wireless telegraphy; set up disturbances in the ether with one machine, which another machine, properly adjusted or attuned, will take up and repeat, though situated miles apart, and using no medium but the ether. Now, some of you must be thinking that this is highly extraneous matter. What I have been trying to lead up to is this, that with these wonderful examples of man's knowledge of this invisible substance, and his success in utilising its power, it does not take such a great stretch of the imagination to seriously consider a theory like this: *That the human mind in the operation of thinking sets up a similar, or still higher, range of vibrations in the ether, which, passing through the intervening atmosphere, similarly agitates other minds, causing them to think similar thoughts*, and if this were so, how many of the strange phenomena of life around us would be explained? Thought transference, the occurrence of which requires some other explanation than mere coincidence, would appear in the natural order of things, and the awful potency of even unspoken thoughts would compel a deepened sense of responsibility.

This brings me to speak of the Christian Scientists, who are very numerous in America, and have adherents now in every part of the world. * * * * Of course, it is not necessary to accept every doctrine of any school of thought, neither would it be wise to reject every precept of any school because of the vagaries of some of its followers. Judged by this method most sections of Christianity would have been out of court long ago. Personally, I am a good deal repelled by the idea of selling a Christian scientific cure for headache for 50 cents or upwards, according to the nature of the case or the depth of a patient's pocket.

But, fortunately, there is another phase of this new school which demands a more respectful consideration. Henry Wood, of Boston, whose books, such as "God's Image in Man," some of you know to be full of beautiful and elevating thoughts, might be taken as the philosophic

exponent of Christian Science. It has as the chief basis of its belief this hypothesis: *That every thought takes on a physical form, or is expressed in a physical condition, with the natural corollary, that every physical form or condition is the direct result or product of thought, and is necessarily capable of being controlled or modified by thought.*

This appears at first sight a very startling theory, as all new and fundamental theories invariably do, but after all, is it not only a generalisation in accordance with phenomena of everyday observation? Almost everybody would admit that mind sometimes affects or modifies matter. What mother that has had the rearing of children but knows how strong mental emotions have so affected matter as to seriously interfere with the digestive organs of her child? This idea that mind transforms matter is not by any means a new one; how often have we heard people remarking about the tender, loving spirit being reflected in the saintly face of their friend.

If, then, in certain cases it can be shown that mental thought produces a definite physical result, may we not suppose that its occurrence is not in any sense a departure from the laws of nature, but rather is part of a universal law not understood by us, but quite in accord with the extensive hypothesis of the Christian Scientists?

On the authority of Mr. Henry Wood, whom I met in Boston, I understand that at the Smithsonian Institute, Washington, a large number of experiments have been made which give support to this theory. For example, samples of perspiration have been taken from a great many persons, whose mental condition at the time was known, and these submitted to chemical analysis, resulting in the working out of a formula which enables them now to take similar samples without knowing the mental condition of the subject, and give from analysis a pretty accurate description of their mental condition. The Christian Scientists, believing mind to be the predominant partner in man, capable of controlling and modifying the material part of his organism, look upon health and disease as the result of mental rather than material conditions, and by means of right thinking believe they can eradicate and avoid disease, and claim to have performed some remarkable cures upon themselves and others. They quote the words of Christ, when, referring to His own wonderful works of healing, He told His disciples, "That greater things than He did would they do," and believe He spoke in a literal sense. And when we come to think of it, have not some sections of the Christian Church been claiming all through the ages to have worked miraculous bodily cures, and is it not just possible that they may have been operating, unconsciously, a great natural law? I was impressed with this fact, that amongst the rank and file of the Mormon people, whom I met and conversed with, their faith in the Divine character of their religion was based more on the miraculous works of their present leaders than on the supernatural revelation accorded to the founders of their faith.

If further investigation should confirm and establish their hypothesis, think what an immense field it will open up, and what a vast range of mysterious phenomena it will tend to explain.

Many of the difficult mysteries of spiritualism will disappear, the Omnipresence of God will then be understood in a very real sense, if we look on ourselves and all the visible world around us as the condensation of His great thought of love, while the means of communication between His Spirit and our spirits will come within the range of our comprehension, and surely constrain us to a more complete and conscious surrender of ourselves to Him.

As an evidence that these ideas are not merely the empirical imaginings of a set of ignorant people, but have some basis of scientific truth, I might refer you to that wonderful utterance of Sir William Crookes, at Bristol, a few months ago, where, as President of the British Association, after discussing some of the conditions of telepathy and Spiritualism, and remarking that he thought he saw something of order evolving from the chaos in which the mass of strange phenomena connected with these subjects had been involved, he concluded as follows :—

“ Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest of our ancestors imagined. Like the souls in Plato's myth, that followed the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic law. An eminent predecessor in this chair declared that ‘ by an intellectual necessity he crossed the boundary of experimental science, and discerned in that *matter* which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life.’ I should prefer to reverse the apophthegm, and to say that in *life* I see the promise and potency of all forms of matter. In old Egyptian days a well-known inscription was carved over the portal of the temple of Isis : ‘ I am whatever hath been, is, or ever will be : and my veil no man hath yet lifted.’ Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from which she is to reconstruct what she has been and to prophesy what yet she shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn.”

And this may fairly be taken as illustrating the changing attitude of scientific men generally, to spiritual phenomena ; leaving the materialism of the past, they are coming so closely into touch with the unseen world, that the future promises to find in them the highest witnesses and contributors to religious truth, and finally bring us to a clearer conception of the essential unity of all created things.

Now, what lessons can we learn from all this, which will help us more effectively and intelligently to discharge the duty that lies to our hand to-day, and work out in the future life of our Congregational Churches the very highest kind of service for our common Lord and Master? I think it ought to guard us against arrogance of thought and speech and keep us from thinking that we have captured the only beautiful bird of truth and enclosed it in our tiny cage. That while we undoubtedly have become possessed of a small piece of that priceless gem of Divine knowledge, and should valiantly hold it on high, so that it may reflect the rays of Divine love on all around us, we should remember that, after all, it is only a broken fragment, which will shine all the more resplendently when united with the other fragments lying around us.

To this end we ought to signalise the birth of the coming century by some move towards closer Christian unity in this colony. * * * * And is it not possible for something to be done in the way of uniting for aggressive work all those sections of the Christian Church which, in England, are known as the Free Churches—like what has been done by the Free Church Council at Home? Surely our conditions in these new lands are such that we might lead the van in this unifying movement. We have no State Church hanging round our necks like a millstone; our children mingle in the public schools, forming friendships unfettered by the narrowing influence of sects or creeds, while our nearer approach to equality of social conditions should help us in a more united worship of the one God.

In my travels round the world I came into brotherly relations with men of all shades of religious belief, fraternising with ministers of the Free Churches, and ministers of the Anglican Church, with Roman Catholic priest, and Jewish rabbi, and everywhere found we could meet on common ground around the Fatherhood of God and the brotherhood of man, so that forms and organisations, systems of church government, and even speculative beliefs, seemed to take a very secondary place, and *character* seemed all in all. Character which has power to transform the world, to bind man more closely to his brother man, and establish the most filial relations with his God. Character which is essential in the lonely student prying into Nature's deepest secrets, as well as in the man of public life, buffeted about in the turmoil of contending factions, and the product of this character is the great work of the Church universal.

The formation and development of character is like the attunement of the soul of man to the great soul of the universe, forming the link which unites man's life to the Life of God; and just as the receiving instrument of the Marconi ray must be adjusted or attuned to the generator before it can receive and repeat the message, so must our heart and life be in attunement with God before we can receive and repeat the message of His eternal, all-embracing love to man.

In thus advocating unity, do not think I am desirous of seeing our individuality lost, through absorption into some of the larger bodies, and our distinctive principles cast aside. No, we must not throw away the fragment of the jewel we possess, because the whole would be incomplete without its part. Even amidst the evidences of unity of which I have spoken, there are instances of retrograde movements—cases of reversal to type, as it were—which demand our most diligent attention. You know it is frequently necessary to take a step or two backward to gain momentum for overcoming some physical obstacle that lies between us and our goal; and so it is in moral movements. We have had several backward movements of this kind in England during the past few years.

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With these instances of retrogression before our eyes, it would never do for us to think of relinquishing the fight for freedom; we are the inheritors of a noble record, and we are called to deeds of valour which shall prove a rich inheritance to our children. Our past work in this colony has contributed a good deal to robustness of life and character; its influence is reflected in our magnificent system of free, secular, and compulsory education, and the democratic character of our institutions generally. The grand heroic struggle of our forefathers in the cause of freedom, for liberty of conscience, must inspire us to add fresh laurels to our name, by taking a wise but valiant part in the greater struggle yet to come, for the larger freedom, for industrial liberty, and so hasten on the time when the whole world shall be joined together in the unity of the spirit and the bonds of peace, when "man to man, the world o'er, shall Brithers be and a' that."

GEORGE FOWLDS.

BHAKTI AND GNANAM.

(Concluded from p. 301.)

IT is repeated *ad nauseam*, in the Bhāgavata Purāna, that Śrī Krishna (a boy of 11 or 12 when he left Brindāvana) was, throughout the period of His manifestations on this earth, incapable of sexual desire, as He was the Almighty God who works without attachment for the good of His creatures, He having nothing to attain for Himself (see also Gītā Chapter III, Sloka 22). Now, when persons take the story of the ble-sed Gopis' love towards, and dances with, Śrī Krishna, from the Bhāgavata, but leave out the declarations in that same holy Book, of Śrī Krishna's perfect indifference towards the Gopis' sexual charms which are, in one place, described as reflections of His own infinite beauty; and when these people slyly or unconsciously ascribe to Śrī Krishna their own human frailties, weakness, lust, etc., and then call Śrī Krishna the most immoral being in history, I cannot call such a procedure at all fair. It is on this account that it is insisted upon that no one who does not believe Śrī Krishna to be the pure, Almighty God

without human weakness, ought to be taught the *Gītā*, or the *Bhāgavata*, as such a man is sure to misunderstand and misinterpret the holy teachings and stories. Have we not read of some persons describing Śrī Kṛṣṇa as a blood-thirsty, unscrupulous man, who gave evil advice to Arjuna to kill his near relations ; and did we not hear of an impulsive, cultured Hindu Professor talking of the Lord as the most immoral man who polluted the earth ? The patronizing reference, made by an Indian periodical, to Saint Suka, a Brahman Rishi, as an unreasoning parrot who did not know how to explain properly the meaning of Śrī Kṛṣṇa's *Līlās*, is still more funny. Śrī Suka being undoubtedly, in my humble opinion, at least equal in information in these matters, and in intelligence, to the editor of that periodical. We need feel no indignation at such abuses of the Lord, as the Lord is in no way affected by abuse, and we need only pity our own ignorance, irreverence, conceit, and contempt for others' feelings. Speaking humanly, the Lord's sacrifice of even His worldly reputation for the benefit of Gopīs and Bhaktas by his human Avatāra, and his deeds therein, have been far superior to the sacrifice of body or wealth made by saints for the good of Humanity. It has been well said that the Bhakta who ponders over the Lord's stealing of His own curds and milk when he was a child of less than 5 years of age, in His human Avatāra of Śrī Kṛṣṇa, drops the idea of the Lord's sins of theft ; and the Bhakta who ponders over the Lord's dalliance with the reflections of His own divine beauty (before his 12th year), also abandons the idea of the Lord's sexual immoralities. The debasement and utter remorse which must come upon the Bhakta, who compares his own covetousness and lust (when he acted as a thief, and communed with woman when he was an adult responsible man), with the passionless Lord's noble object of blessing his Bhaktas—when the Lord stole curds and milk, and dallied with woman—such debasement and remorse, and such contemplation of the Lord's mercies, form the greatest *prāyaścitta*.

To return to the blessed Gopīs : they first prayed to the Goddess of divine Grace (mother Bhavānī) to make Śrī Kṛṣṇa their husband. Their prayer was granted, after they showed, as I said before, that they knew Śrī Kṛṣṇa to be the Omniscient Lord, and that they could not get his love through the usual feminine arts of coquetry and dress, but purely through their spirit of unselfish self-surrender to his will ; and when the married Gopīs met Him on that blessed first night, unable to resist the attraction of the soul-stirring spiritual strains of His blessed Venu, He severely reprimanded them, and ordered them to go back to their homes, and husbands. He thus tested the strength of their love towards Him. The Gopīs, by their reply, showed that they knew him to be the passionless, unchangeable, Lord, and not a weak human lover. He saw that, though the Gopīs were almost perfectly pure in their love towards Him, a little *rājasic* quality was also present in that love. Are we, wretched slaves of lust, to blame our blessed mothers ? The Lord dallied a little with them and when He saw that they became

a little proud and vain thereby, He vanished from their presence, accompanied by one Gopî, purer than the rest. Whenever this purest one showed a little feminine weakness and coquetry, He vanished from her sight also. Who can describe the keenest agonies suffered by the blessed Gopîs, when the Lord vanished during that livelong night? There was absolutely no jealousy afterwards among the Gopîs, as their love had lost almost all its earthly taint. The pain of separation from the Lord's Being, made them intensely contemplate His form, His nature, and His acts, and they fell into that state which yogins attain in Samādhi, when they are on the Buddhic plane, that is, the Gopîs became one with the object of their love. One Gopî began to talk and act as Śrî Krishna did when he danced on the Kālîya serpent; another as He did when He split up Bakāsura, and so on and so forth. At last, Śrî Krishna appeared and dallied with them again and it happened that among the blessed mothers, she whose love had the least taint of rājasic desire speedily got rid of that desire and had Śrî Krishna always by her side and in her heart, and never felt the pain of separation from the loved Being who told them again and again that He was the Omnipresent God in the hearts of all, and they ought to see Him everywhere through intense loving contemplation, and that till they did so, the excruciating pain of separation must be suffered by them for their purification, and that He will part them for their good. He kept to his own word. He went away from them to Madhurā shortly after, leaving them almost heart broken. They abused him through love, but they knew in their hearts that He was right. He afterwards sent His Bhakta, Uddhava, to console them and strengthen them, and the Lord, at last, on the occasion of a solar eclipse, taught the blessed Gopîs fully His nature and His Bhakti, at the holy shrine of Syamantaka Panchaka, and the Gopîs all became Jīvanmuktas. The husbands of the married Gopîs never missed their wives, as the Lord, by one of His infinite Māyās or inscrutable powers, made the husbands feel the presence and service of their wives at home as usual. All the Gopas and Gopîs had known the Lord to be the Omnipresent pure one whose touch purified like spiritual fire.

Such is the story of the blessed Gopîs as told in the Bhāgavata. The name Rādhā does not appear even once in the Bhāgavata, which circulates in the southern portions of India. Later devotees, and spurious (?) Purāṇas have added several other incidents, and the temptation was very great in the days of India's mediævalism, to enlarge upon the amorousness of the Gopîs, and to hint that the Lord was capable of reciprocating and being bound by the lower love. When the incidents can be all explained in a spiritual sense, the story-teller might well be blamed for his attributing sensual feelings to the Lord. In Bengal, infinite, spiritual, self-forgetful love itself has been allegorically represented as Rādhā.

The love of woman is usually much less impure than the love of man. A woman's love is almost ideal. There is more of sweet passive-

ness and unselfish yielding in woman's love, generally, than in man's. And there is also more of constancy. Our noble Queen-Empress has lived upon the thought of her ideal married bliss, after her widowhood, while even a very moral Puritan like Bright felt the necessity of a second marriage after his first wife's death. Many of you might have read in Plato's banquet that Pausanias makes a distinction between the Uranian Venus and the Pandemian Venus, and between the Uranian God of love, and the Pandemian God of love. Woman's love towards man is more inspired by the Uranian, masculine God, whose votaries are free from wantonness and lust, and seek the affections of those who are endowed with greater physical and mental vigour than themselves. The love of the blessed Gopis towards Sri Krishna very soon lost all earthly or sexual character, and the Gopis found intense pleasure in talking to each other without a particle of jealousy of Sri Krishna. I will again repeat that Sri Krishna never needed purification Himself. As saint Suka says, Lord Radra can drink poison with impunity for the good of the world, and Lord Sri Krishna can dally with the blessed Gopis, for fixing Himself in their contemplation, and to show to his Bhaktas that they need not be afraid to come to him even with all their impurities, provided they sincerely believe in His Omnipotence and purity. The Lord says, in the Bhāgavata, that even impure passion, if directed towards the Lord, becomes burned up in the fire of His passionless holiness, and hence becomes incapable of evil germination, just as a fried seed. We, frail mortals, however, must govern ourselves by the rules of conduct laid down by Him in the Shāstras (see 16th Chapter of the Gītā). The Lord is beyond Dharma and Adharma, as the Kathopanishad says. He is not immoral or non-moral, but He is a meta-Dharmic and meta-moral Being. Saint Suka says that the precepts of the Lord ought to be followed always, while all acts of the Lord should not be imitated, except those about which the Lord says that they were performed by Him as examples for the world; for instance the Lord's honoring of elders, of pious Brahmins and of the Tirimūrtis, though they are all only his *Vibhūtis*. As Mr. Sinnett says, a half appreciation of occult truth is always risky and full of danger, and hence Buddha's silence to questions, by ordinary men, about the soul. We see even now how a superficial knowledge of some terms in Advaitic Vedānta is ruining persons who believe that they have become Omniscient thereby. Many who want to stifle their conscience which rebukes them for lust, blaspheme Sri Krishna's Līlās, and many who want to boast, and to parade their virtue, ignorantly or maliciously blaspheme the Lord, and many no doubt do so through honest ignorance, or bigotry. To say that the Lord's example (instead of man's ignorance, conceit, or voluntary self-deception) has ruined any man's morals is merely like putting the cart before the horse, and like arguing that religion is the cause of all the world's woes. The blessed saints, when describing their pure love towards God in human language cannot describe its intensity and single happiness, except in terms of the un-

selfish love of a woman towards her husband. They think that the love of a friend towards a friend is wanting in the necessary intensity, and that of a servant towards a master is wanting in the requisite nearness and closeness; and that of a son towards a father, in the requisite freedom from the sense of constraint, obligation and fear. Some devotees think that a woman's love towards her husband might be tainted by the desire for the world's praise. A virtuous wife describes her love towards God as that of a woman for her secret lover for whom she gives up even worldly honour and incurs shame and odium, just as a saint gives up worldly honour for God's sake. When such metaphors are in religious works we must dissociate the impure associations as accidents due to the imperfection of human *Vaikhari* language and take the sense and meaning in the *Parā* and *Pasyanti* aspects.* It is also instructive to notice that no male or female saint has described his or her love towards God as that of a man towards a woman, but always as that of a woman towards a man. The Lord says in the *Gītā* (12th Chapter) that He lifts up such Bhaktas from the ocean of death and misery, they not having to pass through the difficult courses of the *Jñānā*.

Love creates between the lover and the loved, an affinity, which will reveal to the lover the heart of the loved thing, and then the isolation and separation between the loved and the lover, which exist during the first stages of love, will vanish. Hence it is that locks and prison doors cannot keep out love, and a mother sometimes attains instinctive knowledge of her loved son's states. *Jñāna* and intuition thus come easily through love. No wonder that the *Gopīs* who were fortunate to love unselfishly the Supreme God, came to know His passionless, beneficent, beautiful and powerful nature better and sooner than ascetic *Yogins* and *Jñānins*. The Divine Nature cannot immediately communicate with what is human. The intervention of an *Avatāra* is therefore necessary. *Srī Krishna* in the *Gītā* says, that it is only fools who despise Him, because he has taken a human body. If God is not defiled by His omnipresence, He can not be defiled by incarnation. Rather, God incarnated is more worthy of devotion than in His unknown and unknowable state. Hence in the *Gītā*, Chapters IV. and X., *Srī Krishna* says that the man who truly knows the meaning of the Lord's incarnations and acts, and contemplates thereon, attains Him more easily than he who follows the path of finding out His inscrutable *Sākshma* essence.

Saint *Bhishma*, who never looked on a woman with sexual desire, and saint *Suka* who was a *Sanyāsin* from his birth, acknowledged that *Srī Krishna* with His *Gopīs* and His *Kubjā* and His 16,108 wives, was a more austere *Brahmachārī* than themselves. *Arjuna* says in the *Gītā*, X. Chapter, that all the *Rishis*, including *Vyāsa*, *Nārada*, *Asita* and *Devala*, acknowledged *Srī Krishna* as the Supreme *Parabrahman*. Saint *Uddhava* wishes—after seeing the *Gopīs*, and their love towards the

* See page 153 of R. A. Sastry's English translation of "*Lalita Sahasranama*" for the full meaning of the words '*Parā*,' '*Pasyanti*,' etc., the different stages of speech.

Lord—that he had been born as grass in the groves of Brindavan in order that he might have an opportunity to be touched by the dust of the feet of one of the blessed Gopis. (Bhāgavata X., 47-55.)

P. NARAYAN IYER.

A GREAT SCHOLAR GONE.

THE commanding position achieved in the world of scholarship by Professor H. C. Warren, of Harvard University, U. S. A., imposes on us the duty of placing on record in our pages some account of his life and labours. Fortunately the thing needed has come to hand in a reprint of a biographical sketch by Professor Lanman, who is also one of the first among American men of letters. It was written by him for the *Harvard Graduates' Magazine* for March 1899 and does justice to the subject. Professor Warren possessed two priceless gifts for an expositor of ancient lore, a profound scholarship and a clear insight into the meaning of the author whose work he might be editing or translating. His work shows none of that petty prejudice against other religions than his ancestral one and none of that wretched jealousy of literary colleagues which have so marred the works of some otherwise great Orientalists. Too often the conduct of the latter has seemed to support the trite folklore proverb of Ceylon: "Two Pandits and two fighting-cocks can never agree!" Those who have known Prof. Warren have spoken to us in terms of reverence for his manifold beauties of character: as to the quality of his erudition his published books give us the amplest proof. Whitney, of Yale, and Warren, of Harvard, are two names that can never be erased from the roll of distinguished Orientalists. Prof. Lanman says:

HENRY CLARKE WARREN, '79.

"Just outliving the old year by a day or two, there has passed from among us Henry Warren. The provisions of his will evoke kindly remark from the friends of Harvard; for he has left to the College his beautiful house and grounds in Quincy Street, once the home of Professor Beck, a legacy of \$15,000 for the publication of the Harvard Oriental Series, one of \$10,000 for the Dental School, and another of like amount for the Museum of American Archaeology. And so, perchance, one or another stops to inquire, "Who was this Mr. Warren?" Some of us can picture to ourselves the smile which would be his comment on such an inquiry, could he hear it; and "Well hid is well lived," he would add.

The maxim of the misprized Epicurus he had, indeed, taken to heart—and so well, that the news of these testamentary gifts will be to many sons of Harvard their first knowledge of him. Significant as they are, they are far from being the most significant facts of his life. These, without word of eulogy, let us briefly rehearse.

Henry Clarke Warren was born in Boston, November 18, 1854, son

human evolution. And therefore it is that we begin to see how, in the perception of the finer vibrations and the more subtle waves of force, we may curtail our instrumental aid with an enormous gain of power. The first great step in this direction is the doing away with the telegraphic wire, for we have now reached the perception that the miles upon miles of cable, and the hundreds of thousands of telegraph poles, are unnecessary. And in sweeping away these things, we have not only practically annihilated space, but also matter; for it is found that miles of solid granite are no more obstruction to the Marconi message than so much air would be to a ray of light—nay, not nearly so much, since the message is in no way bent from its course. Occultists have for ages past said this *could* be done, but except among themselves they dared not do it; for the world not only refuses to accept discoveries before their appointed time, but it also destroys those who attempt to forestall the normal course of nature and evolution by these premature disclosures of what is the heritage of a future time.

When, therefore, the final triumphs of photography and telegraphy are reached, it will be found that the gain in power has been inversely proportional to the quantity of tools used; that with a vast *increase* of facilities for the transmission and recording of scenes, incidents, words, sounds, and odours of every sort, there has been an enormous *decrease* of the instrumental means used. Is it not a necessary corollary to this conclusion, that as our powers go on increasing, so the instrumental aid that we require goes on decreasing; and consequently that there **MUST** come a time when we shall not need any hand-made instruments at all; when the organs of our bodies and their ethereal counterparts will be all-sufficient, and external apparatus things of the past—the mere crutches of a tentative phase of evolution?

SAMUEL STUART.

(To be concluded).

EATING AND SLEEPING ALONE.*

THE *Dhammapada* or the "Path of Virtue" says: "He who, without ceasing, practises the duty of eating and sleeping alone, he, subduing himself, alone will rejoice in the destruction of all desires, as if living in a forest."

Again the *Dhammapada* says: "Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to eat and sleep alone, and to dwell on the highest thoughts—this is the teaching of the awakened."

These wise teachings of our Lord Gautama Buddha seem to be entirely disregarded by the majority of the followers of Buddha, for the simple reason that they are not understood. Still they did not emanate from any sentimental impulse, such as perhaps may make a

* Republished from the *Theosophist* of March 1885, as explaining, in part, why certain classes of persons refuse to eat with others.—Ed.

vain person think that he is too good to sit at any one's table ; neither are they arbitrary orders given for the purpose of practising abstinence or asceticism ; but the reason why the great teacher advises us to eat and sleep alone is based upon purely scientific principles and it would be well to study them.

Every one knows that the human body consists of visible and invisible substances. There are the bones, the flesh, the blood, the nerve substance, the excretions and secretions, which may be seen and felt ; next come the secretions of the skin which cannot be seen, but which can be perceived through the organ of smell. Other secretions and emanations from the body can neither be seen nor tasted nor smelt, but are nevertheless substantial. One of the most common of these secretions is carbonic acid gas. This in its pure form is a colorless gas, which is so heavy that it can be poured from one glass into another. If carbonic acid gas were poured into a tumbler on your table, its presence would be invisible to you and the glass would seem to be empty, yet the gas would remain there, and if a small animal were to be put into that seemingly empty tumbler the animal would die immediately, because carbonic acid is one of the most poisonous gases.

But there are emanations of the principles which constitute man, which are much finer than invisible gases and are yet more potent and powerful and which cannot be seen or smelt, but which are only perceptible to the inner sense or so-called clairvoyant vision.

From the fingers of every man, from his eyes and from other parts of his body there is a continual flow of an invisible fluid which has been called magnetism, the qualities of which may be extremely injurious to sensitive organizations, when it proceeds from a low, vulgar and selfishly disposed person. No one would allow another person to soil the food he eats, and yet what can be more disgusting to a sensitive person than the impure although invisible magnetic emanations of an animal man.

Clairvoyant people can see these emanations, and they unanimously describe them as follows : On the top of the head where the moral faculties are located, these emanations are (in moral people) of a beautiful white color ; over the region of benevolence the light has a green tint. On the back of the head in the region of the selfish propensities, the light is of a red color, which grows darker as it descends, until at the base of the occiput it resembles a dark or black cloud. The intensity of these colors varies in proportion to the intensity of the desires of the individual. In evil disposed persons the dark emanations preponderate ; in those who are well disposed the light colors are predominant.

From the various parts of the body similar magnetic emanations are continually streaming, impelled by a varying degree of force ; they are, at a mixed dinner, partly poured over your plates and your food and with the food are taken up into your system ; so that if you eat with another person you actually eat a part of his body and he eats a

part of yours ; because the magnetic emanations coming from bodies originally belong to the latter.

What has been said in regard to eating is equally applicable in regard to sleeping. If two or more persons sleep together in the same bed or in the same room they mutually inhale each other's impurities, and as persons during sleep cannot make themselves positive and by an exercise of their will repel the magnetic influences of others, but are more passive and susceptible than when awake, so the proximity of impure persons is still more dangerous to them during sleep than when they are awake. *

Many other reasons may be given why we should not eat or sleep in the presence of physically or morally impure persons ; but the above are universally applicable and therefore sufficient to prove that the custom of eating and sleeping in the company of strangers is not to be recommended. But why should we eat or sleep in the presence of friends and acquaintances ? Eating and sleeping are unavoidable necessities of the animal nature of man. Why such necessities should be attended to in crowds, or why others should be invited to witness such exhibitions, is difficult to explain. The acts of introducing food into the cavity of the mouth and of masticating and swallowing have usually nothing very graceful or beautiful about them, neither do these acts increase the fluency of speech or facilitate conversation. Low natures, who find happiness in the gratification of the animal appetites may find pleasure in gratifying those appetites in public or in company ; but the wise, who do not live to eat, but eat to live, will prefer to waste as little time as possible in attending to the demands of their physical organization. There may be no harm in eating in the company of congenial friends but we cannot see any necessity for it.

Neither are those who do not wish to follow the path, under any obligations to follow the directions which the Master gave to his disciples, not to eat anything after the hour of noon has passed ; so that they may not be impeded in their evening meditations by demands of the digestive action upon the source of vitality.

Those who do not desire any immediate development of their higher faculties are under no restrictions against eating or sleeping in any company they choose ; but the true followers of Buddha will do well to carry out the injunctions of the great teacher, whose moral doctrines are based upon scientific principles and truth.

A BUDDHIST.

* Many persons who are very sensitive experience much annoyance, and sometimes marked impairment of health, by being obliged to remain long (for instance in public conveyances) in close proximity to those whose aura is decidedly repulsive.—Ed.

SPIRITUAL DYNAMICS.

THE science which treats of such forces as act upon the spiritual nature of man, or spiritual dynamics, includes within its ample area the whole of physical, intellectual, moral and social philosophy, as the firmament encloses within its arch the fluent atmosphere through which it shines and the shifting clouds which now obscure, now reveal its magnificent and measureless dome. As there are days of haziness when we forget that "the blue sky bends over all," there are also times when physical wants, intellectual drowsiness, moral weaknesses, social meannesses, shut us in on every side with thick clouds which narrow the sweep of our horizon and hide from us the infinite depths of our own nature. With most the periods of obscurity stand in the same ratio of time to those of insight, as months or years do to moments. But these moments happen when certain forces, either ordinary or occult, operate on the spiritual nature, and rouse it to consciousness. Among these ordinary forces we may enumerate all those influences which tend to produce emotion, for emotion is spiritual action. For this reason the heart is popularly spoken of as the source of all good and noble impulses. Notwithstanding the preference of Horace for the liver, and of modern phrenologists for the back of the head, the world in general has persisted in speaking of the heart as aching, breaking, glowing, hardening, freezing, softening. Not only is the heart said to love and suffer, but to *believe and know*. But why should the heart be chosen rather than the brain or the pineal gland, or any other supposed seat of life, as the figurative source of spiritual action? Is it not because the systole and diastole, the contraction and dilation of the heart, express best the ebb and flow, the attraction and repulsion of our emotional nature, upon which depend the glory and the gloom of life? We live a double life—of light and darkness, joy and sorrow, pain and pleasure. To reconcile these contraries is the problem of our existence.

Sadness and gladness, gladness and sadness, is the tune to which the blood of our heart beats. Everything in nature wears this duplex aspect, and the skies even, as they change from the exulting supremacy of sunshine to the dark dominion of the storm—from the blackness of night to the brilliance of day, reflect their light and shadows in the soul of man. Nature has her intermediate moods also, when light and darkness are serenely balanced in a long twilight, as well as her sudden tropical changes, when the contrasts are marked and rapid and startling. The forces which act upon us intermingle and compound their influences in like manner, so that it comes to pass that by spiritual *intuition* only, and not by sensuous or intellectual perception, can we distinguish and separate good from evil.

"There is a soul of goodness in things evil,
Would men observingly distil it out."

But this noble chemistry can only be effected by the annealed and purified alembic of a soul that has passed through the fire of suffering. He only who has endured pain knows truly that it is the birth-throe of pleasure. He only who has struggled, severely toiling, towards Truth, knows truly that it is made up of seeming paradoxes. He only who has sorrowed knows truly the joy concealed in sorrow. March on your way against wind and rain, brave hearts! ye who bravely extract the good of apparent evil, and reject as dross the evil of apparent good! March on, though the thunder may bellow in your ears and the lightning play around your path, buoyed up by the faith in the morrow's sunshine and hope of the coming rest, for the deepest darkness is just before daybreak, and the keenest sorrow dwells in the neighbourhood of joy. The centrifugal force is as necessary as the centripetal to keep the balance of the worlds; the presence of pain is necessary to hold the love of pleasure in check; the existence of error enhances the value of truth; the presence of evil is permitted to prove the beauty of good. So it is with the heart—no ebb, no flow; no sorrow, no joy; no pain, no pleasure; no repulsion, no attraction.

In this play of forces, if attractive influences be not present in sufficient strength, to counteract and balance the repulsive, or have been overcome by them, the result is a chronic contraction and ossification of the heart. Yet still with a sad, strange, convulsive movement the heart of such an one writhes and aches. Down deep in the core thereof dwells a dull, dreary, inexplicable pain; a cruel sense of wrong done to himself, by himself, and of suffering (who can tell how severe?) springing from that wrong; a heavy weight which in his weaker moments weighs heaviest; felt oftenest when alone, perhaps when he wishes for sleep or wakens from it, but sometimes, even in the midst of crowds, crushing him with a feeling of utter desolation, because he imagines that there is not one of all that seemingly selfish throng to whom he could unburden himself of his secret grief. That state has been thus aptly described in the following soliloquy by a man of genius: "A feeble unit in the midst of the threatening infinitude, I seem to have nothing given me but eyes whereby to discern my own wretchedness. Invisible yet impenetrable walls as of enchantment divide me from all living. Is there in the wild world any true bosom which I can press trustfully to mine? O heaven! no, there is none. I keep a lock upon my lips; why should I speak much with that shifting variety of so-called friends, in whose withered, vain, and too hungry souls, friendship is but an incredible tradition. In such cases, your resource is to talk but little and that little mostly from the newspapers. It is but a strange isolation that I live in. The men and women round me, even speaking to me, are but figures. I have practically forgotten that they are alive and not merely automatic. In the midst of their crowded streets and as-

semblages I walk (and except as it was my own heart and not another's that I kept devouring) solitary and savage as the tiger in his jungle." (Carlyle's "Sartor Resartus").

How many of my readers share in this secret, dead, gloomy unbelief in sympathy and goodness, without perhaps exactly admitting to themselves so candidly as Herr Teufelsdröckh that they do feel it, and like him, keep "devouring their own hearts!" This is the death that the sphinx of destiny inflicts upon those who "give up" the riddle of life. Is there no other resource? It is certainly true that "in the survey of all things around us, evil, grief, horror, shame, follies, errors, frailties of all kinds, will needs press upon the eye and heart, and thus the habitual temper even of the best will rather be strenuous and severe than light and joyous. A cutting sorrow and weary indignation will not be far from him who weighs the world" (Sterling's *Essays*). But why persist in loading *one scale only* with all the evils you have felt or witnessed, and, hanging with all your deadliest weight upon it, shriek out pitifully for all the world to come and see how the sorrows of humanity outweigh its joys and hopes? It is better worth our while to remember that, by yielding to attractive forces, we may overcome the repulsive, and restore the heart to sensibility and the power of expansion.

God has not mocked these miserable misanthropists as they thus mock themselves. There is a rich unappreciated fund of love in man too—the image of God—towards his brother man, which they have as yet made no *proper* attempts to fathom. They have "practically forgotten" that every man is every other man's relation, but if they could only be brought to *feel* this as well as remember it, it would add an unimagined zest to their life by awakening them to the joys of sympathy and renewing their faith in goodness. "I awoke this morning," said a fine writer, "with devout thanksgiving for my friends, the old and new. Shall I not call God the Beautiful who daily showeth himself so to me in his gifts?" (Emerson's *Essays*). Is not this state of mind more genial and human than the atheistical despair of Herr Teufelsdröckh, who regards friendship as "an incredible tradition?" After the fumes of tallow candles expiring in the socket with spasmodic leaps, catch the breath of the sweet south wind over a bank of violets, or a strain of sweet music after the jingling of cracked bells, and the contrast will not be more delightful than the following cheerful philosophy of a Christian prelate will appear in comparison with the dismal, hopeless wailing of the Anglo-German:—"Mankind are by nature so closely united, there is such a correspondence between the inward sensations of one man and those of another, that disgrace is as much avoided as bodily pain, and to be the object of esteem and love as much desired as any external goods; and in many particular cases, persons are carried on to do good to others as the end their affection tends to and rests in, and it is manifest that they find real satisfaction and enjoyment in, this course of behaviour. There is

such a natural *principle of attraction* in man towards man, that, having trod the same tract of land, having breathed the air of the same climate, barely having been in the same artificial district or division, becomes the occasion of contracting acquaintances and familiarities many years after—for anything may serve the purpose. * * * *Men are so much one body* that in a peculiar manner they feel for each other shame, sudden danger, resentment, honour, prosperity, distress. And therefore to have no restraint from, no regard for, others in our behaviour, is the *speculative absurdity* of considering ourselves as single and independent, as having nothing in our nature which has respect to our fellow creatures, reduced to action and practice" (Bishop Butler on Human Nature). Such a "speculative absurdity" is Herr Teufelsdröckh's "strange isolation." Is there no better course, then, than to devour one's own heart, retiring savagely into solitude, "like the tiger to his jungle?" Must we either "groan" with Hamlet, under the "weary load" of life, or resort to the quietus-making bodkin? When Faust declares:

"And thus my very being I deplore,
Death ardently desire, and life abhor,"

is it rational, or safe, or profitable to add with him under similar circumstances:

"Accursed be hope! accursed be faith!
And more than all, be patience cursed?"

Beautiful is the lesson taught us by Goethe in the fate of Faust: strange that the author of that wondrous drama, full as it is of pure and lofty ideas, could have written its blasphemous prologue. Had Faust pondered well the truths and taken the advice contained in the "Chorus of Angels" which he heard the choristers singing in a neighbouring cathedral as he was about to lift the goblet of poison to his lips, his icy despair would have melted away like glaciers in the summer sun; the divine and blessed sympathies of Charity would have relaxed the fierce contraction of his heart, the passionate energy of his nature would have taken the shape of a noble and inspired zeal for the good of others, and no unhallowed impulse towards a selfish and desperate sensuality could have found place in a heart purified by the presence of sublime and spiritual affections. It is a fact worth knowing, that if we would overcome the repulsive force of mental suffering there is no plan so effectual as to endeavour to forget our own miseries in alleviating those of others. If we rend away the "hampering bonds" of creed, country, rank and pride which imprison our souls, and pour into the gaping heart-wounds of *all* that suffer, the soothing oil of sympathy and the wine of love, which truly maketh glad the heart of man, then will the sensibility of our own hearts be restored, until they expand, and throb with emotions which are among the most glorious enjoyments of which our nature is capable. If the "evil, grief, horror, shame, follies, errors, and frailties" of the world really "press upon" thy heart and afflict thee with "a cutting sorrow" and a "weary indignation," hast thou reflected also, my discontented brother,

what consolation is waiting for thee in the blessing of those that are ready to perish, what alleviation is possible by making the widow's heart sing for joy? Are there no multitudinous sins that may be blotted out by thy charity, no "evils or griefs" that may be removed by thy zeal, no erring souls that may be reclaimed by thy timely utterance of truth? It is easy to indulge in wild, theatrical wailings over the wickedness and misery of the world, but it is much better to devote thy energies to the removal of the ignorance and selfishness that chiefly cause them. It is easy to waste words of "weary indignation" in a warm room and a soft arm-chair, but much more to the purpose to consider how much of this "indignation" your own apathy and sloth deserve. "Invisible yet impenetrable walls divide me from all living beings," says savage, solitary Teufelsdröckh; but Terence says, "I am a man, and I consider nothing human estranged from me;" and Bishop Butler says, "Men are so much one body, that in a peculiar manner they feel for each other." Is not this social sentiment in which the Pagan play-writer and the Christian Bishop agree, a necessary and fundamental truth bound up with our innermost being, giving colour to our life, and the great truth to be taught now in opposition to the selfishness which is the curse of our age?

ALEXANDER SMITH.

MA'YA' AND THE NIDANAS.

WHEN studying the answer to the question "What is Mâyâ?" we come to the conclusion that to study it apart from the Nidânas is well-nigh impossible, as one is the natural concomitant of the other, when in manifestation.

We are told that when the scientific man of antiquity had unfolded the highest powers within himself, he began to study life in its outpourings, "and the lofty point at which he started was no less than the arising of I'svara enveloped in Mâyâ."*

By the law of analogy we can gain a comprehension of the evolution of a previous universe, the outcome of which is our own, with its multiplicity of manifestations. And the reason for this multiplicity of manifestations is seen in "that if there be more than One there must be well-nigh infinite multiplicity in order that the One, which is as a mighty sun sending forth beams of light in all directions, may send beams everywhere, and in the totality of the beams will be the perfection of the lighting of the world. The more numerous, the more wonderful, the more various the objects, the more nearly though still imperfectly will the universe image forth That whence it comes..... Looked at from without there shall seem many, although looked at in their essence we see that the self of all is One."† Proving thus that all

* "Evolution of Life and Form," p. 19.

† "Path of Discipleship," pp. 7, 8.

evolving life tends towards Unity, that all the conditions of the various planes, from spiritual to material, constitute steps which make it possible for man to win his way back to that supreme source whence he emanated, and are the fruits of a previous universe, the seeds of a future one; each succeeding universe having a still higher ideal of Unity to be attained, each one ending at a still higher degree of splendour than that at which it began; for man climbs ever upwards and upwards, because of the knowledge he gains, and the greater experience he gathers in every phase of evolution through which he goes. When the forms contained in a loka have gone through all the evolution they are capable of, and can no longer respond to the vibrations that are their souls, the forms disappear, and the matter of the loka, out of which those forms were aggregated, disintegrates, disappearing into the finer matter of the loka above it, but there still remains the power to vibrate—a power which would again call forms into being, were there but matter coarse enough to respond to it.* That power to vibrate remains, when at the time of the consummation of all things, I'svara † gathers everything unto Himself, naught but the Centre of Consciousness remaining, wherein are all the vibratory powers, of infinite multiplicity, and which are the result of the evolution of His universe. The forms are gone, the vibrations are gone, all, save the subtle modifications in which the powers remain. A universe has finished its evolution, and that mighty, unshakable centre alone persists, "an eternal Centre of Self-Consciousness able to merge in Super-Consciousness and to again limit Himself to Self-Consciousness," ‡ Therefore in the future universe there will be, there must be, but one Life, one Law, as there has been but one road for Those to develop along, who were to be the future Guides and Rulers. *They had to learn good and evil, failure and triumph*, in order that they might will the same, think the same, feel the same, and be in their perfect unity the I'svara of a future universe." §

Then comes the period called Pralaya, a period of rest and obscurity for all forms, but which is in reality the very fullness of life; all powers remaining latent until the time comes when certain conditions call them once more into activity. This obscurity lasts till, in obedience to the law of periodicity, "or the inbreathing and outbreathing of the One Existence," || the supreme again reflects Himself. The Great-Breath is indrawn, and all the subtle modifications are gathered into the imperishable Laya centre; these, enveloping and circumscribing Him, are His revived memory. It is said that there are innumerable such centres in the bosom of Parabrahman, in each of which, when thus surrounded and limited by His memory, or "modifications of

* "Evolution of Life and Form," p. 20.

† As this term is familiar to all students of Theosophy it will be used throughout.

‡ "Evolution of Life and Form," p. 20.

§ "Path of Discipleship," p. 11.

|| "Evolution of Life and Form," p. 22.

consciousness," the I'svara arises who "is the one existing representative of the power and wisdom of Parabrahman."* This indrawn Breath, by means of which He imposes a limit upon Himself, these subtle modifications with which He surrounds and envelops Himself, constitute MA'YA! which is now the veil between Himself and Parabrahman. Coming into existence through the instrumentality of I'svara, it is the basis of all manifestations, waiting only to be vivified into activity. This Mâyâ is the primordial cosmic substance, the basis of all objective evolution.

Then from I'svara, "the representative of Parabrahman," enveloped in Mâyâ, comes the Life-Breath—not to be confounded with the Great-Breath—vibrating with the conception of what the Universe is to be "and as that vibrating breath falls on the enveloping Mâyâ, Mâyâ becomes Prakriti or matter,—rather perhaps Mulaprakriti, the root of matter."† Here it must be remembered that this Life-Breath brings with it the power to vibrate in particular ways, which remained after the vanishing of lokas, during the evolution of a universe, and are thus causes of effects, to be carried out in succeeding universes, while they are at the same time the effects of the causes of preceding universes,—and are called NIDA'NAS! This Life-Breath is also called Force, or Fohat, and the centre, which we have named I'svara, from which it flows, is an existence concerning which all doctrines have formulated that it is unborn and eternal, and existing in a latent condition in the bosom of Parabrahman during Pralaya, again starting as a centre of conscious energy at the time of cosmic activity. The various doctrines have given various names: Buddhism calls It Avaloketesvara, Christianity, Christos, the Greek term being Logos, the Zoroastrian, Ahura-Mazda. Subba Row says it is "the first Ego, of which all other egos in the universe are reflections,"—reflections, because the absolute can have no manifestations, but only reflections. That is why Mâyâ is called a reflection, which is yet the cause of manifestation or differentiation. "If there were no Mâyâ there would be no differentiation, or rather no objective universe would be perceived."‡ It is an aspect of the Absolute when viewed as the cause of manifestation, otherwise "it is simply something co-eval and co-existent with the manifested universe, of the heterogeneous differentiation of pure homogeneity." Of course this is only so as long as we view Mâyâ as the cause of the universe, but once we get behind differentiation we find that "Mâyâ is everywhere and in everything that has a beginning and an end, therefore everything is an aspect of Sat or that which is eternally present in the universe, whether during Manvantara or Mahâpralâya. Only remember that it has been said of even Nirvâna that it is only Mâyâ when compared with the Absolute. Nor is Mâyâ a collective term for all manifestation, it is the per-

* First Lecture on the "Study of the Bhagavad Gîtâ," T. Subba Row.

† "Evolution of Life and Form," p. 23.

‡ "Transactions of the Blavatsky Lodge." Discussions of the Stanzas of the first volume of the S. D., Part I., p. 26.

ceptive faculty of every Ego which considers itself a unit separate from and independent of the One and eternal Sat, or Be-ness. Mâyâ is explained in exoteric philosophy as the personified will of the Creative God, the latter being but a personified Mâyâ himself—a passing deception of the senses of man who began anthropomorphising pure abstraction from the beginning of his speculations.....Each philosophical school looks upon it in a different way. Although no two people can see things and objects in exactly the same way, and each of us sees them in his own way, yet all labour more or less under illusions, and chiefly under the great illusion (Mâyâ) that they are as personalities distinct from other beings, and that even their selves or Egos will prevail in the eternity or sempiternity, at any rate as such ; whereas not only we ourselves, but the whole of the visible and invisible universes are only a temporary part of the one beginningless and endless whole, or that which ever was, is, or will be." *

So, with the basis for objective evolution and cosmogenesis ready, we then see the force, as has been said, vivifying it ; the latter does not emerge simultaneously with the former from Parabrahmic latency, but is said to be " the transmutation into energy of the supra-conscious thought of the Logos," and that *the first objectivation of Mulaprakriti is not synchronous with force*, that the former without the latter is a mere abstraction, practically non-existent as it were.† Thus I'svara is as a mirror reflecting the Divine Mind ; again, though I'svara is the esse of the universe yet it is His mirror, and then man in his turn is like a mirror, because he reflects all that he sees and finds in his universe in *Himself*.

The first forms that are condensed into being by this *Light*, or *Force*, or *Fohat*, are those of the Lords of Being, the highest of which are collectively Jivatma ; and from the ever consolidating waves of that Light on its downward course, till it becomes gross matter on the objective plane, proceed the hierarchies of the creative forces, showing that in the spiritual sense there is but one Upadhi from, on, and in which the countless basic centres are built for manvantaric purposes, in which, during the active period, the universal cyclic and individual evolutions proceed. This digression was necessary in order to show that what we call Mâyâ or Mulaprakriti, is that basis on which the Light or Force, which is an effect and thus a Nidâna, with its vibratory power builds every kind of form according to its surroundings, from the highest spiritual to the densest mineral.

There are twelve of these Nidânas—both esoterically and exoterically taught in Buddhism—which are the fruits of a past universe, and each has a dual meaning. They are collectively :

- "(1) The twelve causes of sentient existence, through the twelve links of subjective with objective nature, or between the subjective and objective natures.

* " Transactions of Blavatsky Lodge," Part I., pp. 26-27.

† " Secret Doctrine," Vol. II., p. 24 (old ed.).

(2) A concatenation of causes and effects.

Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has as Upâdhi (basis), one of the sub-divisions of one of the Nidânas, and also an effect or consequence. Both basis and effect belong to one or another Nidâna, each having from three to seventeen, eighteen and twenty-one sub-divisions.* Then follow details about several of the twelve enumerated: it is decidedly interesting to note in connection with the first, or rather, as the Editor remarks, that the twelfth according to evolutionary order is "death in consequence of decrepitude," because "every atom, at every moment, as soon as it is born begins dying. Upon this one the five Skandhas are founded; they are its effects or product. Moreover, in its turn, it is based on the five Skandhas. They are mutual things, one gives to the other."† The twelve Nidânas enumerated are the chief causes which produce reaction, or effects under karmic law, or are twelve Nidânic aspects of that Law. There is said to be no connection between the terms Mâyâ and Nidânas, as the former is simply illusion, yet if the universe is considered as such, then certainly the Nidânas as moral agents are included in it. It is Mâyâ that awakens the Nidânas, and the effects follow according to karmic law once the cause or causes have been produced. If the evolutionary order of the Nidânas be taken, then the first is Avidyâ, which means 'ignorance,'—the root of the Nidânas is Avidyâ. Madame Blavatsky was asked on this point the following questions:—"How does this (Avidyâ) differ from Mâyâ?" and, "How many Nidânas are there esoterically." To which she replied that too much was asked, but that "the Nidânas, the concatenations of causes and effects (not in the sense of the Orientalists), are not caused by ignorance. They are produced by Dhyân Chohans and Devas who certainly cannot be said to act in ignorance. Each cause started on the physical plane sets up action on every plane to all eternity."‡ That ignorance, so called, must be produced thus, is understood when it is remembered that all the informing intelligences called variously Manus, Rishis, Pitris, Prajâpati, Dhyan-Buddhas, Chohans, Melhas, Bodhisattvas, etc., are the outcome of the past evolutions. There is a significant statement that, "the Dhyân Chohans are made to pass through the school of life. 'God goes to school.' The best of us in the future will be Mânasaputras; the lowest be Pitris."§ Is not then the aim of each universe to evolve the Isvara of a future universe? the one absolute and eternal reality, in and from which the Genesis of Gods and men takes rise? These mighty and wise Gods are the Great Ones who are guiding the universe to-day, who know and choose the best because They have learnt the sorrow which inevitably follows evil. They have gathered all experience, "so that in the universe of the future there will be one law,

* "Secret Doctrine," Vol. III., p. 586.

† Do do do

‡ Do do Vol. III., p. 544.

§ Do do Vol. III., p. 559.

as there is in the present, carried out by means of Those who are the law by the unity of Their purpose, the unity of their knowledge, the unity of Their power—not a blind and unconscious law, but an assemblage of living beings who are the law, having become divine.”* And so each success, each failure of Theirs during Their development, produced Nidānas “which set up action on every plane to all eternity.”

In the translation of the “Gospel of Buddha,” by Paul Carus, the Lord Buddha says that the Nidānas are the links in the development of life and describes them at length thus:—“In the beginning there is existence blind and without knowledge; and in this sea of ignorance there are appetences (desires) formative and organising. From appetences formative and organising, arise awareness or feelings. Feelings beget organisms that live as individualised beings. These organisms develop the six fields, that is, the five senses and the mind. The six fields come in contact with things. Contact begets sensation. Sensation creates the thirst of individualised beings. The cleaving produces growth and continuation of selfhood. Selfhood continues in renewed births. The renewed births of selfhood are the cause of suffering, old age, sickness and death. They produce lamentation, anxiety and despair. Thus the cause of all sorrow lies at the very beginning; it is hidden in the ignorance from which life grows. Remove ignorance and you will destroy the wrong appetences that rise from ignorance; destroy these appetences and you will wipe out the wrong perception that rises from them. Destroy wrong perception and there is an end of errors in individualised beings. Destroy errors in individualised beings and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free from all morbid cleaving. Remove the cleaving and you will destroy the selfishness of selfhood. If the selfishness of selfhood is destroyed you will be above birth, old age, disease and death, and you escape all suffering.”† The Buddha Himself is said to have created Nidānas through reaching certain secret Truths to people who were not ready to receive them.‡

The conclusion seems to be that the ‘ignorance’ of this universe, is the effect of the ignorance of a preceding universe, reproduced, in the root of matter, Mulaprakriti or Mâyâ, under the sway of karmic law, inexorably just; nature’s endeavour, as it were, to restore harmony and maintain equilibrium. Nidānas without Mâyâ cannot exist, and *vice versa*; nor can they be separated the one from the other. Had there been no matter there had been no energy, nor without energy could there be an active evolving universe. Yet being entirely different one cannot be produced from the other. They can have no beginning, yet there is not any phenomenal existence that is not traceable to them. Both proceed

* “Path of Discipleship,” p. 11.

† “Gospel of Buddha,” pp. 31, 32.

‡ “Secret Doctrine,” Vol. III., 588.

"from one and the same source, all emanating from the one identical principle which can never be completely developed except in and through the collective and entire aggregate of its emanations." And, "the sum total of all the Divine manifestations and emanations expressing the plenum or totality of the rays proceeding from the ONE, differentiating on all the planes, and transforming themselves into Divine Powers, called Angels and planetary spirits in the philosophy of every nation . . . and if IT (the Absolute Deity) Itself is not speculated upon as being too sacred and yet incomprehensible as a Unit, to the finite intellect, yet the entire philosophy (occult) is based upon Its Divine Powers as being the source of all that breathes and lives and has existence. In every ancient religion the ONE was demonstrated by the many . . . and these ancient nations subjected their ONE DIVINITY to an infinite subdivision by irregular and odd numbers . . . so that the cycle of the Gods had all the qualities and attributes of the ONE SUPREME AND UNKNOWNABLE ; for within this collection of divine personalities, or rather symbols personified, dwell the ONE GOD . . . which is said to have no second."* The ONE compassionate GOD, who in His Love Divine "veils Himself in forms of beauty to attract the human heart, in order that the human heart may rise adoringly to His feet, and that some portion of His life pouring down thereinto may enable the self of the worshipper to realise even partially its unity with Him."

Should any of the students of Theosophy find that the foregoing contains mistakes or misconceptions as to the order in which it is arranged ; they will confer much benefit on the writer (and perhaps others also) by kindly pointing them out.

JOSEPHINE M. DAVIES.

VOWELS—THEIR SOUNDS AND SYMBOLISM.

Ed. Note.—Our Indian printing office having no Hebrew or Greek types and not a compositor being able to read them, if it had, we must ask contributors to transliterate all foreign words and letters that cannot be set up in ordinary English type as they stand ; as, for instance, Chinese, Siamese, Sinhalese, Greek, Hebrew, Turkish, etc.

THE origin of alphabets is a profound matter, and like all origins is so far away from possibility of investigation that for anything yet arrived at, our knowledge on the subject may better be named chaos than science. In the jottings that follow, it is, therefore, proposed to set down matters that are in themselves curious, rather than to attempt to be systematic, etymological, or to elaborate points of formal grammar. The truths arrived at, at present, are so few that marshalling and classification are as useless as for Robinson Crusoe and his man Friday to have practised the evolutions of the Prussian army on the lonely sands of Juan Fernandez.

* "Secret Doctrine," Vol. III., p. 484.

The Sanskrit alphabet—Dēva-Nāgarī, or 'Writing of the Gods'—consisted of 48 characters, arranged in an exquisite order, at least so says the learned Donaldson. In relation to this, all that we have to notice is the one very remarkable fact, that in this alphabet the simple vowels are placed first. There is no like instance, so far as we know, in the whole range of grammatical etymology. But what idea did Sanskrit grammarians attach to the phrase "Writing of the Gods!" Did they mean by 'of the Gods,' merely that it is a very excellent manner of writing, or did they intend it to signify that it was God-given and revealed? If the latter be their tradition, and they can at all well substantiate it, I for one should approach it with reverence. But if it be merely an encomium self-assumed by a body of academics it may be regarded as an absurdity in oriental science corresponding with innumerable similar absurdities in science this side of the world, a puffing up of the Pythonic Aun rather than anything really commendable in the alphabet itself. From a feature so special one might be apt to take it more as a grammarian's contrivance to methodize things by force, than as being any intrinsic and solid improvement. For instance, the old alphabets, and amongst them the Hebrew, gave all their letters a numerical value from the position they might occupy in rotation. This of course is utterly swept aside by the Sanskrit vowel arrangement. We shall soon see the importance of these numbers, and how indispensable it is to maintain their values and order undisturbed.

The vowels are in one sense the basis of human speech. In that sense, therefore, they would have a right to the first place in the alphabet. But as none of the really ancient alphabets so place them, the deduction seems to follow that any grammar in which they hold that place must be of an academical order, rather than instinctive or inspired. It is true that nature works by law, but this natural law operates in forms that though homogeneous are yet infinite in variety. In an acre of grass all the blades are similar, with perhaps no two identical. There is conformity, but no uniformity: likeness but no sameness.

The letters of the alphabet have been divided into vowels and consonants and on that division a great controversy has raged. Grammarians generally have held that the vowels are most sonorous, but that the consonants have a share of sound too.* Others maintain that the vowels alone have sound, and that the consonants are simply mute, that they borrow everything in the matter of sound from the vowels and are mere modifications of them by the instruments of speech, by the lips, tongue, teeth, palate, and nose.

Whether consonants are absolutely mute or not, it is not essential that we should determine. It is sufficient to know that the organs of

* Spinoza in his Hebrew Grammar says that the vowels in Hebrew are not letters, but are designated "the souls of letters"—*literarum animas*. The letters without vowels "bodies with no soul" *corpora sine animâ*. B. *de Spinoza Opera*, iii. 279, ed. Tauchnitz, 1846.

speech above enumerated shape and moderate the vowel sounds distinguishable to the ear. If they thus affect the ear, they become matter of hearing, and in that sense they operate as sounds. To distinguish more accurately than this, may be practicable and even interesting but to pursue it any further now, in the investigation we are upon, would not be practical, if practicable. Taking the etymological bearing of the words, enquiry has been carried quite far enough already. A vocable is a sign by which a thought is expressed. A vowel, in relation to other letters of the alphabet, stands in the same relation as a vocable does to a thought, it gives it voice. A consonant is a letter sounded together with a vowel, and so, strictly speaking, can hardly be called a mute.

A vowel is a sound that can be prolonged till the breath that originates it is exhausted. A consonant, on the other hand, vanishes in the act of utterance. It may be repeated by the organs of speech, but it will again cease instantly upon the act of repetition. Its presence and departure are to the ear what lightning is to the eyes.

I would here ask the reader, once for all, to give to the vowels, throughout this paper, the continental or Italian pronunciation. It will save endless trouble in phonetics, for the English vowel pronunciation is both in principle and practice anomalous.


Take A and B. A can be sounded as long as the breath lasts. B disappears at the very parting of the lips and nothing is prolonged but the note of E which emerged under the modification of the letter B. It is the same with all the other consonants. There are five simple vowels, and several combined ones—the latter are called diphthongs.

The usual order of the vowels is a, e, i, o, u, but Mr. Willis, in a paper in the "Cambridge Philosophical Transactions," considers that if we wish to mark their relations to one another, they ought to be written i, e, a, o, u, or the other way about. He showed that the vowel sounds may be produced artificially by directing a current of air upon a reed in a pipe, and that as the pipe is lengthened or shortened, the vowels are successively produced in the above order. I would be the shortest pipe, and U the longest. Things in nature give the same result, he says. The word *mew* may be rendered thus *mieaon*, and to convey the required idea we must have the Italian vowel sounds given here to the letter-signs. In the creaking of a door, Mr. Willis found the same order in the sounds.

We will now take each of the five vowels separately. As to Mr. Willis' natural succession, we abandon it at once as I is certainly not the first of the sounds that are naturally emitted from the mouth of a human being. Nor, if we commence at the other end of the series, is U. So we discard the syrinx of five graduated reed pipes, as foreign to our present business, and as more affiliated to the study of acoustics than to vocal speech proper.

To begin with, the Greek alphabet has a peculiarity. It commences and ends with a vowel. Alpha is its first letter, and Omega its last

This, if anything can, will lift the alphabet into a theme of significance, and invest it with mystery. St. John in the Apocalypse is so Grecized that, quitting the spirit of his own Syriae or Hebrew, he symbolizes by the Greek alphabet the attributes of divine existence—an existence that baffles human utterance to express it. This scheme of vocalisation hints expressively at what the supreme eloquence of man falls short of representing adequately. "I am the Alpha and Omega, beginning and end, saith the Lord." It is said to have been a Rabbinical form of expression that St. John adjusted to the Greek requirement. It would seem the Rabbins or Kabalists had devised the word *Ameth* or A, M, Tau, the first and last letter of the alphabet and the middle letter. This was called "the seal of God" and is alluded to in *Dan. xi., 2.* A has always represented the beginning, and the Hebrew *Aheiah* or *Eheiah* stands for the divine essence. It is considered as seated in infinitude, and Papus says it forms the angelic choir of the Seraphim. But this like all we get from Papus and E'liphaz Lévi leaves little impression upon the mind beyond that of a luminous haze. The reader is always coming to something in their writings and never gets there.

Now the beginning is A. Plutarch has noticed that the first articulate voice in nature brings out the tonal force of the letter A. It is the first sound emanating from the mouth of an infant. But he might have said that the very letter itself is a depicted sign of the mouth opened to utter it, if you place it horizontally thus . The cursive letter A, is better still than even the printed form. It is the very trumpet shape required to sound the vowel. The line across has been said to represent the teeth. But to consider the bar as teeth is rather fanciful. Teeth would require two bars, and when the mouth is open they form no bar at all.

In sounding the A, neither the teeth nor the lips affect it. When Alexander cruelly punished his friend Calisthenes for giving him some highly rational advice, by ordering his lips to be cut off, it was observed that Calisthenes was still able to sound the letter with its full effect. The line therefore is arbitrary or only introduced to distinguish it from V, when used in the place of the vowel U. Be the cause what it may, we find the letter A to have generally consisted of these lines. Even the elaborate Alpha in Chaldee consists of three strokes. The Greek Δ is also trilinear, but it has the bar at the foot making a perfect triangle. The Hebrew Daleth has but two strokes yet the old Phœnician shows a tendency to three, and the Samaritan character is distinctly three. The Roman D is the Delta rounded.


The next vowel, E, is very remarkable. It represents the simple emission of breath, and may be called the respiratory vowel. Its form is said to be taken from the base of the nose. Its three parallel lines furnish a rough sketch of the nostrils and the separating diaphragm. Sounded as the Italian E it is the most nasal of all the vowels. So

intimately is it a letter of breathing, that the Greek Eta or long E takes the form of H, and finally it came to be used for that letter, and as our letter H, it is a simple aspirate. Fabre d'Olivet in the *Langue Hebrique Restituée* tells us that the Hebrew E is the only root in that language that is never employed as a noun, but always as a verb. The two vowels of Vau and E, in the word Jehovah or Eve, signify *to be being*, or *Being of beings*.

The Celtic form is that of a C with a line in the middle halving it, Ċ, a form which is still retained in our writing. The printed Roman E retains all the essential form by an elegant adaptation that is altogether more suitable for type as being more legible and distinct.

Covarruvias the Spaniard, started a very singular doctrine as to E and A. He thought that male children uttered the sound of A at the moment of birth, and females the sound of E. He went further and said that A stood for *Mas*, and E for *Femina*. So he made the new-born announce their own sex. He might have gone further still to explain the phenomenon, as that the boys were calling *Adam* and the girls *Eve*. It is curious that the first two vowels should commence the names of the original parents of the human race. It is an extraordinary and inexplicable coincidence, but the world abounds with such things.

Let us now investigate the vowel I. This is the simplest of all the letters of the Alphabet, at least as to form, and it is the smallest. The Roman sign for it is I, simply a straight line. As to sound it is the sharpest and most penetrating of all, and this has made some think that it symbolizes the shaft of an arrow. It accords with the phrase "straight as an arrow" * and very imaginative writers have even caught at the ingenious notion that the dot over the small I is the aim of the supposed arrow, i.e., that it represents the arrow and bull's eye. The above fancy, were it to prove correct, would break in upon the very attractive and agreeable rule, that the vowel sounds especially are all represented by signs deduced from the formation of the organs employed in uttering them. That they are sketches, in fact, of them.


Now this letter I, with its thin, sharp nature may be taken to represent perpendicularly the horizontal slit of the mouth, the lips being brought almost together to emit the sound. Suppose now that we take the lips to be represented rudely thus  by a horizontal bracket just opened at the middle point in a small round dot for the emission of air. We then obtain both the line and dot that accompany generally the representations of the letter. The dot over the small written i, together with the straight line of the Roman capital, is also used in numeration to mark one. It then receives the dot on its summit, as in xi, or eleven.

Another thing that incidentally we gain by this conjunction is, that the bracket above named, if halved, yields us very nearly the Hebrew *Yod*, and the Hebrew *Yod* is only half the size or height of

* General Gallifet when alluding to the Dreyfus trial used the very expression—"You may now depend on it, this trial of Dreyfus will be as straight as an I."

any other letter of that Alphabet. This theory would, as it were, account for it as being a half. And this smallest letter is selected for infinitude. Like "Little Benjamin our ruler."

The Grammarian Calepin tells us, that Plato remarked that this vowel was the element best fitted to express very subtle and penetrating things. Davies in his "Celtic Researches" also represents the letter as of very penetrative sound. He illustrates it also happily by the Greek word, *jacto iēmi*, I send or hurl or shoot. *Ios* is an arrow. *Jacto* is the same word in Latin. *Iota* is the Greek name of the letter itself, and Hesychins says it implies "a prominent point." *Id* in Hebrew is to cast or throw, and it also as a substantive means the *hand*, or the power that throws, and that performs all work. From all this it would seem that an arrow in Greek is so called from the movement and penetrative power of the letter, and not that the letter is represented by an arrow.

Let us now take another illustration, and suppose the straight line I to be thus placed \neg horizontally. Call this the radius (half diameter) of a circle. Double it and you get the diameter. Let the disc then revolve on its diameter, and you produce a sphere. Yod in a circle  is the emblem of Deity,* in the act of creating matter, which is the Infinite encompassing or limiting itself by throwing circles. Subtle reason finds in this a molecular or atomic necessity to regard the ultimate unit of matter as globular. But, as globes can only touch other globes at one point, there must be interspaces. These must either be *vacua* or *plena*. They are *plena*. Infinite spirit alone renders matter possible, and to that extent vital. Matter in this is like man. Only man has an additional particle, or spirit, inbreathed afterwards. This makes him the medium between God and matter; while M, the middle letter, stands first (appropriately) in masculine and man. The sphericity of matter in creation seems to be thus dependent on the omnipresence of an all-embracing spirit as globe-maintainer throughout all space. If this be true, we have only returned to the very old and much derided doctrine of the alchemists, who held that all inorganic substances had a kind of life, and a power of self-formation in the matrix of the earth. In regard to the formation of metals they thought it was analogous to the generation of animals. Like bringing forth like.†

But to return to our voice-origins. The dot or central Yod is Deity. This brings us back to that great generalisation attributed to Trismegistus, wherein God is described as a centre with the circumference nowhere. Pantheistic you may say this is, when you symbolise

* It is also the alchemical emblem for the metal gold and for the sun. See Dict. Mytho-Hermetique, by A. Pernety, p. 343. Edition, 1758.

† The stupid chemists of to-day have denied the truth of alchemy, and adopted the error. They assert eternity of matter, which is impossible, and self-generation, a thing equally impossible. But the Infinite limiting itself by throwing circles, makes the alchemist right and the chemist wrong. Each globule is matter with spirit excluded, but externally embraced by spirit. From such contact life of course may spring. C. A. W. [Is it not more in accordance with nature to have the shell on the outside? Ed. note.]

the dot as the centre of a circle limiting it; but an omnipresent spirit, when you localize a dot, and remove the circle of limitation. A universal is the only positive idea that can be perfected by a negation. Eternity is duration *without* an end. Infinite is space *without* a limit.*

So *Yod* is God, and, with *Vau* and two aspirates, spells Jehovah in Hebrew. In English Y is convertible into G and, so changed, *Yod* is *God*. In *Valpy's Classical Journal* there is a paper in the third volume that shows Y to be interchangeable with the Guttural G. *Gat*, provincially, is pronounced *Yate*. This need not be pursued farther just now though pregnant with important consequences.

The concluding remark to be made is this, that I stands in the middle of the vowels. It is the penetrative vowel, the very centre of vocal utterance. It is very fit therefore to represent the *Logos* itself, or *Word*.† We may of course be right, or we may be wrong in this, but in our opinion, it should lead thinkers to reject the mathematical and mechanical suggestion of Mr. Willis, that the vowels should be written i, e, a, o, u, according to his syrx. The alphabet is metaphysical in nature, and we will not be tempted into the swamp of natural philosophy to explain the order of vocal sounds. We will not regulate vowels by pipe-sounds, seeing that words gave birth not only to hollow pipes and reeds, but to the round solid of the world itself.

We now come to the vowel O. It stands in direct opposition to the vowel I. If that is point, this is roundness. The circle is its picture, and the human mouth presents the shape necessary in uttering the sound. Of all the signatures of speech this requires the least observation to discover. Isidore, Bishop of Saville, the most learned man of his day, if the council of Toledo is to be accepted (A.D. 650), points out this contrast in his "Book of Origins." "The letter I is a sharp sound, thin as a twig; the O is of thick sound, and full of figure accordingly." But it never occurred to him that every vowel might in like manner take its form from that of the human organ in act of utterance. He says "the figures of letters are partly arbitrary and partly formed by the sound in uttering them."

The primitive sounds of the vowels are so many natural cries, each having its own usage and signification. That of O stands for wonder, surprise and admiration. O! or oh! is an exclamation of enthusiasm, or of startled fear and astonishment. As such it has been largely employed in rhetoric by orators and poets.

About the circular form we need not repeat what was sufficiently made clear in treating the letter I. But there is something very curious in the polarity of these opposites, when we come to perceive that I as

* This may also help to explain the life inherent in the air we breathe; "In him we live and move and have our being."

† Pappas borrowing from d'Olivet says, that all the letters of the Hebrew Alphabet are formed from the one letter *Jod*. The fact seems to me to resolve into fancy, but nevertheless, coming as it does from a Semitic pen, the assertion is remarkable. If it could be established it would be another proof of the divine and marvellous nature of the alphabet.

radius, can produce the circle, and so doing can idealize in alphabetic symbolism, spirit, creation and matter, out of two simple lines—one straight and the other curved. Here is simplicity in *profundis*, that will go far to make the thoughtful feel deeply that language, its signatures and writing, are no result of "evolution," in canting phrase, but the direct concrete gift of the Almighty to the man Adam,* like every other possession of his that is worth anything. The alphabet is the divine outcome of the Logos or word, and the Word was, from the first, man's writing master. Man may since have lost, what we are trying to repiece, the elements of signature. But let us not pretend that human ineptitude and laxity have any just claim of discovery to the self-flattering epithet involved in the phrase "linguistic evolution." No! man has been able to lose count of what he once knew. But the Word that built the world, built the alphabet with it, and as it is the numeration table besides, the Pythagorean theory of numbers was not so very wide of the mark.

Let us now pass to the vowel U. Unfortunately in French and English we mispronounce the letter. Ou is its proper sound as a vowel. V is more consonantal in modern Europe, but in Roman Latin it is perhaps the older form in use for U. At any rate they made very little distinction between the two forms, as in *Unus* and *Venus*.

Now taking the right sound to be Ou, we may perceive that it is only a modification of O. The top has been removed, and the sides have been compressed cylindrically. It thus becomes a tube representative of the gullet. It is left connected and rounded at the bottom as two parallel straight lines could hardly form a letter that could be written currently. H is the nearest approach to it, but that was already used either for the Greek *Eta*, or to express a simple aspirate. U is the most guttural of the vowels. As to the formation there is another way of looking at it. In uttering it the circle of O is compressed between the upper lip and the lower, and both lips are protruded, so that when taken in profile, and in a horizontal position, we get the very form of U itself. There is no occasion, in treating the vowels, to enter into further particulars as to hardening the letter V, by the introduction of the *Æolian Digamma*. The Emperor Claudius however thought it not beneath the purple to search into it, and in this he had the sanction of Quintillian.

In his "Celtic Recardus," Davies tells us that the bards regarded U as not primitive, but as an inflection of O, and he thinks this an error. What we have just said above shows that it is O compressed, but that does not render the sound one whit the less primitive. Davies, who has much that is highly ingenious in his work, and has never yet been adequately honoured by etymologists, shows that in the forms of *Hul*, a cover, *Bwe*, a board or enclosure, *Fuant*, disguise, *Gwag*, hollow, etc., it means covering or concealment. Others have found in it deceit and derision. A Frenchman records that *huée*, a hue and cry raised, is from

* We think few, if any, etymologists would agree with this statement.—Ed.

it. Others call it the vowel of tears. It is a tragi-comical letter combining to represent both laughter and tears. It is used in Celtic for all hollow sounds. The flowing or dropping of water has a very hollow sound. In Greek, Latin, French and English, water is represented by it. *Hydor*, Greek for water, *Ulus*, Latin for moist, *Eau*, French for water. *Quater* is only another way of spelling water in English. *Dwe* is water in Welsh, and *Ura* is Basque for the same. *Unda* is a wave in Latin.

We have now gone through the vowel sounds. The first letter is the primitive voice sound in the human gamut, and stands first in the whole Alphabet as A. E, as the sign of breathing, and breathing being the sign of human existence, comes next, but as to position is only remarkable as standing numerically for five. I or Yod is the almost closed mouth, and represents the lips in bracket-form. The half lip as radius forms the central point, Yod, which letter is again central as to the vowels, having two on each side of it. Its position in the alphabet gives it the numerical value of ten, or twice that of E. O is formed from it by the revolution on its diameter which consists of the doubled radius of I. O as a cipher standing to the right of I, constitutes the numerical statement or signature for 10. U we have seen to be the compressed O, and as 20th letter of the Greek alphabet it stands for 400. But this has no very special significance. Still Papus indicates something numerically interesting in U, Ou or Van, the 6th letter in the Hebrew alphabet. We may call it the product of Yod and Heth or, $10 + 5 = 15$, which as $1 + 5 = 6$. This brings us to a curious point which connects O, U and Y together. The Hebrew *Ayin* means an eye, and this in the Phœnician alphabet is represented by O. The Hebrew character, Sharp says, should be sounded O, in spite of the Masoretics. The upper part is in the form of U, and with the tail may very well suggest the form of Y. But this is not a pure vowel, and so we may leave it alone.

I, the central vowel, is the most mysterious of all. It stands for ten as we already well know. But Yod also represents the ten fingers of the two hands, and in hieroglyphics it was represented as a hand, which is *Id*. In this connection, as the hands are the foundation of decimal numeration, Yod furnishes the basis of all calculation. Shall we suppose that this is the invention or evolution of the mind of man? No. Such uses of the hand are no more man's invention than the hand itself is. It originates further the two vowels that follow it, as we have shown already. It thus suggests the double O and the W which is really the Omega of the Greek.

What appears then in Hebrew to be at first sight a defect, is the general suppression of the vowel sounds in writing. But the vocalisation of consonants is really the freer for that, and leaves them more capable of varied vitalisation than they are in other languages. It preserves them from all possibility of the death-like fixture that the Academy Dictionary has helped to inflict upon the French tongue. The Hebrew is a quicksilver that cold cannot freeze, and though much may

have been lost, what remains remains forever an imperishable monument. The consouantal bones are all there, and may now seem to lie dead in the valley of Jehoshaphat. "Can these bones live?" Yes. The breath of vowels shall enter into them, flesh and sinews and skin shall clothe them, and the four winds of inspiration blow, to make them breathe again in speech. The Celtic, Basque and Hebrew (refreshed with Arabic) will re-open, when once well insaturated, the founts of living truth that Adam drank at—a Castalia surpassing all that Athens, Paris, Oxford ever knew, though perhaps old Memphis tasted. Present linguistics denies all this. But what EXISTENCE does our learning of to-day establish or accept? Not that of God himself, I take it.

C. A. WARD.

ONE ROAD TO THEOSOPHY.

PERHAPS most of us were led to the study of Theosophy on becoming acquainted with the doctrines of karma and re-incarnation. We can still feel the satisfaction that came with the recognition of absolute justice in the divine economy. Many have found spiritualism a convenient stepping stone. Having received what spiritualism had to give—reasonable proof of life after death—they tired of the weary round of phenomena and stepped out into purer air. A few have been led to the study of Theosophy by a gleam of intuition.

There is another method, perhaps employed by few teachers of our philosophy, which is well adapted to the mental capacities of high school students, or indeed of any who are able to study and think. It is that of historic investigation. No works on Theosophy are required. One will secure an unprejudiced hearing by making no mention of even the term Theosophy. The class must have access to a good library of historic works, such as good orthodox school directors are wont to provide. The teacher must have well in mind the end in view, and be able to systematise the results of class study. The ground to be covered is that prescribed in the ordinary high school curriculum.

We will suppose that the class is composed of wide-awake young people who believe that everything that is good in literature, religion or philosophy originated in Europe, America, or Palestine. There must first be a broadening of their mental horizon. A little of this work may be here indicated. For a beginning, include in the lessons historic records showing the source of some of the stories familiar to our childhood. Let them find that Cinderella of the "Glass Slipper" is not of Western birth, but, called by another name, she charmed the children of Egypt centuries before her fame had reached the West. Let them read that Sargon I., conjecturally 3800 B.C., was the Chaldean Moses. An inscription says: "My mother . . . placed me in an ark of bulrushes; with bitumen my door she closed up; she threw me into the river which did not enter into the ark to me. The river carried me; to the dwelling of Akki the water-carrier it brought

me. Akki the water-carrier, in his goodness of heart, lifted me up from the river. Akki the water-carrier brought me up as his own son." ["Records of the Past," Vol. V., p. 3]. In connection with this consult "Rawlinson's History of Ancient Egypt," Vol. I., p. 104, where we find the following statement: "It has been said that the forty-two laws of the Egyptian religion contained in the 125th chapter of the "Egyptian Book of the Dead" fall short in nothing of the teachings of Christianity, and conjectured that Moses, in compiling his code of laws, did but translate into Hebrew the religious precepts which he found in the sacred books of the people among whom he had been brought up." He adds apologetically,—“Such expressions are, no doubt, exaggerated; but they convey what must be allowed to be a fact—*viz.*, that there is a very close agreement between the moral law of the Egyptians and the precepts of the Decalogue.” Dr. Smith, in speaking of the political institutions of the Egyptians says: “The likeness between the Egyptian and Jewish codes is a decisive testimony alike to the merit of the former and to the purpose for which Moses was led to acquire his Egyptian learning.” The students may also find that the Psalms of David are modelled after the “Penitential Psalms” of the Ancient Chaldeans.

In “The Ancient Empires of the East” by Sayce, pp. 154—155 we read: “The popular beliefs of Europe in the Middle Ages respecting evil spirits, exorcism and charms, and regarding witches and the characteristics of the chief of the powers of evil, are simply survivals from the old Chaldean culture. Thus the Chaldean witch was believed to possess the power of flying through the air on a stick, and the features of the mediæval devil may be traced on an Assyrian bas-relief, which represents the dragon of chaos, with claws, tail, horns and wings, pursued by the sun-god Merodack.”

Myers, in “The Ancient Nations and Greece,” says: “The cosmological myths and legends of the Chaldeans were the fountain-head of the stream of Hebrew cosmogony. The discoveries and patient labors of various scholars have reproduced, in a more or less perfect form, from the legendary tablets, the Chaldean account of the Creation of the World, of an ancestral Paradise, and the Tree of Life with its chernub wardens, of the Deluge, and of the Tower of Babel. All these legends and myths are remarkably like the Biblical accounts of the several matters with which they deal, showing that before the Abrahamic clan migrated from Chaldea all this literature had become the prized and sacred possession of the peoples of the Chaldean plains.” Again quoting from the same work: “Besides their cosmological myths, or stories of the origin of things, the Chaldeans had a vast number of so-called heroic and nature myths. The most noted of these form what is known as the “Epic of Izdubar” (Nimrod?) which is doubtless the oldest epic of the race. This is in twelve parts, and is really a solar myth which recounts the twelve labors of the sun in his yearly passage through the twelve signs of the Chaldean Zodiac. This epic was carried to the West by the way of Phœnicia and Asia Minor, and played a great part

in the mythology of the Greeks and Romans. The twelve labors of Heracles may be traced back to the adventures of Gisdubar (Izdubar), as recorded in the twelve books of the great epic of Chaldea. And as the Chaldean hero Izdubar is the prototype of the Greek hero Heracles, so many other heroes and heroines of the Chaldean stories are the original or analogues of those of the classical myths. Thus Ishtar (Istar), the Chaldean goddess of love, reappears in the West as the Aphrodite of the Greeks. One of the most beautiful passages in the great Chaldean epic tells of Ishtar's descent into the realm of shades in search of her beloved Tammuz, just as Aphrodite descends into Hades for her lost Adonis. There is a Chaldean Prometheus, too, Zu by name, who steals the lightning of Bel, and suffers punishment for the act. Coming a little nearer home let them read from the work last quoted : "At the head of the [Chaldean] Pantheon was Il or Ra, the latter name being one of the titles of the Egyptian Osiris, and the former being the root of the Hebrew Elohim and of the Arabian Allah."

In this way Persia, China, India, etc., are to be studied, their religions being compared with others previously considered, with frequent reviews of a table the students have themselves made showing the great religious ideas held in common; always calling attention to the relative antiquity of the historic records. In studying India and its two great religions let the pupils puzzle over karma and re-incarnation, and search for these ideas in other faiths. Do not advocate these beliefs, simply clear away misconceptions and give the students easy problems to solve. These ideas are sure to work their way when well understood.

After all this preliminary work carried on in connection with the regular history study as prescribed in the school course, lead the class carefully through Gnosticism and Neo-Platonism. The students are now prepared to appreciate the aim of these systems. They have themselves discovered the unity underlying the great religions of the world. The teacher is now on theosophic ground with an unprejudiced class of eager learners. He can afford to wait for the chance introduction of the term Theosophy. It will come as an old acquaintance, not disfigured by ignorant sectarian criticism, but clad in the respectable dress of historic truth. No amount of denunciation can now shake their confidence in what they have learned from the world's greatest historians. The teacher has not biased their opinions, they have dealt with facts and have done their own thinking. The method differs from ordinary history teaching only in this: the pupils are made to see and appreciate what usually attracts little attention. If these young people become members of a Branch they will bring strength, for they are guided by understanding and reason. Judging from a pleasant experience with a class of this kind they will not long remain outside of the theosophic fold.

S. E. PALMER.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.*

(Continued from p. 165, Vol. XX.)

III. THE ETHICS OF CHRISTIANITY.

(a) *The necessity for action.*

THERE is perhaps no aspect in which various religious systems coincide more closely than in their ethical teachings. If we regard each religious system as being that presentation of the one Universal Truth which is most suited to the particular age and people to which it belongs, it would then appear that the general principles of morality are the same for all peoples and for all times, however much the details may vary. And yet from the Theosophical point of view we are bound to recognise that the standard of morality is not fixed for all time, but varies according to the stage of evolution reached. What is right for one who is as yet but young in evolution becomes distinctly wrong to one at a later stage. For with knowledge our responsibility increases. In the garden of Eden the primitive man lived in perfect happiness and innocence, because he did not yet know evil. Therefore he was also incapable of virtue, and it was but the irresponsible innocence of ignorance that he enjoyed. But he came in contact with various laws of nature, and, of necessity, as the result of his ignorance, he ran counter to them. Hence came his first lesson in right and wrong; it matters not what was the particular form of experience he gained; it matters not what was the individual law he broke. The mere fact of breaking a law gave him the needed opportunity for growth; for suffering sprang from the breaking, and out of the suffering grew a knowledge that the law existed, that obedience to it led to pleasure, and disobedience to pain. Pleasure to the primitive man was an object to be sought, pain was to be avoided, and by repeated experiences, aided by the teaching of the divine teachers who guided humanity through the early stages, he began to recognise that which produced pleasure as right, that which produced pain as wrong. Thus he first tasted of the fruit of the Tree of the Knowledge of Good and Evil, and from that point his progress became more rapid. For we are ever eating of the fruit of that tree, ever learning by experience the existence of laws we have not hitherto recognised. Our responsibility hence depends on knowledge, and thus to one who has knowledge of any law the breaking of it becomes a sin, though to the ignorant it is but the means of gaining necessary experience.

What is true of the individual is equally so of a nation, or even of humanity as a whole at any given time, and thus the standard of moral-

* The writer of this series has been too busy, during the past year, to continue it.—Ed.

ity taught in any religious system must depend on the advancement of the people to whom it is taught. And yet if the system is to live, it must also hold up the ideal towards which humanity is travelling, so that successive generations may continue to find in it a teaching high enough to satisfy the needs of their advancing evolution.

This will give rise to a twofold ethical teaching, the one suited for the immediate needs of the people, the other the ideal which is as yet far from attainment. It is the presence of this latter that causes the similarity in various systems, while the former accounts for the differences. Further, the two elements are often so blended that it is difficult to separate one from the other; a precept conveys to the mind of the less advanced as high an ideal as he is capable of appreciating; when he reaches a higher stage, he sees in that same precept a deeper meaning that was before hidden from him, and thus the ethics of his religion gradually unfold before him, leading him on step by step.

If we bear these principles in mind, we shall find light thrown on some of the dark sayings of the Christ, and shall also be able to trace in His words the recognition of the relativity of right and wrong. There is one passage especially that has excited surprise in the minds of many, and may to some have appeared almost inconsistent with the spirit of love and tenderness that we have learned to associate with Him. "Woe unto the world because of occasions of stumbling; for it *must needs be that the occasions come*; but woe to that man through whom the occasion cometh." (Matt. XVIII, 7; Luke XVII, 1.) Necessary indeed is it that occasions of stumbling should arise; ay, and necessary too that some of us should stumble. For the occasions of stumbling provide the tests of our knowledge of the law, and of our strength to obey it in spite of all that might tempt us to disobey; while our slips and falls show us both our ignorance and our weakness, and at the same time correct them. In no other way can we gain the experience that shall lead us from the innocence of ignorance to the virtue of knowledge. Why, then, is it "woe to that man through whom the occasion cometh"? Because no occasion of stumbling can come to one through another except by means of the ignorance or weakness of that other; therefore he also has something to learn from the experience, and only through his own suffering can he learn it.

Thus the first, the most elementary lesson to be learned from this passage is that action is necessary, even though it may bring pain; that it is through action and suffering that we grow. Nay, even that which the world calls evil is necessary at our present stage of evolution. We find this same lesson in many of the Eastern Scriptures. In the Third Discourse of the Bhagavad-Gîtâ the necessity for action is laid down in no uncertain words: "Man winneth not freedom from activity by abstaining from action, nor by mere renunciation of activity doth he rise to perfection. Nor can any one, even for an instant, remain actionless; for helplessly is every one driven to action by the energies born of nature." (III. 4, 5). "He who on earth doth not follow the

wheel thus revolving, sinful of life and rejoicing in the senses, he, O Partha, liveth in vain." (III, 16). "Let no wise man unsettle the mind of ignorant people attached to action." (III, 26). But the actions of the ignorant, of those who are *sinful of life and rejoicing in the senses*, of those who are *helplessly driven to action by the energies born of Nature*, those actions will be imperfect, prompted by ignorance and weakness, for they are the actions of the imperfect and undeveloped; and thus they will lead to suffering, and may become occasions of stumbling to others. Again, in the "Voice of the Silence" we find: "Non-permanence of human action, deliverance of mind from thralldom by the cessation of sin and faults, are not for Deva Egos. Thus saith the doctrine of the heart."^{*}

The second lesson is a warning that we are not to excuse ourselves for wrong-doing under the plea that it is necessary for evolution; nor are we to treat it lightly, and deem it a matter of small consequence if our mistaken or wrong actions become a cause of wrong-doing in others.

But the passage suggests another point of difficulty. Does it not follow that there will be a never-ending round of errors and faults? for if occasions of stumbling are necessary, is it not then also necessary that there should be ignorance and weakness and wrong-doing in others to provide the occasions? We recognise the justice of the last phrase of the passage, and yet it seems at first sight to carry with it something of hopelessness, almost of cruel irony. This might be so, were we living in a world of blind, unconscious law, or one in which man was the highest intelligence yet evolved. But the evolution of man is being guided by the Gods; and they, in their greater knowledge and wisdom, can supply the needed tests and experiences without the intervention of any man.[†] The principle is the same as that involved in the question of man becoming an agent of Karma. Continually do we have the opportunities of becoming such agents, whether for weal or for woe; but the Gods need us not, they are well able to direct the working of Karma without our aid; hence if we become agents of Karma for ill, it is a sign of our own ignorance or weakness, and as such must bring suffering upon us.[‡]

The work of the Gods in guiding evolution is twofold; they guide us into the necessary experiences from without, and they are also the impelling power within, that is, ever teaching us the lessons intended to be conveyed. There is another hint in the Christian Scriptures which illustrates this. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." (Matt. IV, 1; Mark I, 12; Luke IV, 1). We pause here, and wonder. Surely the spirit would not lead us into temptation! Is it that the temptation of Jesus is entirely different from ours, and therefore subject to entirely different laws? If so, He can no longer be the type and example of humanity,

^{*} "Voice of the Silence," p. 47 (Lotus Leaf Edition, paper covers).

[†] See "Evolution of Life and Form," A. Besant, pp. 72 *et seq.*

[‡] See "Evolution of Life and Form," A. Besant, pp. 69, 70.

as we are taught that He and all other great Avatâras are. The phrase in the Lord's Prayer, "Lead us not into temptation," points to the teaching that the temptation of Jesus is a type of ours in this respect as well as in the nature of the three temptations. And when we look deeper, we see the truth beneath the words. It is the same as that conveyed in those words of Sri Krishna in the Bhagavad-Gîtâ, which at first sound so strange: "I am the gambling of the cheat" (X, 36). To quote from Mrs. Besant: "If man will not obey the law declared" (by the Divine Teachers of humanity) "then he is left to the hard teaching of experience. If he say, 'I will have that thing, though the law forbid it,' then he is left to the stern teaching of pain, and the whip of suffering teaches the lesson that he would not learn from the lips of love."* If the evolving soul is driven by desire, and will not or cannot see its futility, then the God within him will lead him into the ways where he is compelled to learn. "At all hazards that desire for the evil thing which is stopping his evolution must be rooted out of his nature.....Let him learn by experience; let him plunge into vice, and reap the bitter pang that comes from trampling on the law. There is time, he will learn the lesson surely, though painfully. God is in him, and still He lets him go that way; nay, He even opens the way that he may go along it; when he demands it, the answer of God is: 'My child, if you will not listen, take your own way, and learn your lesson in the fire of your agony and in the bitterness of your degradation. I am with you still, watching over you and your actions, the Fulfiller of the law and the Father of your life. You shall learn in the mire of degradation that cessation of desire which you would not learn from wisdom and from love.' That is why He says in the Gîtâ: 'I am the gambling of the cheat.' For he is always patiently working for the glorious end—by rough ways if we will not walk in smooth. We, unable to understand that infinite compassion, misread Him, but He works on with the patience of eternity, in order that desire may be utterly uprooted, and His son may be perfect as his Father in heaven is perfect."† We must not judge the actions of the Gods by the same standard whereby we judge our own, for They, having wisdom, can safely and rightly do that which, if done by us in our ignorance, would bring pain and ruin upon others as well as upon ourselves; just as a skilled surgeon can use the knife so that out of the immediate pain shall come ultimate recovery, while the same knife in the hands of one who had not the skill to know when and how to use it, would but aggravate both the pain and the disease. Our own course thus becomes clear, to go on working for our own righteousness and for the helping of others, with perfect confidence in the law of love which is guided by the wisdom of the Gods.

(To be continued.)

LILIAN EDGER.

* "Dharma," A. Besant, p. 35.

† "Dharma," A. Besant, pp. 35, 36.

Theosophy in all Lands.

LONDON, 28th February 1900.

The month just ended, while not in any way affording news of special interest to the chronicler, has been fully occupied with various activities in addition to the usual Lodge lectures.

Mr. Leadbeater has given four lectures on "Clairvoyance," on Tuesday afternoons, to very crowded audiences drawn largely from the general public. The lectures have been, of course, of an elementary character and the subject matter has been already dealt with in print in Mr. Leadbeater's book with the same title, but the lectures attracted much attention from those to whom the theosophical treatment of clairvoyance was new, and the experiment was a distinct success.

During March Mr. Mead will take up the running, and give a course of lectures on the "Wisdom Schools of Earliest Christendom," and our new rooms bid fair to become recognised as a centre of intellectual life.

Countess Wachtmeister commenced a series of "At Homes" last Monday afternoon, when a large number of people availed themselves of her invitation to meet her at the Section rooms for tea and theosophic talk.

The Blavatsky Lodge Lectures have been attended by the average number of members and during the month the lectures and their subjects have been as follows:—Mrs. Hooper on "The Bardic Tradition," a lecture which contained much valuable information on the Welsh Mystery schools and their beliefs—Mr. Sinnett on the "Age of Humanity," wherein the Vice-President put forward, tentatively, some suggestions of new theories with regard to the system of world-chains—Mr. Mead, on "Nineteen hundred Years ago, and Now," a topic which afforded scope for suggestion of many correspondences between the world of the Roman Empire and the Europe of to-day and lessons to be drawn therefrom—Miss Arundale on "Religion and Worship," a thoughtful and interesting paper on a subject which all Theosophists need to consider in a studious and open-minded mental attitude.

The Sunday evening lectures have grown in popularity, are exceedingly well-attended, and, judging by the readiness with which questions are put to the speakers, are filling the purpose for which they were intended. The speakers during the month have been Countess Wachtmeister, Mrs. Sharpe, Miss Edith Ward, and Dr. Wells.

The news that the London Lodge has become in a more formal way an integral part of the Section has been received with pleasure by all who rejoice—and who does not?—in the increasing solidarity of our movement and in the consciousness that the work of our comparatively small organisation may have far reaching effects, seemingly out of all proportion to the small energies we are able to throw into it.

In the daily press the "war" absorbs the bulk of space and energy. The tidings which come to hand as I write, one may trust mean an early cessation of hostilities and a speedy settlement of the disturbed regions, with, let us

hope, additional facilities for the development on right lines of true civilisation. War ploughs deep furrows and the myriad things that grow in the track of the plough-share rejoice not in the energy that forces it onward; but it passes, and sun and air and light do their work, far down where they could not reach before, and life displays itself a hundred fold more fully than before, and manifests in higher and more useful forms. So must we look upon the plough-share work in Africa to-day and be ready when the time comes, to help to usher in a reign of peace, with "purer manners, juster laws."

'Letting in the light' is indeed a process of wondrous potency, on whatever plane of Nature we observe its effects. The study of physical science fairly bombards the mind with analogies and suggestions which illumine our theosophical studies. *Knowledge* for March, publishes an interesting paper on "Plants and their food," in which the work performed by those minute bodies called Chloroplasts (specks of protoplasm differentiated from surrounding protoplasm by the fact that they contain Chlorophyll) is carefully described. It is shown that the whole organic world—plants and animals alike—depends for its supply of assimilable carbon upon the energies of these minute "lives." They, in their turn, can only decompose carbon-dioxide and build up organic substances in the light. The chemist can only decompose carbon-dioxide with great difficulty. It needs an immense heat which seems to be "transformed into another form of energy" and thus forces apart the atoms of carbon and oxygen. This form of energy would seem to be akin to light—to be light—for undoubtedly it is sunlight that enables the chloroplasts of all green leaves to perform their function of making organic out of inorganic carbon—to use the scientific phraseology—but then it is not the light by itself but in co-operation with the chlorophyll. We are told that the secret of the operation lies in the fact that some of the constituent colours of sunlight are arrested and others transmitted by the chlorophyll; and here science stops, surely for want of senses to fathom the within." Some day she will postulate the up-welling life from the four-dimensional no-where and hand in hand with occultism make giant strides over the boundary of the unknown.

A. B. C.

AMERICA.

Chicago Branches are especially active this winter, and the Headquarters T. S. is a busy place. The most important topic outside the classes and meetings, is the coming visit of our beloved and revered President-Founder. We hope soon to know definitely his date of arrival in America so as to begin to prepare for his coming.

Within the last month three more branches have been added to the American Section—one at West Superior, Wisconsin; one at Lewiston Maine, and a third one has just been started by Mr. Titus at Cedar Rapids, Iowa.

Mr. Titus left Chicago January 17th, for Freeport, Ill., where he gave a series of lectures largely attended and favorably reported in the papers. From there he left for Iowa where he is now at work.

Mrs. Kate B. Davis arrived in Chicago January 9th, and during her stay was very busy and helpful to many. A reception was given her by the Chicago Branches at T. S. Headquarters on the evening of January 13th. She left on the 16th for the West, holding meetings in Topeka, Kan., Las Vegas, N. Mex.

ico and other points, and is now in Los Angeles, Cal., where Miss Huston, who has been working in Deuver, will join her.

In Seattle Mr. W. C. Bailey has given six lectures which have been largely attended and deep interest has been shown.

Miss Walsh visited Washington and Philadelphia during January, and has now returned to Boston where she will give a course of lectures on the Bible.

Mr. Wm. J. Walters, of San Francisco, brought out in January the first issue of the *Golden Chain*, a monthly paper intended to show to child minds "the importance of right thinking, right acting, and right speaking."

The elementary and advanced "Loan Libraries" which were established by Mrs. Besant in 1897 and to which she so generously contributed, have proved of very great help to new Branches. They are in constant use, and are the means of interesting many outside of the Society.

Though no report of the Adyar Convention has reached us at this writing, February 5th, we feel sure that the spiritual forces sent forth there are silently working here in many hearts.

D. B. B.

NEW ZEALAND.

The General Secretary and Mr. and Mrs. Draffin returned to Auckland in the beginning of the month, having, after the Convention, visited all the Branches. Mrs. Draffin lectured in Dunedin, Christ Church, Wellington, Woodville, Pabiatua, and Wanganui, and the visits everywhere have been quite successful. New members are joining in Wanganui and the Branch there will probably soon be quite active again.

The *New Zealand Theosophical Magazine* has been largely subscribed for and, as the organ of the Section, will play an important part in keeping members and others much more closely in touch with the various activities throughout the Section.

Some interesting lectures given during the month are :

In Wellington—Mrs. Richmond on "Our Daily Duties as Steps to the Higher Life." In Port Chalmers (Dunedin)—Mr. A. W. Maurais on "Spiritual Progress." In Auckland—Mrs. Judson, on two consecutive Sundays, on "Theosophy in the Writings of Ruskin." In Christ Church—Mr. J. B. Wither on "The Attitude of Theosophy to Modern Religious Thought."

The holidays are now fairly over and classes and other Branch activities are once more resumed.

Reviews.

KARMA.*

In this essay we have another of Mr. Sinnett's valuable aids to the study of Theosophy, and he presents the views so long held and taught by our leaders together with many of the questions which meet and perplex the earnest student. When one studies the working of this law, one begins to see "harmonies in nature where previously nothing had been discerned but an

* Transactions of the London Lodge of the Theosophical Society, No. 34, by A. P. Sinnett. Theosophical Publishing Society, London, 1s.

unintelligible confusion." Later, one comes into contact with the great karmic problems, among them the so-called "injustices" or "unmerited rewards" of human life.

Mr. Sinnett gives a brief resumé of the subject from the point of view of the first teachings in the T.S., and then discusses the subject from a scientific standpoint—a view which Mr. Sinnett is amply qualified to present. He suggests that we substitute the word "equilibrium" for "justice." Thus most of the phenomena of karmic conditions can be looked upon as efforts at equalisation of force—a mechanical view of the subject which will doubtless repel many persons, but one which is very helpful to students if they will work it out in detail, applying it to the conditions of several lives. Another phase of law manifest in karmic conditions is that of persistence, or "a principle operative in nature which, life after life, replaces people in somewhat similar conditions of wordly environment." We may well suppose that tendencies once firmly established would continue for several lives. A further reason here given is, that the karma made by a man in a very elevated position would affect a large number of people and would therefore require for its outworking, an environment which would again place him in relation with many people. Though the justice which karma is aiming to provide for is not always quite apparent to our mundane vision, we have only to broaden our field of observation and transcend our limitations to interpret it aright. We should not suppose that trifling events have no karmic significance, for they are often utilised as agencies for effecting some desired end. Concerning people who refrain from doing certain acts lest they interfere with the action of karma, the author says:

Anxiety on that score is as needless on their part as it would be for them to shrink from going on a journey lest they should alter the balance of the earth in space. Indeed, to put the matter paradoxically, it is their business to interfere with the karmic law as much as they possibly can, because it is only in that way that they can obey it. In other words, whatever they can do to ameliorate the pressure of what may seem the karmic law on one another, falls into the domain of their karmic duty, and in fulfilling it they are but working out that which really was the karma imposed on them. Or, indeed, in a subtler way, they were choosing among the alternatives of Karma."

There are certain classes of karmic events which are bound to happen, however much we may try to thwart them; but another class of karmic currents or tendencies, which if not checked would result in much suffering, can be counteracted by wise action on our part. A case is cited relating to an accident which a skilled astrologer had said would happen to a man on a certain day. "Though he remained in bed all day, he fell downstairs when he got up to come down in the evening, and broke his leg."

The author avers that faculty, environment and physical conformation "are almost entirely determined by the karma of the life before. At its close the future constitution of the etheric double for the next life is absolutely settled." "The etheric double becomes, in due course, the mould on which the physical body is cast, and also, in an especial degree, the index of faculty. As regards those which we call psychic faculties, it is all but final in its indications"; so that unless we have prepared the way, in the life preceding this, we may waste much time and effort in a vain attempt to bring these faculties into full activity in the present one. A knowledge of this law may save us from grievous disappointment. The many points which are so skill-

fully elucidated in this essay will command the close attention of all who would master the basic principles of Karmic law. X.

THE BRONZE BUDDHA.*

This novel, from the pen of the author of "Sardia," is a fairly well-written story, but not so powerful as its predecessor. The heroine is a charming girl, who is bound by her promise to a dying father to persevere in her search for a bronze image of Buddha which had been stolen from a temple in India and to which her father had been given the right of possession by the chief priest of the temple. Others are interested in this same image and some interesting incidents are woven about it in the many encounters between the parties and their endeavours to outwit each other. The image is finally found and falls, as it should, into the possession of the heroine who gives it to her cousin—an Indian by birth—to carry back to the temple and generously divides with him the fabulous wealth of gems secreted in the image. The cousin intends to devote it to raising the condition of his fellow-countrymen, thus making the restoration of the image seem to carry with it a very real blessing to its devoted worshippers.

Through the whole of the story runs a strain of philosophy which explains many of the phenomena performed by various persons. It is philosophy in its lighter vein, certainly, but still this little tends to bring the occult into view with even the least philosophically inclined of modern readers.

The book is printed on good paper and is artistically bound.

W.

THE SQUARE OF SEVENS.†

In all times and in all countries, the human mind turns naturally, and with interest, toward anything which savours of the supernatural and, strange to say, it seeks rather for phenomena than for philosophy in any of its many garbs. The book before us is rather a clever book of its kind. In all the directions there is so much of rule and method that the general mystery of fortune telling by cards is much enhanced. The system seems to be a fairly accurate one—as such things go—and any one who studies carefully the instructions in this little book and possesses some psychic ability should be able to act the part of seer for his more ignorant fellows.

The phraseology is quaint and old-fashioned and the cover design is very appropriate.

W.

ON BOTH SIDES OF THE LINE.‡

The above book is one of the later additions to the library of spiritualistic novels. It is rather insipid, deficient in representation of strong characters and lacking in striking and attractive scenes—but, despite these faults, it teaches a very valuable lesson—that of the possibility of help being given to a living person by one who has "passed over." It is very true that those who have left us can protect and guide us who are left behind, through constantly surrounding us with loving and helpful thoughts. Theosophists do not

* By Cora Linn Daniels. Little, Brown & Co., Boston, 1899.

† An Authoritative system of Cartomancy, with a prefatory notice by E. Irénæus Stevenson. George Redway, London, 1900. Price 2/6 nett.

‡ By Phil. Maril. George Redway, London, 1900. Price 3/6 nett.

agree with all the theories of the spiritualists, but with this they certainly do. We would go even farther and claim that a departed soul may be helped on faster towards higher planes, or hindered and bound down to conditions near the earth, by those who are still living. Many incidents of like character may be found in theosophical writings.

W.

VITAL CURE.*

We have received from B. B. Batabyal of Calcutta, two pamphlets on "Vital Cure," or "Shukshma Anurveda," wherein the author gives brief hints concerning a system of medication which he has recently formulated. The medicines used are prepared wholly from vegetable substances and in the main from those which are used, or at least *may* be used, as food. The methods of preparing these remedies (17 in number) are not explained, though it is stated that they will be given to the public at some future time. The author's reliance on the vital force within the human system is praiseworthy.

SOUTH INDIAN INSCRIPTIONS.

We have received from the Government Press, Madras, Vol. III, Part 1, of the above-named work, this issue being devoted to "Miscellaneous inscriptions from the Tamil country. The volume before us has been carefully edited and translated by E. Hultzsch, Ph. D., Government Epigraphist, and contains five collotype plates, which are fac-similes of some of the original inscriptions which were found at Ukkal, Melpadi, Karubur, Manimangalam and Tiruvallam. The translations are in Tamil and English, the inscriptions being mainly brief records of historical events, and gifts of Temple-lands and other property, for religious purposes. The archaeological survey of India thus brings to light many hidden things of the past, for the benefit of generations now living. The work is in quarto form and the price, rupees 2.

REPORT ON A SEARCH FOR SANSKRIT AND TAMIL MANUSCRIPTS.

For the year 1893-94.†

This useful work of reference—No. 2 of the series—has been carefully prepared, and issued under orders of the Government of Madras. There is a complete list of the MSS. acquired, copious extracts from them, with descriptions of their subject matter, and a full index. It contains 359 pages, and the price is 1 rupee 8 annas.

We have received from G. A. Natesan & Co., a pamphlet entitled "Speeches of the Day," and containing "The Congress Presidential Address," the Address at the Social Conference," the "Address at the Muhammadan Educational Conference," and the "Report of the Madras Educational Conference." The price is six annas.

* Batabyal & Co., 185, Bowbazar St., Calcutta.

† By M. Seshagiri Sastri, M.A., Curator, Government Oriental MSS. Library, and Professor of Sanskrit and Comparative Philology, Presidency College, etc.

We also acknowledge the receipt of "The Revelation of St. John the Divine,—translated out of the original Greek: and with the former translations diligently compared and now newly revised by the guidance of the Spirit for the coming Age. By a minister of the New Dispensation. Issued by the Order of At-one-ment; Paris, Jerusalem, Madras."

We beg to recommend to the public an excellent Sanskrit essay on Female Education, from the pen of Pandit Venkatesa Chariar. Though we have seen different essays and articles written on this subject from time to time, we are glad to say this is the best. The first part of it is published in the *Sanskrit Journal* of Pudukotai, in the issue of January 1900, and if the Editor of this Journal should put an English translation of the essay side by side with the Sanskrit text, the public would be much enlightened.

R. A. S.

MAGAZINES.

In *The Theosophical Review*, for March, W. H. Thomas gives a brief account of the life of that noble martyr to mental freedom, Giordano Bruno. It is to be concluded. Mrs. Hooper writes on "The Bardic System and the Initiations of Taliessin." "The World Illusion and the Real Self" is summarised from the *Utpatti Prakarana* of the *Yoga Vāsishtha*, by a Hindu Student, and is to be concluded. Mr. Mead contributes a paper on "The Philosopher-Reformer of the First Century: His Biographer and Early Life." Flavius Philostratus, the biographer of Apollonius, was a distinguished scholar who lived in the last part of the second and the first of the third century, and seems to have been well qualified, from a literary point of view, to perform his task; but, as Mr. Mead says: "he was a sophist rather than a philosopher, and though an enthusiastic admirer of Pythagoras and his school, was so, from a distance; regarding it rather from a wonder-loving atmosphere of curiosity and the embellishments of a lively imagination than from a personal acquaintance with its discipline or a practical knowledge of those hidden forces of the soul with which its adepts dealt." So it is not an easy matter to arrive at the real truth from reading Philostratus' "Life of Apollonius." Miss E. M. Mallet discusses "The Theosophy of Tolstoi," and Miss Hardcastle writes on "The Classics of the Troubadours." "The Tale of Igor's War," by a Russian, is from the most ancient of the occult poems of Russia. Mr. Leadbeater's "Ancient Chaldæa" is continued, and "The Hidden Christ," by O., completes the main text.

Revue Théosophique. The February number opens with an article by Mrs. Besant on "Duty." Then follow "Death and the Conditions which succeed," a lecture given by Mr. Leadbeater in Paris; "Christianity," by Dr. Pascal; "Echoes of the Theosophical Movement," by D. A. Conrnes; Reviews and some further pages of the translation of the "Secret Doctrine."

Theosophia, Amsterdam. The magazine for February continues the translation of the article by H. P. B., of "Esoteric Buddhism" and of "Tao Te King." Next we notice an article on "Egoism," by M. Rupmaker; a translation of "Theosophy and Modern Thought," by Mrs. Besant; "An important question answered," by Dr. A. A. Wells (translation); and a translation of an essay by Henri Dunant, upon Theosophy. Then follow notes on the state of

the Theosophical Society and an interesting letter from Miss Pieters concerning the Musaeus School and Orphanage in Colombo.

Sophia, 7th February. Among the contents of the organ of our Spanish brothers we find translations of two of Mrs. Besant's valuable essays, "Theosophy and Modern Thought" and "Emotion, Intellect and Spirituality," also the beginning of a translation of "Ancient Peru," by Mr. Leadbeater, and "Suggestive Thoughts of Notable Men." An official notice from the President-Founder, and reviews, fill the remainder of the pages.

Philadelphia, Buenos Aires. Some of the contents of the January number are translations of an essay by Dr. Pascal on the "Essential Principles of Theosophy" and of Dr. Marques' "Scientific Corroborations of Theosophy." There are articles on the "Pyramids and the Sphinx," by P. Christian, and on "Practical Magic," and a prophetic dream by Mr. Goron.

Tosofia, Rome. The contents of the February number are chiefly translations of articles by Mrs. Besant, Mr. Leadbeater and Dr. Pascal. There is an original paper by the Editor and in notices of the Theosophical movement we find the syllabus of lectures given by Mr. J. C. Chatterji in the University Hall in Rome, a very interesting series of six lectures dealing with Indian philosophy.

The Theosophic Gleaner for March has quite a copious table of contents—mainly selections from our current literature. The original contributions are, "Universal Religion," an extract from a lecture by P. N. Patankar, M.A.; "Buddhistic Symbols," by Dr. A. Marques; "What is the Mazdasnan 'It,'" by M. B. Ghandhee.

The Arya Bala Bodhini opens with a brief paper on "The Wilderness of Life"; following this are articles on, "Vibhuthi," "Mrs. Besant at a High School in Bombay," "Mrs. Besant on Avatāras," "Hindu Scriptures on Avatāras," and "The King with the Silver Hand."

Acknowledged with thanks:—*The Vāhan*, *Light*, *Review of Reviews*, *Modern Astrology*, *Theosophic Messenger*, *Lotus Blüthen*, *L'Initiation*, *The Sphinx*, *Lamp*, *Bulletin Théosophique*, *Teosofisk Tidsskrift*, *Universal Brotherhood*, *Path*, *Phrenological Journal*, *New Century*, *Temple of Health*, *Banner of Light*, *Suggestive Therapeutics*, *Religio-Philosophical Journal*, *Brahmacharin*, *Brahmavadin*, *The Light of the East*, *Prasnottara*, *Indian Review*, *Indian Journal of Education*, *Prabuddha Bhārata*, *Madras Review*, *Rays of Light*, and *Journal of the Mahā-Bodhi Society*.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

From an address at the Royal Institution, May 12, 1899, by T. Preston, M.A., D. SC., F.R.S., as printed in "Nature" for June 22nd, 1899, a correspondent sends us certain extracts tending to illustrate the Scientific Corroboration of the Theosophical teaching as to the unity of all substance.

This article deals with the effect of magnetism on light, and gives an account of experiments made to discover the exact result of (1) passing a beam of light through a magnetic field, and (2) placing the source of light between the poles of a magnet. In the first case it was found by Faraday (about 1860) that the effect is a "twisting of the vibrations round the ray," so that in the case of

a ray of polarised light, the plane of polarisation is changed; and the "rotation of the plane of polarisation varies inversely as the square of the wave-length of the light employed." Further experiments were carried on by placing the source of light between the poles of the magnet, and in 1885 M. Fevez noticed that the effect of this was to broaden the bright spectral lines of the light employed. He does not appear to have perfectly apprehended the true nature of the phenomenon, and thus "the matter fell into neglect until it was revived again in 1897 by the now celebrated work of Dr. Zeeman." Important conclusions have been reached by his experiments, together with the mathematical analysis of the subject by Prof. Lorentz and Dr. Larmor. It was found that the broadening of these lines does not apparently follow any fixed rule, some being considerably affected "while other lines of nearly the same wave-length, in the same substance, are scarcely affected at all." Now previous knowledge of the spectral lines of different substances had shown that in the spectrum of a given substance "the lines exhibit characteristic differences which lead us to suspect that they are not all produced by the motion of a single unconstrained ion"; and "they may be arranged in groups which possess similar characteristics as groups. Calling the lines of these groups $A_1, B_1, C_1, \dots A_2, B_2, C_2, \dots A_3, B_3, C_3, \dots$ we may regard the successive groups as repetitions of the first, so that the A's—that is A_1, A_2, A_3, \dots —are corresponding lines produced probably by the same ion; while the B's—namely, B_1, B_2, B_3, \dots , correspond to one another and are produced by another ion, and so on." Now it is found that in any given spectrum all the corresponding lines A_1, A_2, A_3, \dots , are affected by the magnetic field in the same way and to the same degree; as also are the lines B_1, B_2, B_3, \dots ; and the lines C_1, C_2, C_3, \dots . The degree of the effect on the A series differs from that on the B series or the C series, and this leads us to suspect that the atom is built up of different ions, each of which produces one of these series of lines in the spectrum. But more than this. When we examine the spectra of different metals of the same chemical group we find that not only are the spectra homologous, not only do the lines group themselves in similar groups, but we find in addition that the corresponding lines of the different spectra are similarly affected by the magnetic field." And this magnetic effect is the same not only in *character*, but also in *degree*, for the corresponding lines of the different metals of the same group. This leads us to suspect that the ion which produces the A series of lines in one of these spectra is the same as that which produces the A series in the spectrum of each of the other metals belonging to the same group; and similarly for the other series. "In other words we are led to suspect that not only is the atom a complex one composed of an association of different ions, but that the atoms of those substances which lie in the same chemical group are perhaps built up from the same kind of ions,.....and that the differences which exist in the materials thus constituted arise more from the manner of association of the ions in the atom, than from differences in the fundamental character of the ions which build up the atoms; or it may be, indeed, that all ions are fundamentally the same, and that differences in the value of e/m " (which measures the degree of the magnetic effect), "or in the character of the vibrations emitted by them, or in the spectral lines produced by them, may really arise from the manner in which they are associated together in building up the atom. This may be an unjustified speculation, but there can be no doubt as to the

fascination which enquiry of this kind has always exerted, and must continue to exert over the human mind..... From time to time the hope has been entertained that metals may be transmuted, and that one form may be converted into another; and although this hope has been more generally nurtured by avarice and by ignorance rather than by knowledge, yet it is true that we never have had any sufficient reason for totally abandoning that hope; and even though it may never be realised that in practice we shall be able to convert one substance into another,yet when the recent developments of science, especially in the region of spectrum analysis, are carefully considered, we have, I think, reasonable hope that the time is fast approaching when intimate relations, if not identities, will be seen to exist between forms of matter which have heretofore been considered as quite distinct. Important spectroscopic information pointing in this same direction has been gleaned through a long series of observations by Sir Norman Lockyer, on the spectra of the fixed stars, and on the different spectra yielded by the same substance at different temperatures. These observations add some support to the idea, so long entertained merely as a speculation, that all the various kinds of matter, all the various so-called chemical elements, may be built up, in some way, of the same fundamental substance; and it is probable that this protyle theory will, in one form or another, continue to haunt the domains of scientific thought, and remain a useful and important factor in our progress, for all time to come."

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The following, which we clip from an exchange, hints at one of the many methods of aerial navigation that are being tried, some of which will, no doubt, after being modified and improved, be utilised by the "coming race":—

A German named Libienthal some time ago made a series of daring experiments with a flying machine of his own invention at Steglitz, near Berlin. The trials, which are said to have been very satisfactory, were witnessed by a number of persons. His invention is founded on the principle that large birds, when soaring at great heights, are carried long distances by the wind without any apparent effort. It is a light, but strong and well constructed machine, and Libienthal's first attempts tend to show that with such a machine a man can at least sustain himself in the air. To carry out his experiments Libienthal placed himself on an elevated position, and running for two or three yards along the ground, so as to inflate the wings, he let himself glide through the air for a distance of over 300 yards. By raising his arms and moving his legs from right to left he changes his direction of flight. Each wing covers an area of eighteen square yards.

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A correspondent of *Light* tells the following story which will interest our theosophic readers and also furnish food for reflection:—

Magic or Telepathy. SIR,—I am a constant and careful reader of your valuable journal, and many times I have read therein narrations of strange experiences, but I have not been fully satisfied with the explanations given of the various phenomena cited. I will give you a case of my own experience while healing in the city of Mexico.

One day a beautiful Corsican lady was brought to me suffering most acute pains in her head. She was scarcely able to give me an intelligent account of herself at first, but later she made me understand that she was the victim of a near neighbour—a Mexican woman—who was her enemy. This woman had purchased a small doll with a rubber head, into which she

would thrust pins constantly, declaring that the pains would be reflected upon the head of my patient—which, strange to say, *seemed* to be the fact, for until the pin-pricking of the doll's head began, my patient was in good health, but when she came to me for treatment the pain was so severe that the case had baffled two medical men, while the patient was fast growing worse. I gave her a treatment and sent her home, telling her I would prevent the Mexican woman from further stabbing the doll's head. That night, from my office, I mentally acted upon the Mexican woman, directing her to desist from her fiendish persecution, and the next day she told the Corsican lady (my patient) that she desired to become friendly and that she had sent the doll away, as she did not wish to torture her further. I will here add that this is a well-known means of torture in Mexico, and I have treated several patients for similar pains.

Three weeks later I asked the patient to move into town in order to be nearer my office, which she did; but suddenly she became financially embarrassed and told me that there was a young Corsican gentleman in the city, whom she had known in childhood in Corsica, and that if she could see him she could borrow a little money. My patient was very modest, and at this time in a perfect mental condition. She would not send for her old friend, and asked my advice in the matter. I told her to leave the whole affair to me, not saying what course I would adopt.

Here is what I did. That night I sent out a mental message to the young Corsican, telling him to seek out and assist his old friend, who was in distress. Now observe, I had never seen this young man, nor have I seen him since, and I have never even heard his name; but the next day but one, when I called upon my patient, she told me, weeping, that the Corsican had been out to her residence and found where she was stopping in town, and rushing into her presence had demanded what he could do for her, for *he knew* she was in need of help. My patient was so surprised that she at first denied her true condition, but her old friend became so much in earnest that he left a considerable sum of money on the table and continued calling nightly till the lady was completely restored to health. He, perhaps, has never known what aroused his latent friendship in his old schoolmate. I have not given the explanation how thrusting pins into a doll's head will reflect such excruciating pain upon a human being, but it *will* do it.

My explanation of these phenomena is that they are all due to *telepathy*, for I did not at any time appeal to the spirits. Let others do so if they wish—for me, I am satisfied with the possibilities found in telepathy and mind.

(DR.) PAUL EDWARDS.

64, Baker-street, Portman-square, W.

* *

*Tolstoi
and the
Church.*

Count Tolstoi wrote a bitter article on "Church and State," several years ago, the publication of which was prohibited by the Russian Government. An English translation of it has recently appeared in the *New Order*. The Count asserts that deviation

from the principles laid down by Jesus has been on the increase ever since the time of Paul. And the further Christianity goes the more it deviates, and the more it adopts the methods of external worship and mastership which Jesus so definitely condemned." "The Church," he contends, is a fraud. He says:

"And the Church fraud continues till now. The fraud consists in this; that the conversion of the powers that be, to Christianity, is necessary for those who understand the letter but not the spirit of Christianity; but the acceptance of Christianity without the abandonment of power is a satire on, and a perversion of, Christianity. The sanctification of Political power by Christianity is blasphemy; it is the negation of Christianity. After 1,500 years of this blasphemous alliance of pseudo-Christianity with the State, it needs a strong effort to free one's self from all the complex sophistries by which, always and everywhere (to please the authorities), the sanctity and righteousness of State power and the possibility of its being Christian has

been pleaded. In truth, the term 'Christian State' resembles 'hot ice.' The thing is either not a State using violence, or it is not Christian."

Count Tolstoi claims that the Church has nothing whatever to do with religion, and says :

"Religion is the meaning we give to our lives. It is that which gives strength and direction to our life. Every one 'that lives' finds such a meaning, and lives on the basis of that meaning. If a man finds no meaning in life he dies. In this search man uses all that the previous efforts of humanity have supplied. And what humanity has reached we call revelation. Revelation is what helps a man to understand the meaning of life. Such is the relation in which man stands towards religion."

* *

The *London Spectator* cites many instances illustrating the remarkable prescience of animals in regard to the approach of earthquakes and violent thunder-storms, and says:—

"It is well-known that many sounds, such as the squeaking of bats and the rustle of the grasshopper, are not audible to the ears of some persons, though easily heard by others. Nothing is more probable than that the whisperings of earth and air, to which we are deaf, are heard by the keen animal ears. The supposition that they have a 'sixth sense,' a hypothesis which arouses a degree of irritation difficult to account for in some minds, need not be raised in this case any more than in the instances in which animals are obviously conscious of coming storms. If many human beings are uneasy at such times, and declare that they 'feel' a thunder-storm coming, there need be no doubt whatever that many animals are far longer, earlier, and more acutely alive to the heat and electric tension before a coming cyclone."

* *

Our Canadian brothers have been asked to contribute to the Indian Famine Fund, and one of them writes thus concerning the cause of the continual scarcity of food here:

"The Canadian is a poor man indeed who has not a year, or two years, or ten years ahead of him. But in India it seems to be a hand-to-mouth existence with the great majority. The growing crop has an empty stomach waiting to consume it; and if any mishap should befall it, the stomach remains empty. Why this state of affairs should exist, is the mystery that bewilders us. India, under British rule, should be placed upon a better footing than this; but British rule in India is not what it is in Canada. There a huge mistake has been made in the land system, and to this mistake is due, so authorities in India assert, the misery and poverty of the people.

"Unlike the Canadian, the Indian does not own his land, and apparently only gets enough of the products of his own labor to barely sustain him from harvest to harvest, with nothing to lay by against the time when there will be no harvest. It would be well for the Government to take stock of the situation and figure out how much is gained by allowing the people to be taxed to the last cent in the years of plenty, and then being compelled to support them when crops fail. In Bengal, it is pointed out that permanent settlement, which I presume means ownership of the land by the cultivator, has made famine a thing unknown. Why should not the same system

be followed all over India? If the people were indolent, pleasure seeking, drunkards, they would not be deserving of sympathy, but we are assured that they are the reverse. They deserve our aid in their present distress, and our best wishes for an improvement in the land system which is the chief cause, we are told, of their inability to withstand a reverse of fortune, however slight."

* * *

A Deathlike Trance. Mrs. Christina Hart, of East St. Louis, passed into a trance, after an illness of some time, and apparently died. Her awful experiences while in this trance, listening to the announcement of her death and witnessing the preparations for her burial, can

hardly be imagined :

"Try as I would," said she, "I could not move. My brain was in a whirl, seeking to grasp what it all meant. When my husband said, 'Poor Christina is gone at last!' and his tears fell on my face, I tried to cry out, but could not. Then some one laid a cloth over my face, and I could hear them tiptoe out of the room.

Some women came to the bedside and said what a pity that I had died so soon. An eternity seemed to have elapsed since last I spoke. Mentally I writhed and twisted, but no one observed me. They all believed me dead.

"When the undertaker's assistant entered the room I could hear him move all the chairs out of his way. Taking hold of the bed, he drew it out from the wall, that he might work with greater freedom. When he placed his hand on my body it seemed to me that my flesh fairly shrank and shrivelled from his touch. When I heard him setting out his embalming utensils and bottles I lost consciousness, but only for a moment.

"Knowing that the deadly poison would soon be injected into my veins, I sought to scream and struggled so hard that I feared I would rupture a blood-vessel. It was useless. I seemed bound and fettered, but with my sense of hearing doubly acute. Anything that crossed my line of vision I readily recognized.

"Fortunately, the undertaker decided to postpone further operations until he could secure the presence and assistance of some of the women. He left the room, and I was alone in all the horror of a living tomb. Oh, how I struggled to make some sign, to change my position on the bed, however slight, that it might attract attention, and I be saved from premature burial. But I could not.

"After what seemed an age the undertaker returned and resumed his preparations for embalming. He removed the cloth from my face. Through my half-closed eyelids I could see him plainly. He slowly put his arm around my body to lift me on to the cooling-board. The shock of his taking hold of me broke the bonds which bound me and unlocked my lips. I gave a scream, and said:

'I know it all! You wanted to bury me alive; I am not dead.'

Mrs. Hart then jumped up and darted out of the room like a mad woman. Her terrible ordeal has overstrained her nerves and her condition is a critical one.

* * *

Revival of Hinduism. A correspondent of the *Indian Mirror*, in speaking of the present revival of Hinduism says :

"The Arya Samaj, the Theosophical Society, the Ram Krishna Mission and other similar societies are doing their best from their own points of view to better the condition of our people, especially in the direction of religion, because it has been recognized by all, that the salvation of India lies exclusively in the revival of its religion, and consequently its spiritual life. This is really so. The highest ideal of a Hindu is not a great political leader or a great sovereign, but a penniless ascetic who can renounce the world and its illusive concomitants with a brave heart. In the ancient time of her greatness India always looked more to the great Rishis and

holy sages for advice in the moments of her perturbations than to worldly potentates ; and it is certain that if India is to regain her lost glory, it will be through the same agency, the signs of its existence being so visible to us in these days. The present Hindu revival, as it is called, has really one very prominent feature, so illustrative of the strength and stability of the Hindu religion. Religious toleration, under the broad wings of which the followers and professors of every creed and denomination can meet in a friendly spirit without adversely criticising each other, is a great characteristic of this age, but it has been forever the peculiar possession of Hinduism. It recognizes degrees and grades of spiritual attainments, and a variety of methods to reach the same truths, and therefore it does not find fault with others for adopting means other than its own. It may be safely said that Hinduism is nothing if not the most tolerant religion existing, and any one vilifying and persecuting his religious opponent under its banner, has only seen one phase and not the whole of it. From the most stupendous and sublime heights of the Vedânt—the *ne plus ultra* of all metaphysics, where thought itself is too giddy to look up, to the graduated ranges of the several philosophical schools, to the popular religion, erroneously styled polytheism by Western scholars, it comprehends every phase and shade of philosophical and religious views which have ever been cherished and expressed by man throughout the world. Its transcendental beauty therefore consists in the fact that while other religions, when weighed in the balance of modern criticism, are found wanting, it ever stands imperturbable in the solidity of its golden principles."

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White man turns black. The *Inter Ocean*, in a special dispatch from Kenosha, Wisconsin, U. S. A., publishes a brief account of a wonderful phenomenon. A white man named Alexander Wertenen, turned as black as a negro, in less than half an hour, and from no apparent cause, and his fellow workmen fled from him in terror. Several names of persons who witnessed the strange event are given ; among the number may be mentioned that of E. C. Thiers, manager of the Kenosha tannery where Wertenen was employed. Scientists can try their hammers upon this fresh nut. Black men have been known to turn white, but, as far as we know, this is the first case on record, of a white man turning suddenly black.

* *

A Baby athlete. An eight months old baby, Alonzo A. Stagg, Jr., the little son of Professor A. A. Stagg, director of athletics at the University of Chicago, is creating quite a sensation in the United States, by reason of his precocious muscular development. According to a Chicago paper, he has been under a course of physical training since he was four weeks old, and stands erect, balancing himself on his father's hand held at arm's length.

He swings from a trapeze bar by his hands, stands on his head, walks, and arches his back like an athlete. He can lie flat on his back and put his big toe in his mouth. He can lie flat on his back and rise to a sitting posture without turning on his side or lifting himself by his feet or his elbows. This is done entirely by using the abdominal muscles, and is beyond the power of nine men out of ten. The Stagg baby is probably the strongest child of its age in the world.

A. A. Stagg, Jr., is the only child of his parents, and he started in life with physical equipment a little below rather than above the ordinary.

"At four weeks old," says Professor Stagg, "the baby weighed just what he did when he was born. He hadn't grown a bit. He had had a spell of illness, and at the time we hadn't much idea that he would live through it. Well, when I saw the fight the little fellow was having, it occurred to me that perhaps I could help him. That is the way his athletic training began."

"What was the first exercise you gave the youngster?" asked the reporter for *The Sunday Inter Ocean*.

"It was massage, properly speaking," answered the Professor. "You see that, as a matter of fact, the ordinary baby gets very little exercise. He is handled with care, fed, and put to sleep. I determined to give every muscle a little exercise daily, for as I said, the baby was not growing at all. I commenced by rubbing him all over. I kneaded his body, worked his arms and legs and accustomed him to a few knocks. See there, now," and the Professor gave the young athlete a succession of right-handed punches in the abdomen, the baby standing erect on the couch and laughing as if he derived a great deal of fun from the punishment.

"I first noticed the improvement in the muscles of his neck. In a very short time he could hold his head erect. One day, when he was between four and five months old, I put him down on the floor, wondering if he would try of his own accord to walk. He struck out at once bravely, lifting his feet at each step as far as possible from the floor. It looked quite comical. He worked his legs up and down precisely as I had been accustomed to exercising them for him."

Alonzo, Jr., is a first-rate pedestrian now at 8½ months, but is not allowed to walk oftener than twice a week.

"It is not my intention to make a freak of the baby," says Professor Stagg, "or to see just how much muscle he can develop. I want him to be as strong and as healthy as he can be naturally, with his physique. I avoid pushing him to the limit, just as I would avoid overtraining a grown man."

Stories of Baby Stagg's training have got out, and the Professor receives several letters a week from circus managers and dime museum proprietors, who have flattering offers to make. Mrs. Stagg has learned to keep a very jealous eye on the youngster, and rather resents the notoriety which has been thrust upon him.

A very noticeable result of Baby Stagg's physical training is his finely developed sense of touch and sight. He does not reach for things in the aimless and futile way of ordinary babyhood. He knows just which way to strike for a marble or a cord held in front of him, and makes no attempt to get it when it is out of reach.

"One day I handed him a long stick," said the Professor, "and naturally he wanted to put the end of it in his mouth. He caught it midway, and every attempt to reach the end to his mouth was a failure. He tried again and again, but the stick was too long, the way that he held it. Finally, he laid it down and caught it up by one end, triumphantly putting it in his mouth."

It is probable that by heredity Alonzo Stagg, Jr., takes to athletics. Professor Stagg is a Yale man, an all-around athlete, and has been director of physical culture at the University of Chicago for several years.

* * *

A San Francisco girl who has been in an unconscious condition for nearly two years, is slowly recovering. Her case has puzzled her physicians, greatly. "Blistering, electricity, white heat, ice bandages on the spine, every thing known to science was tried in turn, and still the patient lay like one of the seven sleepers of Ephesus, oblivious and inert." Her eyes remained open save for a short period during the latter part of each night "Christian Science" was tried, but was of no avail. The new method of treatment, which promises success, is not explained.

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Carlyle makes Marlborough say that he knew nothing of English History but what he got from Shakespeare. Green in his 'History of the English People' gives the same thing to Chatham. But they neither of them give their authority. This is somewhat characteristic of the way in which History itself is for the most part written. The true rule for the historian is that which St.

Paul attributes to the spirit, in that 'it searcheth all things.' Boyle remarked that the perfection of History is to be disagreeable to everybody, all sects and nations would be displeased by an author who told the truth about them. Laplace said of Science, 'we have had speculation enough; we want more facts.' This is not true of Science now. It has too many facts, and no imagination to teach us how to employ them. In History however it is a very different thing, we have abundance of quasi facts but none of sufficient credit to raise a true theory on. History as written serves only to amuse the mind during the reading, or as Pliny put it, "History however written always serves to amuse one." If it amuses however, we must suppose it to be untrue, for if it were perfect, that is, true, then according to Boyle it would be disagreeable. Voltaire, in his day, thought that the multitude of facts had grown so vast, that all would have to be abridged into extract. Charles Bucke in his clever book on 'Human Character' puts on record that the histories found to be most attractive are those most imbued with imagination. If so, history becomes a species of poetry. This would tend to invalidate Bacon's fine generalisation as to the subject matter of all books being threefold, philosophy, history and poetry. But he himself pronounced Virgil to be a profound politician. As to the *Æneid*, the most learned men have disputed whether it be a fable or history. Cluver and Bocharl take one side, Sallust, Varro, Livy and Spelman, the other. True history and high fiction must be near akin for this. Niebuhr thought Tacitus' *Tiberius* an impossible character. But everything that is true if expressed with vigour invests itself at once with a certain air of impossibility. So Niebuhr's doubt is perhaps, though backhanded, the highest compliment ever paid to the skilled draughtsmanship of Tacitus. What rigid people call a lie, in this sense tends to flux, and so makes the metal run the better. Sir Wm. Jones in the Asiatic Researches relates that the ministers of the king of Denmark told the Danish travellers to collect historical books in Arabic, and to bring no archaic poems back. A wise injunction exhibiting the utmost ignorance; more facts can be got out of the *Hamasah*, *Diwan of * * **, and *Obaidullah* than from a hundred volumes of prose. To return to Marlborough or Chatham's view, perhaps no prose history as to the picturing of manners is so true as what may be picked from Homer, Dante, Shakespeare. If man is as Maimonides puts it 'a political animal' he cannot act without somehow making history, and good poets will represent him more vitally than dull prosers can. They are more likely to depict the soul, which is the cause of action; they tear up the inventory of facts, memory of which is what the world calls history. History may miss interpretation, whilst fiction (so called) reads the thought of epochs. If there were poets enough we should not want historians at all, annalists would do all the rest that is needed.

C. A. WARD.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

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OLD DIARY LEAVES. \*

FOURTH SERIES, CHAPTER VII.

(YEAR 1889).

THE sun shone bright for our meeting and its reflected light made every point of gold in the lacquer panels to sparkle, every sheeny surface in the embroidered satin decorations to blossom out in its lovely hues. A long table had been placed in the middle of the room, with chairs at each side, which were to be occupied, at my suggestion, by the Chief Priests, in the order of their seniority of age: a small table in one corner was meant for the interpreter, Mr. Matsumura, of Osaka. I was invited to take the seat at the top of the long table but respectfully declined, saying that as I held no official rank in their order, no proper place could be assigned me; as an outsider and a layman it would be more respectful if I sat at the small table with my interpreter. Second point scored, the first one being the arrangement of seats according to age, it being a fundamental principle among the Orientals to yield precedence to age. This brushed away, at the same time, the difficulty as to which sect was entitled to the highest place at the board; a point of etiquette as scrupulously held to as it was by that fiery chieftain who said, "Where the Douglas sits is the head of the table." Among the delegates were several very old men with grey hairs and bent forms who kept their hands and bodies warm in the unheated room, with brass braziers placed before them on the table and an ingenious contrivance, a curved tin case with perforated cover, to fit around the pit of the stomach, inside a sash, with a sausage of powdered charcoal in a thin paper cover inside, which, being lighted at one end, consumes away very slowly and gives a pleasant warmth to the body.

All preliminaries being thus disposed of, I first had read by Mr. Matsumura a Japanese translation of the salutatory letter in Sanskrit to

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\* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

the Buddhists of Japan from Sumangala Thero—mentioned above—in which he begged his co-religionists to receive me as a zealous and consistent Buddhist and help me to realize my plans. Then followed the reading of a joint note of similar purport from the principal priests of both Sinhalese Buddhist sects. I then read in English my Address, in which I defined my views and hopes with regard to the present tour and my reasons for convening the meeting. Inasmuch as the consequences of the meeting were of a permanently important nature and the event has become historical in Japan, I venture to copy from the *Theosophist* Supplement for April 1889, the text of the document in full.

“REVEREND SIRS,

I have invited you to meet me to-day on neutral ground, for private consultation.

What can we do for Buddhism ?

What ought we to do ?

Why should the two great halves of the Buddhist Church be any longer ignorant and indifferent about each other ?

Let us break the long silence ; let us bridge the chasm of 2,300 years ; let the Buddhists of the North and those of the South be one family again.

The great schism took place at the second council of Vaisâli, and among its causes were these questions ; “May salt be preserved in horn by the monks for future use ?” “May solid food be eaten by them after the hour of noon ?” “May fermented drinks which look like water be drunk ?” “May seats covered with cloths be used ?” “May gold and silver be received by the order ?”

Does it seem worth while that the vast Buddhist family should be estranged from each other for such questions as these ? Which is the most important, venerable Sirs, that salt shall or shall not be stored up for future use, or that the Doctrines of Buddhism shall be preached to all mankind ? I am come from India—a journey of 5,000 miles, and a long one for a man of nearly 60 years of age, to ask you this question ? Answer me, O chief priests of the twelve Japanese sects : I charge you upon your consciences to answer. I have brought you a written appeal from your co-religionists of Ceylon and a Sanskrit letter from the learned Sumangala, High Priest of Adam’s Peak, begging you to receive their brotherly salutations, and to listen to me and help me carry out my religious work. I have no special, private word to speak to any of you, but one word for all. My mission is not to propagate the peculiar doctrines of any sect, but to unite you all in one sacred undertaking. Each of you I recognize as a Buddhist and a brother. All have one common object. Listen to the words of the learned Chinese pilgrim and scholar, Hionen Thsang : “The schools of philosophy are always in conflict, and the noise of their passionate discussions rises like the waves of the sea, Heretics of the different sects attach themselves to

particular teachers, and by different routes *walk to the same goal*." I have known learned priests engage in bitter controversy about the most childish subjects, while the Christian Missionaries were gathering the children of their neighbourhoods into schools and teaching them that Buddhism is a false religion! Blind to their first duty as priests, they thought only of quarrelling about unimportant matters. I have no respect for such foolish priests, nor can I expect them to help me to spread Buddhism in distant countries or defend it at home from its bitter, rich and indefatigable enemies. But my helpers and well-wishers will be all sincere, intelligent, broad-minded Buddhist priests and laymen, of every country and nation.

We have these two things to do. In Buddhist countries, to revive our religion; purify it of its corruptions; prepare elementary and advanced books for the education of the young and the information of adults, and expose the falsehoods circulated against it by its opponents. Where these latter are trying to persuade children to change their family religion for another, we must, strictly as a measure of self-defence and not in any angry or intolerant spirit—condemned by our religion—collect and publish all available facts about the merits and demerits of the new religion offered as better than Buddhism. And then, it is our duty—as taught us by the Lord Buddha himself—to send teachers and preachers to distant lands, such as Europe and America, to tell the millions now disbelieving Christianity and looking about for some religion to replace it, that they will find what will convince their reason, and satisfy their heart, in Buddhism. So completely has intercourse been broken between Northern and Southern Buddhists since the Vaisâli council, you do not know each other's beliefs nor the contents of your respective Scriptures. One of the first tasks before you, therefore, is to have the books compared critically by learned scholars, to ascertain which portions are ancient and which modern; which authoritative and which forgeries. Then the results of these comparisons must be published throughout all Buddhist countries, in their several vernaculars. We may have to convene another great council at some sacred place, such as Buddha-Gya or Anuradhapura, before the publications mentioned are authorized. What a grand and hopeful spectacle that would be! May we live to see it.

Now kindly understand that, in making all these plans for the defence and propagation of Buddhism, I do so in the two-fold character of an individual Buddhist and President of the Theosophical Society acting through and on behalf of its *Buddhist Division*. Our great Brotherhood comprises already 174 Branches, distributed over the world as follows: India, Ceylon and Burma 129; Europe 13; America 25; Africa 1; Australasia 2; West Indies 2; Japan 1; Singapore 1. Total, 174 Branches of our Society, all under one general management. When first I visited Ceylon (in the year 1880) and formed several Branches, I organized a Buddhist Division of the Society, to include all Buddhist Branches that might be formed in any

part of the world. What I now offer you is to organize such Branches throughout Japan, and to register them, along with our Buddhist Branches in Ceylon, Burma and Singapore, in the "Buddhist Division;" so that you may all be working together for the common object of promoting the interests of Buddhism. This will be an easy thing to do. You have already many such Societies, each trying to do something, but none able to effect as much as you could by uniting your forces with each other and with the sister societies in foreign countries. It would cost you a great deal of money and years of labour to establish foreign agencies like ours, but I offer you the chance of having these agencies ready-made, without your being put to any preliminary expenses. And, since our Buddhist Division has been working for Buddhism without you, for the past ten years, I doubt if you could find more trustworthy or zealous co-operators. The people of Ceylon are too poor and too few in number (only some 2 millions of Buddhists) to undertake any such large scheme as I propose, but you and they together could do it successfully. If you ask how we should organize our forces, I point you to our great enemy, Christianity, and bid you look at their large and wealthy Bible, Tract, Sunday School, and Missionary Societies—the tremendous agencies they support to keep alive and spread their religion. We must form similar societies, and make our most practical and honest men of business their managers. Nothing can be done without money. The Christians spend millions to destroy Buddhism; we must spend to defend and propagate it. We must not wait for some few rich men to give the capital: we must call upon the whole nation. The millions spent for the Missionaries are mainly contributed by poor people and their children: yes, their children, I say, for they teach their children to deny themselves sweets and toys and give the money to convert you to Christianity. Is not that a proof of their interest in the spread of their religion? What are you doing to compare with it? Where are your monster Buddhist Publication Societies, your Foreign Mission Societies, your Missionaries in foreign lands? I travel much, but have not heard of them in any country of Europe or America. There are many Christian schools and churches in Japan, but is there a Japanese Buddhist school or temple in London, or Paris, or Vienna, or New York? If not, why not? You know as well as I that our religion is better than Christianity, and that it would be a blessed thing if the people of christendom were to adopt it: why, then, have you not given them the chance? You are the watchmen at the gates of our religion, O chief priests; why do you slumber when the enemy is trying to undermine its walls? Yet, though you neglect your duty, Buddhism is rapidly spreading in Christian countries from several causes. First of all its intrinsic merit, then its scientific character, its spirit of love and kindness, its embodiment of the idea of justice, its logical self-consistency. Then, the touching sweetness of the story of the life of Sakhyā Muni, which has touched the hearts of multitudes of Christians, as recounted in poem and story. There is one book, called "The Light of Asia," a poem by Sir Edwin

Arnold, of which several hundred thousand copies have been sold, and which has done more for Buddhism than any other agency. Then there are and have been great authors and philologists like Prof. Max Müller, Messrs. Burnouf, De Rosny, St. Hilaire, Rhys Davids, Beal, Fansböll, Bigandet, and others, who have written about the Lord Buddha in the most sympathetic terms. And among the agencies to be noticed is the Theosophical Society, of which I am President. The "Buddhist Catechism," which I compiled for the Sinhalese Buddhists eight years ago, has already been published in fifteen different languages. A great authority told me recently in Paris that there were not less than 12,000 professed Buddhists in France alone, and in America I am sure there must be at least 50,000. The auspicious day has come for us to put forth our united efforts. If I can persuade you to join hands with your brothers in Ceylon and elsewhere, I shall think I am seeing the dawn of a more glorious day for Buddhism. Venerable Sirs, hearken to the words of your ignorant yet sincere American co-religionist. Be up and doing. When the battle is set, the hero's place is at the front: which of you shall I see acting the hero in this desperate struggle between truth and superstition, between Buddhism and its opponents."

To put everything on a practical footing I suggested the formation of a General Committee of Buddhist affairs, to comprise representatives of all their sects, and to act for the general interest of Buddhism, not for any one sect or subdivision. This plan I urged upon them very strenuously. I added that I positively refused to make the tour in Japan unless I could do it under their conjoint auspices, for otherwise my appeals would be taken as though made on behalf of the one sect having the tour in charge, and their influence minimised. I warned them that the Christian missionaries were vigilant and zealous and would spare no effort to throw discredit upon my mission, not even the employment of calumny and falsehood, as they had done in Ceylon and in India since we first began our labors there. Finally, I gave notice that unless they did form such a Joint Committee I would take the next steamer back to my place of departure. Dharmapala, being somewhat better that day, was carried to the meeting in a chair and sat through the session. I am not sure, now that I come to look back at it, but that those venerable pontiffs, spiritual teachers of 39 million Japanese and incumbents of about 70,000 temples, must have thought me as dictatorial a fellow as my countryman, Commodore Perry. It doesn't matter now, since my terms were accepted; the Joint Committee, since known as the Indo-Busseki-Kofuku-Kwai—I think that is the title—was formed, the preliminary outlay of the Young Men's Committee was refunded to them, and thenceforth my programme was laid out by the Committee so as to take me to every important Buddhist centre throughout the empire, and to have me become the guest of each of the sects and give my lectures at selected temples of each. In the cause of the tour a group photograph was taken of the members of the Managing Committee, myself and Mr. Matsumura, and may be seen by visitors to our Adyar Headquarters.



The 20th February is noted in my Diary as a quiet day, a rest after the stiff work of the council. I consented to visit Yokohama on receipt of telegraphic advices that all was ready for us. I had many visitors on that and the three succeeding days, but the pleasure was marred by the sight of the sufferings of Dharmapala, who was in almost constant agony. I found time for a visit to a new silk-spinning mill, the machinery for which was being set up by a representative of the firm of Birmingham manufacturers. He called my attention to the super-excellence of the plant which was the best that money could buy—the finest, he assured me he had ever installed in the course of his twenty years' connection with the business. It struck us both that if the Japanese practiced the same wise foresight in all their commencements of manufacturing enterprises they would become most formidable competitors in the marts of the world's commerce. We have seen, during the succeeding ten years how safe was our prognostic.

On the 24th I went to Otsu and lectured in a great hall at the border of the Lake Biwa. A group of Christians were in the audience at first, but when they heard me expounding the beauties of Buddha Dharma they all left, poor things! Lake Biwa is one of the prettiest in the world, its waters glassy-smooth, its snowy mountains and its hills clad in piney woods going to make up a charming picture. There is a legend that in a dreadful earth-convulsion in 286 B. C., this lake was hollowed out in a single night, while simultaneously Fuji San, the peerless conical, snow-capped mountain, two hundred miles away, shot up to its height of 12,000 feet above high-water level, with a crater 500 feet deep. Standing on the slope before Mee-de-ra temple, with the panorama spread out before us, it was interesting to hear the folk-legends of gods and heroes who frequented the locality, and the valiant deeds they performed. At the same time I brought the minds of the party of friends around me to the paramount subject of my mission. Looking down upon Otsu from a tea-kiosk that stood at the brow of a spur of the hill and pointing to the great cluster of houses, I asked how many Buddhists the Lord Buddha would find there if he should be standing beside us. Why, so-and-so many thousand, they replied, mentioning approximately the population of the place. I don't mean that, I said, but how many out of those thousands would be real Buddhists, the practitioners of his Five Precepts. Oh! hardly any, they said. Well, I rejoined, let us try and increase the number by our good advice, but chiefly by our example. They took it very good-naturedly, and, in fact, I always found them ready to laugh whenever a point was made against themselves: so sweet-tempered are they, they bore no malice when convinced of the friendliness and good-will of their visitor.

One legend of the Lake deals with the slaughter of a monstrous serpent which ravaged the whole country-side. No man had the courage to attack it until the Queen of the watery kingdom, taking pity upon

mankind, assumed the form of a beautiful lady of the Japanese Court, and appealed to Ben-Kei, the hero demigod to exhibit his superhuman powers. Thereupon, the Japanese, St. George bent his strong bow and sped a shaft so truly that it pierced the monster's brain and effectually silenced him. I purchased for a trifling sum a picture depicting the interesting event.

On the next day I went to see Dharmapala at the Hospital and found him a little better. The rest of my time was taken up with visitors. The first application for a Charter for a T. S. Branch, was received this day. On the 26th, I went to Kobe, where I was put up by Mr. T. Walsh, a paper-mill owner. He called with me on Mr. Jerningham, the United States Consul. The next day, with my committeemen, I sailed for Yokohama in an excellent Japanese steamer and arrived there on the 28th at 6 P.M., after a sail through the Inland Sea and having had a grand view of Fujiama, or Fuji-San. The slopes are so gradual as to deceive the eye as to its height and make it seem much lower than it is. Representatives of the General Committee met me on arrival and escorted me to the Grand Hotel, where I found myself very comfortable. Mr. James Troup, H. B. M. Consul, the well-known writer on Northern Buddhism, and I, exchanged visits and had much agreeable conversation, and our party left for Tokio (Yeddo), the Capitol, by the 4 P.M. train. A vast crowd swarmed about the station to greet me, and I could not doubt my being welcome. Nor could the Committee. In the evening Mr. Bunyin Nanjio called with Mr. Akamatsu, another Cambridge man of great intellectual powers and high culture, who has been advanced to a post of great responsibility in the Western Hongwanji, and a most delightful conversationist he is. Other important personages called. The next day I paid my respects to Mr. Hubbard, the American Minister Plenipotentiary, and H. E. Marquis Aoki, Under Secretary of State for Foreign Affairs, to whom I had a letter of introduction. The Committee took me to see the tombs of two former Shoguns, where were superb carvings in wood, lacquered panels and other ornamentations. I was told that a Shogun is interred in a nest of seven coffins, but nobody knew why. Can it typify the seven-fold constitution of man? Near one tomb was the great war drum of the dead sovereign, which was formerly beaten at the head of his conquering army. The temptation to give them a surprise was so strong that I seized the beater and crashed out a booming note on the gigantic drum. "There," I cried, "I summon you in the name of this Shogun, to the battle of your ancestral religion against the hostile force that would overthrow it," the next moment asking them to pardon me if I had been guilty of any breach of good manners; but they protested that I had done no more than my duty in reminding them of the obligation resting upon them to be active for their faith and that they would make good use of the incident with the public.

On the 3rd March I was invited to address a large gathering of the most important priests of the Capital and environs and did so, showing them, with all the earnestness at my command, where their

duty lay and how closely it was associated with their best interests. As I had done in Ceylon, so here I showed them that if they were only a little wise they would use every possible exertion to keep alive in the rising generation the religious spirit which would make them when adults, the willing supporters of the temple and priests which their forefathers had been and their parents now were; for if this was suffered to die out, the temples must crumble and the monks die off for lack of sustenance: for myself, I told them, I asked nothing, not the smallest recompense. I stood there as a mouthpiece only, of the Founder of our religion, calling them to arouse and work before it was too late to ward off disaster. This was my key-note throughout the tour and, as will be seen later on, it was effective.

On the 4th March I paid a ceremonial visit to the Chief Priest of the Eastern Hongwanji, Otani Koson San, a noble by birth, of the rank of Marquis under the new system. I found him a dignified, courtly man who seemed to wish well to my mission and promised all needed help. Thence to the American Embassy and, later, Messrs. Nanjio, Akamatsu and I had a long conference about Buddhistic affairs.

In the evening, with Marquis Otani and Mr. Akamatsu, I attended a party at the house of Viscount Sannomiya, Imperial Chamberlain, whose wife is a German Lady-in-Waiting of H. I. M. the Empress. As this was my first party in Japan and I had been seeing all sorts of high officials in the national dress, I did not know what to wear and asked Mr. Akamatsu and an American gentleman for advice. Both said it didn't matter, I might wear the frock-coat I then had on. I was afraid to expose myself to catching a pneumonia by donning our Western evening dress, but remembering the old rule of Hoyle, "When in doubt take the Trick," I thought it would be the wiser plan to conform to our established usage. Well was it that I did. On arrival at the house, the host and other gentlemen met us at the door, some in our evening costume, some in Western military dress, all wearing orders. On ascending to the drawing-rooms I saw the whole company similarly clad, the ladies in the latest Parisian fashions. Fancy how I felt at the thought of what I should have looked like but for my instinctive precaution! I cannot say that I was pleased with the sight of all those Orientals doffing their own picturesque apparel, which suits them so well, for our European dress which suits us, but decidedly does not an Asiatic. But it was a comfort to find, when I called on these personages at their houses, that almost invariably they wear their national dress, and put on the other in public as the Imperial regulations prescribe. The party at Mr. Sannomiya's was in every respect like one of our own, even to the dancing, in which Japanese gentlemen, and sometimes even ladies, indulged. What struck me forcibly, after so many years of India and other Eastern countries, was the tone of respect and equality in the intercourse between the natives and the foreign residents. There was a total absence of that cringing and self-suppression, on the one part, and supercilious patronage, on the other, which are so galling to a

lover of Asiatics and their countries. I can hardly express my delight in regard to this during my whole visit in Japan. Among Mme. Sannomiya's guests were Royal Princes and Princesses and lesser nobles of all ranks. I also made the acquaintance of Prof. Fenolosa, of Boston, U.S.A., Director of the School of Fine Arts, his wife, and a friend, Dr. W. S. Bigelow, all three charming people, with whom I was fortunate enough to form most friendly relations. With Fenolosa I called, the next day, on an old army comrade of mine, Brig.-Gen. C. W. Legendre, of the Fifty-first New York Regiment, of the Burnside Expedition to North Carolina, with whom I passed through several battles, at one of which—Newbern—I saw him desperately wounded. Of course, we were delighted to meet again, after 26 years, in this remote corner of the world, and to talk over old times. At the Tokyo Club, where I was made an Honorary Member, I became acquainted with many of the most influential and cultured men of the day, among them Captain Brinckley, R.A., retired, Editor of the *Japan Mail*, Dr. Edward Divers, Professor of Chemistry at the University, Professor Milne, the Seismologist of world-wide fame, Captain J. M. James, of the Japanese Naval Department, Hon. Mr. Satow, Dr. Baelz, Mr. Basil, Hon. Chamberlain, Hon. Sec. Asiatic Society of Japan, and others. From one and all I received only the greatest courtesy.

At 3 p.m., on the 6th March I lectured in Rin-sho-in temple to an "educated" audience, without an interpreter, and then made calls. The next day the lecture was in Zo-jo-ji temple, to junior priests, on their duty, and I spoke as plainly as the occasion demanded. I dined at the same temple and viewed a collection of paintings of alleged Rahans (Arahats, Rabats, Munis, Mahatmas), the originals of which I should never have taken for spiritually advanced persons if I had casually met them. In fact, I told the friendly monks who were conducting me about, that if they had ever seen the sublime faces of real Rahans they would wish to burn these travesties. That same evening I had the pleasure of seeing a performance by a noted Japanese conjurer. He was dressed in a European walking suit, his black frock-coat buttoned up high, and wore a small gold cross! This, it was explained to me, did not signify that he was a Christian, which he was not, but only that he could work miracles—the cross being associated by popular rumour with miracle-working! He marched in in a short procession from a door at the side of the hall, preceded by a drummer and a flute-player and followed by his assistants, male and female, in native dress. Among the striking feats that he did was to make a jet of water spirt out of a closed fan, and another from the top of a man's head, while a jet of fire leaped from the same fan the next moment. A girl lying on a wooden bench was apparently transfixed by the blade of a sword, and another suspended by thongs at the wrists and ankles to a large wooden cross, was pierced through the body at the point of the heart by a lance, and a torrent of blood poured from the wound. As, however, both damsels were presently walking about again as though nothing unusual

had happened, I inferred that that was the real fact and that I and the rest of the audience had been simply befooled.

At 2 P.M., on the 8th I lectured at Higashi Hongwanji to a very large concourse of priests. On the next day my lecture was at the University, before the Educational Society of Japan, which counts the Princes of the Blood and most of the great men of the country among its members. I was told that no less a personage than H. I. M. the Emperor was present incognito. I was vexed to hear from Capt. Brinckley, at the close, that my interpreter had mistranslated a sentence of mine so as to give it a political sense which, of course, was farthest from my thoughts.

A lecture to the general public followed the next day, and another on the 11th, both audiences huge and enthusiastic, and all the Missionaries at the second one, taking notes. Much good did it do them! On that same evening I attended a grand ball given by the merchants of Tokyo to the Imperial Princes. I was introduced to the Prime Minister, General Count Kuroda, the Vice Ministers of the Treasury and of Communications, the Chief Judge of Kioto, and many other important personages, Japanese and foreign.

On the 12th I lectured at Shinagawa, in Kon-j-Kong temple; on the next day at Den-zu-een, a temple of the Jo-do sect, and paid my respects to H. E. Baron Takasaki, Governor of Tokyo, and a most affable gentleman. We had a long discussion about religious and educational matters. I also visited the Crematorium, "Nippori," and was greatly interested in all the arrangements, most of which are well worth copying. The building and furnaces are of brick, the latter lined with fire-bricks and having raised floors of iron, which pull out and run in for the removal of the ashes and introduction of new corpses. The cost of cremating a body is only 28 cents (about 12 annas) and the time required three hours. Tasteful glazed earthenware vases for holding the ashes and unconsumed portions of bone are available, at the trifling cost of 30, 12 and 10 cents, respectively, for first, second and "third" qualities. The charges for cremation are \$7, \$2.50, and \$1.30 (the dollar is now worth about Rs. 3) according to the "class" of cremation. In point of fact there is no difference whatever between the quality or quantity of fuel used nor in any other detail; it is simply a question of family pride. The establishment belongs to a private corporation with a paid-up capital of \$30,000, and the ground and buildings cost but \$12,000. Thirty-one corpses may be cremated simultaneously, in as many separate furnaces, or cubicles. The funeral ceremonies are held in an adjoining chamber, the body being packed in a tub, in sitting posture, resting on a trolley and covered with a white sheet. At the conclusion of the prayers the tub is rolled into the cremating chamber assigned to it, and in due course the waiting relatives receive the ashes and take them away for disposal according to fixed custom.

H. S. OLCOTT.

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## ETHERIC WAVES.

### IV.—THE POWERS OF THE FUTURE.

[*Concluded from p. 404*].

**I**N all times there have been traditions and tales of the abnormal powers said to have been exhibited by some individuals; and as these stories and legends are of a most persistent character, they cannot be wholly without solid foundation. In the pages of the novelist, as well as in the more sober writings of those who record the doings of past times, we read how people have resorted to so-called witches and wizards to gain information as to distant scenes and events, or the contemporary doings of absent persons. Such are the endless instances on record of the performances by means of the Magic Mirror, which also figures so largely in the pages of the story-teller \*—where persons are said to have watched the whole course of a train of events or actions in a glass of water or a globe or crystal. More strange, but quite as many, are the cases of vivid dreams, where the dreamer has been made the witness of scenes which took place thousands of miles away; and thus, in some tragedy in a foreign land, has been made the percipient of the cries of the victims, the rattle of musketry, and the seeming eye-witness of all the horrors of the moment, with a realism nothing short of waking experiences—if not, indeed, far more intense.†

Again, there are the cases of "second sight," now and in former days, and the doings of psychometers; and in these, whole scenes and sounds from the past, or relating to the future, have been witnessed; yet in such instances there is no sort of apparatus used, unless the brain can be counted as such—if it has anything to do with the matter. However that may be, such persons who exercise these powers appear to have an ability to cognise the minute vibrations of nature's finer forces and impressions, such as are not perceptible to those less sensitive, or more immersed in the grosser manifestations of matter; and this is what Occultists claim in regard to such powers.

Poets have fabled how, by means of an exquisite sympathy, two persons at a distance from each other have been able to hold a sort of telegraphic communication with each other, through the aid of letters pricked upon the skin of each—the one feeling the impress when the other made it—and many similar stories and inventions; but though these may be the merest fables, yet they cover, as fable so often does, an actual and accomplished fact. For among the nations of the East it has been noticed that there is some mysterious means of communication,

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\* *Vide* Scott's story, "My Aunt Margaret's Mirror."

† An actual instance occurred in England during the Indian Mutiny, of which I have first-hand evidence.

one with another, which has never been understood by the Western scientist, in spite of all efforts. This seemingly occult power is not the property of any one nation or tribe; for it has been noticed to be in operation among the Arabs, the Egyptians, the Hindus, and elsewhere in the Orient. Distance does not seem to be any difficulty, since such messages have been known to be transmitted over hundreds and even thousands of mile—such as the distance between Cairo and Khartoum—and this with a rapidity which seems nothing short of the telegraph in speed. It is not done by mere signalling from one elevated point to another, nor apparently by any signalling at all; and whatever may be the method, it is one which money will not induce the natives to disclose; but some purely occult means which, probably, is only known to a very few. Not solid walls, nor rocks and mountains, are any obstruction whatever to this most mysterious method, which can only be ascribed to a highly trained mental effort, as to the details of which the average scientist knows nothing; but it is quite possible that the Orientals give more attention to this kind of mental training than is understood in the West, and are therefore able to accomplish by such means the wonders in the way of transmitting messages, which are attributed to them.\*

Such effort is now thought to set up wave-motions in the ether of space, which are transmissible to any distance; and when they impinge upon a properly trained sensorium, it immediately responds, and the message intended to be sent arises in the mind of the person so acted upon, and is understood accordingly, on the instant. For there are in the human brain certain centres upon which definite thoughts will act in a peculiar way; and excite them to the perception of influences, sights, sounds, etc., which are unusual in the rest of the brain as a whole.† Possibly they respond to the etheric waves or vibrations set in motion by thought, very much as the “coherer” of the Marconi system does to the similar waves set going by the electric apparatus of the sending station; and like it and the coherer, they set in motion the rest of the brain-machinery which translates the message into terms of the usual understanding, as the receiving instrument does in translating the Marconi vibrations into the letters of the Morse code.

The fact that mind can act upon mind, and that the thoughts formulated by the one can be made to cause similar thoughts to arise in the other, is a fact proved by the Psychical Research Society, which showed that one brain could be made to respond to another. And those who choose to look up the evidence they collected, will find that it is all proved by figures; because they treated the matter according to the Law of Probabilities, and thus established the fact with every appearance of certainty.‡ The waves set going in these cases are what are commonly spoken of as “brain waves,” but perhaps those of the Marconi

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\* See “Wireless Telegraphy,” by R. Kerr, ed., 1898.

† Cf. S.D., III., p. 504.

‡ Vide “Phantasms of the Living,” pp. 22-26, 31-33, 114-115.

system are almost equally to be so called, because they are just as much prompted by brain action, though not actually evolved in the same way.

It may well be asked, why are not all brains equally susceptible to the waves which are emitted through the influence of the one which sends the message? And the answer is very simple, as simple as are the conditions which govern the experiments of telepathy. Only that brain will receive the impact of the special etheric waves acting, which is tuned into accord with the one that emits them; for it must have the proper qualities, or no effect will ensue. Unless the receiving brain is in sympathetic vibration with the one which sends the message, that cannot be received; and here the two brains are in a similar relation to the two stations of the Marconi apparatus. These must be in scientific "syntony" or sympathy, or no effect would ensue, no message could be forwarded from the one to the other.

#### V. COMMUNICATION WITH OTHER PLANES.

All the foregoing applies to the physical plane and our circumstances thereon; but man is not alone confined to that plane—for he is a denizen of all planes, according to Theosophical ideas. Whether upon the physical, the astral, the mental, or the spiritual (*i.e.*, heavenly or paradisaical) planes, man has his bodies or vehicles in each case, and consequently his means of intercommunication under proper conditions. But if that be so, it might reasonably be asked how it is that so few messages of any kind are thought to be received from other planes than this one; and such an enquiry is quite legitimate; for it is comparatively easy to see how such messages may be transmitted from point to point upon a plane where all the conditions are practically known, and where we have experimental proof that such means of communication can be established; but not so easy to conceive how that may be done upon other planes, where perhaps all the conditions are quite different.

But all the difference between these planes or states of being is due to the different rates of vibration—to the different wave-lengths of the matter appropriate to each. And therefore, if we can make any sort of instrument which is sensitive to those minute waves, we shall perceive them and can use them. So, just as there are centres in the brain which correspond to the minute etheric waves of this present physical world, and thus render thought-transference possible here, in like manner there are said to be other similar centres in the bodies appropriate to other planes, through which it is a thinkable hypothesis that communications can be held thereon. It is all a matter of analogy and correspondence.

There are, however, quite a different set of vibrations which may yet be called into play, and by means of which we may enter into distinct communication with other planes than this one; because through these the impressions made upon a higher plane might become translated into those of a lower one—and this, in addition to opening up the possibility that communications may eventually be established be-



tween discarnate beings and those still in the flesh may also serve to show how we have in part reached to the knowledge we have of other planes than this one.

It has already been noticed how all light and colour-waves are of different lengths; and we know that thought sets waves in motion through the ether which, having a definite length, must correspond to colours accordingly. But there is a law in optics which has not yet been noticed in the present discussion, and that is the law of *complementary colours*, by which each colour-wave of a given length corresponds to another of a different length. Thus, the waves which appear to our eyes as the colour green, and have a high vibratory rate and short length, are inextricably related to those of the colour red, which is of a low vibration and longer waves; and the higher vibration in all these cases corresponds to an opposite condition in the lower one, as light and darkness. This is much the same as if we were to say that the one which has the higher rate of vibration corresponds to the astral or some higher plane, while that which has the lower rate corresponds to the physical world. Thus, if we take a bright green object and gaze upon it in strong sunlight, we see only its green colour; but if we then either shut our eyes, or turn them upon something black or dark, the green object appears as a ghostly object of a bright red colour; and the same transformations happen if we use a red object in the first instance, when we see a green one in the second case. In fact, this is the same throughout the whole gamut of the colour scale.

Then, since the higher planes have all higher vibrations and shorter waves, it follows that the entities whose worlds those planes are, must think in higher vibrations—if their thought-waves hold anything like the same relation to their bodily vehicles that ours do; and therefore their thoughts must correspond to colours different from ours. But it seems equally clear that all these thought-colours must correspond to opposite ones upon a lower plane such as the physical world; and that therefore *the same thought may arise in the centres of a physical brain*, and thence be translated into words, whether written or spoken; and we think we have originated a brilliant idea or thought, when in point of fact it may have been a reflex of the thought of an entity from another sphere of existence, a true inspiration, according to the measure in which we can translate it upon our own plane. Therefore we can in a manner understand how there can be a literal thought-transference between the spiritual world and the physical, and thus between all the intermediate planes.

So we perceive the great value of that practice which in all ages has been the source of religious and much other knowledge, and is known as the practice of *meditation*; in which the mind, fixed upon the subject upon which knowledge is sought, gets rid of all foreign vibrations and cross-waves, in order that it may remain open only to such influences as may give rise to the ideas wanted. Thus does the mind become attuned to those in higher worlds, by a harmony which corresponds to

that "syntony" so essential in the Marconi telegraph, and without which all such efforts were futile. All mystics in every age have insisted upon this harmony between those who seek the illumination of the Spirit, whether upon this plane or any other; and it is essential.

As the vibrations of thought and light correspond, so it follows that the thoughts can be expressed as pictures before the mind's eye, and all thoughts correspond to panoramic scenes more or less vivid. These are not merely ideal; because by the correspondence of higher and lower as expressed in complementary colours, each thought corresponds to a thought or incident pictorially expressed in the ether or the astral light—the rapid waves of thought and the slower waves of colour and form acting in concert upon their respective planes, by that inevitable duality which is seen throughout nature.

And there is a peculiar faculty of the brain, one which has in some cases (like that of Nicolai, the Berlin bookseller) become the disease known as "optical illusion"—whereby the vibratory centres are enabled not only to raise up pictures before the "mind's eye" as it is called, but also to objectivise them before the physical eye as actual scenes; and in those somewhat rare cases where the sensitiveness of the mind to impress from other planes exists coincidentally with this faculty, we have such phenomena as clairvoyance, second sight, and psychometry—the actual faculties man has instrumentally expressed by the means already detailed. But if the scale of our thought-vibrations corresponds to that of visible colour, so in like manner do the colour-waves correspond to others lower still, including the vibrations of sound; and so it happens that by a similar brain-action to that which makes objective pictures to the eye, we have occasionally objective sounds to the ear also, and then we say that the individual is *clairaudient*, because he can hear voices and sounds to which all ordinary ears are deaf. Here also we have the instrumental parallel; for it is seen in the case of the microphone, an instrument which does for low physical sounds, what the trained faculty can do for those attributed to the astral plane.

Thus we may perceive by what means it is possible that thoughts, sights, and sounds are transmissible from the other planes or worlds, whether spiritual, astral, or whatever we may call them, to our own. And yet because none can perceive them except those who are specially fitted to do so, they have been scoffingly denied. As well might we deny the possibilities of telegraphing without wires, because the process will not act as desired unless the stations are accurately in syntony with each other. But if we duly weigh all these things, it may become apparent to us how all the planes of the coamos, all the worlds, are interchained and bound up with each other, from the highest to the lowest, and from the most rapid vibration down to the slowest movement. Each acts by sympathy and correspondence upon the next lower, only that we have not yet established the means of showing this by the incontrovertible logic of daily practice—but doubtless that will come.

The planes of nature may be illustrated by a clock which has been wound up, but from which, for the experiment, the balance-wheel has been removed; for in that we see the rapid whirling of the smaller wheels, which correspond to the slower movements of the larger ones; until, when at last we reach the one which is attached to the driving power, it moves the slowest of all. And this last wheel is like our own physical world; while the others will correspond in their order to the astral, the mental, and the spiritual worlds or planes, the increasing rapidity of the wheels corresponding to the increasing rate of vibration as we ascend through the planes; and yet all are bound up together and all move in harmonious accord, for otherwise there would be no motion at all. Only we must remember that as we are looking at things from the physical plane, so we attribute all the motions to the slowest wheel of our cosmic clock; whereas there would never have been any world at all except there had in the first instance been the highest of all the planes, the most rapid of all the wheels.

If mankind will set to work to refine and perfect their own mental and spiritual faculties, as they have done and are doing with their physical apparatus, they will, as this process proceeds, find themselves coming more and more into touch with higher and higher planes; until in the sequel they will reach the power of communicating with all the planes of the cosmos, and living in all planes at once. Then they will know the true use and meaning of all the forces of nature, the true application of every vibratory force, as now they are only just beginning to understand the nature and use of etheric waves.

SAMUEL STUART.

### CARL DU PREL.

ON the 5th of August, 1899, died at Heiligenkreuz, near Hallein Tirol, Baron Carl du Prel, Ph. D., one of the most indefatigable pioneers of modern German occultism. He left this life to exchange it for another mode of existence to which he had looked forward for many years with a philosophical peace.

"Death, Beyond, and the Life Beyond"—this was the title he gave to his last work, written at the end of the year 1898. He had scarcely finished this book, when signs of disease showed themselves in this untiring worker, whom strain of labour had made old before his time; and he clearly knew that he himself now stood before the gates of this "Beyond" which soon would be opened to him.

It was his endeavour during the last fifteen years of his busy existence, to prove the continuance of the human soul in this "Beyond." Now he has reached this condition, the reality of which he fought and struggled for years to prove to a generation, incredulous, critical and ironical towards every metaphysical belief.

To be sure this struggle has not been lost. Whosoever, this last

Spring, read the German occult reviews as well as the foreign papers, when the deceased celebrated his 60th birthday, may have observed how much deep admiration and real veneration was expressed everywhere. Great is the number of those who considered the late philosopher as their guide and master, especially in the German-speaking countries. Wherever the study of occultism has freed mankind from the bonds and limits of narrow outward perception and led it spiritually into the intellectual, or as Du Prel has it, transcendental world, everywhere, in Germany as well as abroad, among the students of Psychology in Great Britain as well as with the Spiritualists in North-America and the Theosophical Occultists in India, the name of our German explorer and thinker will be honoured and admired, and therefore the news of his decease be universally regretted. When, some months ago, his 60th birthday was celebrated, much was said and printed about his productive literary activity. We therefore abstain from a repetition of our philosopher's literary development. It is well known that he did not start his literary career as an occultist but as a Darwinist. One of his first works—the one that had the greatest success with the learned—was printed in 1872, under the title of, "The Struggle for Life in Heaven." Here he adapts very skilfully the law that Darwin has applied to animals, the law of indirect selection or the survival of the fittest, to the system of the Universe. He then continues his path as a quite new and independent astronomical philosopher in writing his next book, "The Inhabitants of the Planets and the Nebular Hypothesis." In this work Du Prel presents in very clever hypothesis the supposition of planetary inhabitants, based upon his acquaintance with "Studies of Harmony" and Kapp's "Philosophy of Technique." This latter work is an effort to prove that the first tools invented by mankind are its own organic projection.

Imagining other organized beings than those who live on our planet, Du Prel was led to observe the human being who showed abnormal faculties. In this way he quite naturally turned to the study of somnambulism. The result of this study was the "Philosophy of Mysticism." In this, his first occult work, Du Prel again showed great sagacity and an extraordinary philosophical gift. To depth of thought he united the gift of clear exposition and demonstration and by his lofty comparisons and well chosen historical examples and quotations, he captivates the attention of his readers till the end. In this work he comes to the result, by consciously studying somnambulism, that there exists a transcendental subject (or entity) in man, which continues to live after the earthly death and can only outlive itself in the beyond.

I should like to observe in this place that in this, his first occult work, he comes nearest to the teachings of the esoteric philosophy of the cultured people of old, as the Hindus, Egyptians, Greeks, etc. In the last splendid chapters of his work, written in his youngest and freshest period, he treats the problems of ethics in a loftier and worthier way than in any of his later writings.

When Dr. Hübner-Schleiden started his monthly Review, *The Sphinx*, as a foundation for historical, experimental and supersensuous views on a monistical basis—a Review which in this direction never has been equalled since—it was Du Prel who opened the contributions with his “Astral Body,” and his collaboration has been, in the course of the existence of this Review, of the highest importance.

Not one of the collaborators of *The Sphinx* has been able to contribute in the same measure as Du Prel, to consolidate the fundamental basis of a supersensuous world. His articles kept the public attention and interest awake by the keen and daring way in which he treated the most difficult problems. One must not forget that in those days, the problems of occultism were quite new to the German-speaking countries and learned men did not then approach them as easily as they do now. It therefore wanted a courageous pioneer, as was Du Prel, to dare to bring home to the higher classes the consciousness that hypnotism, somnambulism and spiritualism, were more than mere illusions or mental insanity, more than fantastic imaginations of superstitious people. It happened sometimes, of course, that our philosopher came down hard upon Physicians and other learned men, on account of their sceptical reserve—still he always put his criticism in a spiritual form and he himself was ever striving to base his assertions on facts and experiments; for he wished to found an “Experimental Psychology” and an “Experimental Metaphysic.” The articles which he contributed to the *Sphinx*, he has, later on, published under the titles of: “The Monistic Soul-doctrine,” “The Discovery of the Soul through Occultism,” “The Mysticism of the Ancient Greek,” and “Studies of Occultism.” Then, as if for the sake of recreation, he wrote during a summer holiday in the splendid mountains of Tirol, a novel in two volumes, called “The Cross on the Roe,” which contains a beautiful description of the varied scenery of which Tirol is so rich.

He had, of course, never succeeded with his writings, thus far, in winning the appreciation of the public at large. This he only attained when, in the beginning of 1890, he clad his now mature world-conception in a popular form and published two small pamphlets under the titles of “The Enigma of Man,” and “The Spiritism,” which appeared in “Reclam’s Universal Library.” The last of the long series of our philosopher’s writings was “Magic as Physics,” and the above named last book, “Death, Beyond, and Life in the Beyond.”

Here he speaks about death in the following terms: “When we recover from this earthly life through the mercy of death, and we awake in the beyond, we shall say as Socrates did to his friend Kriton: “We owe a cock to Æsculap as an offering.”

The “Beyond” he determines as follows: “The Beyond of Occultism may be said to be the reverse of that of the religious teachings. Occultism answers the question of the location with the words: The Beyond is the “Here” viewed in a different way. The “When” of after-life is

included in the Present time; the "How" of after-life it answers psychologically by pointing to somnambulism and ecstatic states, physically, referring to the Od doctrine. As soon as these branches of knowledge shall be enlarged, our definition of the beyond will become more accurate. Voltaire could say that Metaphysic was the romance of the soul; but to-day we stand already before an "Experimental Metaphysic." We see that Du Prel expected to see this "Experimental Metaphysic" unfolded to mankind, so as to enlighten it in this very life, about the beyond. According to him, death ought not to be for mankind a "leap in the dark," and it surely was not so to him. "For," says he, "so long as man even thinks he is only physical and mortal instead of an immortal metaphysical being, he has no right to be proud of his self-consciousness; and especially, for a philosopher to whom, as says Socrates, self-knowledge is the first of duties, is it quite unseemly that death should be to him a 'leap in the dark.'"

Till here we have studied the searcher and philosopher, Du Prel. Let us now consider a little about the man. Du Prel, when young, wore his King's frock. He was a Bavarian officer and as such he took part in the campaign against the Prussians in 1866. In 1870 he was Captain of a depôt of French prisoners at Neuburg on the Danube. After that he took leave and devoted himself entirely to his study of predilection and philosophy. He changed the sword for the pen and knew how to handle the one as well as the other, for he was never at a loss to put an adversary into place by a logical and forceful argument. He was especially a master of scientific polemics when it was necessary to show the adversary the inconsistency of his intellectual arms. The late Prof. Ludwig Büchner, the direct antipode of Du Prel, could tell a tale about that. Those who know Du Prel's writings will remember with what admirable skill and intellectual supremacy he fell upon this standard-bearer of the theoretical materialism of the times gone by. And many of those who dared to criticise and attack his standpoint as a pioneer in occult philosophy, shared the fate of Büchner. He gallantly attacked in the journals the promoters of Vivisection, but was not slow to open the eyes and condemn the fanatics in Occultism and the nonsense of some of the Spiritists. Du Prel never stood up as an agitator or as an orator. That was not to the taste of his reserved and aristocratic character. But in 1886, in Munich, his abode during the last 25 years of his life, he founded with some of his friends, a Psychological Society with occult aims, and remained one of its most devoted members. Many were the societies founded afterwards in Germany on the same principles, and Du Prel never got tired of devoting his precious time and advice to their benefit. Out of these societies came forth at the end of 1889 those men who gave the first impulse to the occult psychological experiments based on exact science. And thus, although not in personal connection with many, Du Prel worked in all directions, through his writings and his influence, giving an animating and exciting impulse to the questions he treated so masterfully.

He was very reserved towards those strangers who came to visit him in the hope perhaps of seeing some spirit manifestation ; but when in the circle of his friends, he showed a witty and lively temperament and was an excellent relater of interesting stories.

How many witty comments did those hear who had the good luck of belonging to the circle of his intimate friends.

"Whosoever is worth something now-a-days is a Spiritist," said he, sometimes, in a good-humoured tone and in his Bavarian dialect.

And to be sure, all those who have examined into the German occult literature of these later years and through this have gained a larger horizon of universal knowledge, be it that "he is worth something" or not, must acknowledge that he principally owes to Du Prel the stimulation and instruction in this direction, and be thankful to him for it, even beyond the grave, now and forever.

LUDWIG DEINHARD (*Trans.*).

## THE CASTE SYSTEM IN INDIA.

### IV.

#### THE RE-MARRIAGE OF WIDOWS.

(Continued from page 486 of Vol. XX).

CONSERVATISM is a good thing if it be of the genuine type. The spirit to preserve the good things of the past, due deliberation in accepting the new things of the present and a pious confidence in the Law that ever tends to make the future more glorious than the past, this is what every true Hindu ever aimed at in days gone by. But a change has come over the spirit of their dream: conservatism and orthodoxy now have come to mean a blind disregard of modern discoveries, a fanatic intolerance of every thing new, because of the sin of its being new, and an unreasonable and unreasoning clinging to *forms* of old truths from which the spirit has fled. A conservative now means one who is incapable of assimilating new truth, and who smothers the old truth under the rank growth of superstitious beliefs and ceremonies. This is a danger to which every truth has been exposed in every age and clime: and great souls have come down, from time to time, from their Haven of Eternal Peace, into the troublous waters of this globe, to remove these accretions and accumulations from the face of the old truth and make it shine afresh with its innate glory. But when the truth is made so manifest in its naked beauty, the conservative looks askance at it, shuns and repudiates it and often tries to kill it—for he does not recognise it. He loved the form, and when the form drops down he cries, "Innovation! Heresy! Atheism! Non-Hinduism!"

The spirit of Hinduism has always been conservative in its widest and truest sense. The people of India were selected from time immemorial, as custodians of the saving and mighty truths of the Vedas and the Vedāntas. The Great Ones who made these selections were

not mistaken in their choice; for a Hindu is naturally secretive and conservative. The truth was given to them, not because they were better fitted to appreciate it than other people, but because they were better fitted to preserve it. We naturally like to entrust our money with a frugal person and not with one whose generosity outstrips his prudence. A miserly banker would inspire more confidence in his *clientèle* than one who is more lavish with his money. This is the only reason that one can assign for this glorious status of the Hindu race, for, barring the fact of their being custodians of spiritual truths, one fails to see in what way they are better than other people. In physical strength they are far behind the manlier races of the North; in material progress they are outstripped by all the nations of the West; in political life they are nonentities, for Hindus are not yet a nation in the political sense of the word. Every people on earth serves some purpose of the Almighty, and the Hindus have ever been the patient, ungrudging distributors of the precious truths that they held. Nation after nation has overrun India—Assyrians (Assuras), Persians, Greeks, Scythians (Sakas), Huns, Mahomedans, and Christians—and all have gone back enriched, not only by the fabulous wealth of the gorgeous Ind, but with the far more precious and unperishing wealth of spirit; and though India has been the battlefield of all nations, it maintains its identity because of its conservatism. While other nations of antiquity have vanished, India of to-day sings still the sonorous *Gāyatri* that echoed through primeval forests, when the children of the Sun and the Moon first settled here, made cities, cut down jungles and planted civilisation of a higher and more glorious type among the aborigines.

Let us by all means preserve our ancient and time-tried sheath of conservatism, which preserved India in the past, and not the conservatism that threatens the dissolution of Indian society and bodes no good to the future of the Hindu race.

This progressive conservatism of the Hindus is nowhere better illustrated than in the gradual development of their laws of marriage, from chaotic promiscuity to the most refined spiritual relationship of the sense. The *Mahābhārata* shows the slow beginning of progress in this respect. Even in the days of Pāndu we find that there prevailed in several parts of India no definite standard of marriage. Thus Pāndu addressing his wife Kūntī says:—

“Oh beautiful featured lady, Oh lady of sweet smiles, women were not formerly kept within the house. They used to go about and enjoyed as they liked.

“O fortunate lady, O beautiful one, they had promiscuous intercourse from their maidenhood, and they were not faithful to their husbands. But they were not regarded sinful, for it was the custom of the age.

“That very usage of the olden time is up to date followed by birds



and beasts and they are free from anger and passions (for this promiscuous intercourse).

"O lady of tapering limbs, the practice being sanctioned by precedents, is praised by great Rishis; it is still regarded with respect by the Northern Kurus.

"O lady of sweet smiles, this eternal usage, very favourable to women, had the sanction of antiquity; the present practice has been established only very lately. Here I shall narrate to you in detail who established it and why.

"We have heard that there was a great Rishi, named Uddālaka. He had a son, known by the name of Svetaketu, who was also a Rishi.

"O lotus-eyed one, the present virtuous practice was established by that Svetaketu in anger. I shall tell you why he did it.

"One day in the time of yore, in the very presence of Svetaketu's father, a Brāhmana came, and taking his (Svetaketu's) mother by the hand said, 'let us go.'

"Having seen his mother taken away, as if by force, the son of the Rishi grew angry and became very much afflicted with sorrow.

"Seeing him angry, his father told Svetaketu, 'O child, do not be angry.' This is an eternal usage.

"The women of all orders on earth are free, O son; men in this matter, as regards their respective orders, act as beasts.

"The son of the Rishi, Svetaketu, disapproved of this usage and he established the following practice on earth as regards men and women.

"O greatly illustrious lady, we have heard that the present practice among men and women dates from that day, but not among the other animals.

"Svetaketu said: 'The wife not adhering to her husband, will be sinful from this date; she will commit as great and painful a sin as the killing of an embryo.

"The men who will go to other women, neglecting a chaste and loving wife, who has from her maidenhood observed a vow of purity, will commit the same sin.

"The woman who, being commanded by her husband to raise offspring, shall refuse to do it, will commit also the same sin."

The above quotation shows how the first restrictions of marriage were laid upon the unrestricted passions of young humanity. But the natural man was not at once so curbed; in fact, any legislation too strict for the evolving humanity would have been unsuitable and impracticable. Therefore, we find that though the sacrament of marriage was established by Svetaketu, it was far from being so strict as we find it now. Much more liberty was given to the men and women in those days than we would dream of giving them now.

Thus we find that men, of course, had full liberty to marry as many wives as they could maintain, and wives even were not confined to one man. They of course, were married to one man, whom they called husband and to whom they raised children. Strict precautions were taken to preserve the breed, and that there should be no doubt about the parentage of the child. But it was known in those days, as it is known to every medical man now, that fecundation takes place only during certain days of the woman's period, called *Ritu* or season (that is, usually during the first sixteen days). Wives were at liberty, after those days, to mate with whomsoever they liked. Thus we find in another passage:—

“O princess, O devoted wife, the men learned in the precepts of Dharma, say that a wife in her season must see her husband, though she is free at other times. The wise have said that this was the ancient practice.”

In fact, marriage laws promulgated for the first time among non-marrying races, must have been very lax in the beginning, otherwise the people would have had nothing to do with such laws. The wisdom of the ancient Rishis is illustrated in this. Though they knew the ideal of spiritual union, they did not at once preach it, nor did they make unpractical laws, laws very good in the abstract, but unpracticable in the concrete.

After some time, when the people had learned the advantage of marriage and the better social happiness that it conduced to, a further restriction was placed upon the liberty of women, and we find the sage Dirghatamas declaring:—

“From this day, I make this rule among men, that every woman shall stick to one husband only, all through her life.

“Whether the husband is dead, or whether he is alive, she must not have connection with another man. She who will have it will be considered as fallen. A woman without a husband will always be liable to be sinful. Even if she has wealth, she will not be able to enjoy it truly.

“Calumny and evil report will always follow her.”

Here then we find a distinct step taken in advance of the times, and a higher law declared—a law introducing conjugal fidelity and prohibiting looseness of morality. This passage is construed by some advocates of perpetual widowhood, to be in their favour. They argue that it might be that remarriages of widows were allowed in ancient times, but since the passing of the laws of Dirghatamas such marriages have become sinful. They, however, overlook the circumstances under which Dirghatamas promulgated his ordinance. He was a blind sage, who, though very learned in the Vedas and the Vedic lore, had offended the people of his neighbourhood by introducing practices which were strange to them, and he had also offended his wife and sons by not doing anything for their maintenance and comfort. Thus the Rishis of his

hermitage were compelled to cut off their connection with him, because of his strange practices. They said : " This man transgresses all propriety. He deserves not to live in the hermitage. We shall all renounce this sinful wretch. They said many things else regarding the Rishi Dirghatamas." (A'di Parvas, Ch. 104).

Thus discarded by his fellow Rishis, this ancient reformer turned home to find some peace there. His wife and sons were equally intolerant and narrow-minded. The wife, apparently, even went further and took full advantage of the liberty allowed by the law and openly defied her husband. And when the husband asked " why are you dissatisfied with me," she tauntingly replied : " The husband is called *Bhartri*, because he supports his wife; he is called *Pati*, because he protects her; but you are neither to me. O great ascetic, as you are blind from your birth, it is I who have supported you and your children. But I shall do it no longer." The Rishi, however, bore patiently the reproaches of his wife, and mildly answered " Blind as I am, I still can get riches for you. Take me to the king and you will have enough to satisfy all your wants."

But this did not satisfy the indignant wife, and she cuttingly remarked " O Brāhmana, I do not desire to possess the wealth earned by you, which would always be the cause of misery. O best of Brāhmanas, do what you like; I shall not support you as I did before."

Misunderstood and calumniated by his fellow hermits, ill-treated and abused by his wife, this Rishi, to whose genius we owe some of the finest hymns of the Rigveda, passed his new law as mentioned above. This law was not received without opposition, and the first person to protest was the wife of the sage himself. She became exceedingly angry and said, addressing her sons : " O sons, throw him into the Ganges," and he was thrown accordingly.

Such was the fate of the reform poet of the vedic times. His law curtailed, no doubt, the liberty of women to a considerable extent, but it was an undoubted advance. It is a mistake, however, to suppose that he prohibited the re-marriage of widows or the custom of raising offspring (Niyoga). For we find that the Rishi himself in his life set an example to the contrary. While floating on the Ganges, he was picked up by king Bali, and when the Rāja learned who was the illustrious person whom he had saved from a watery grave, he treated him kindly, and as he had no sons of his own, he asked the sage to beget on his wife some virtuous sons. And the Rishi assented.

Moreover, we find that had widow marriage been prohibited by the sage, it would not have been countenanced by virtuous persons like A'rjuna, the great hero of the Kurukshetra war. Among his many wives, the widowed daughter of the king Airāvata was one. Her first husband being slain in battle, her father gave her to A'rjuna and A'rjuna had by her one son called Irāvata. (Bhisma Parva, Ch. 91.)

A further advance was made on this law of Dirghatamas, when this

custom of Niyoga even was abolished by the later law-givers. Thus Vijnānesvara, the famous commentator of Yājñavalka Smṛiti, though admitting the legality of Niyoga and of the offspring raised by such union, disapproves of it and the later authors extended this to the re-marriage of widows also.

That the prohibition against the re-marriage of widows is of later origin has been clearly shown by the famous Vidyāsāgara in his pamphlets on this subject. From the point of view of evolution, this prohibition marks a distinct step upward. For it recognises the indissoluble tie of marriage—a tie that cannot be broken even by death. Death is nothing but an illusion, and souls once united in spiritual wedlock are united for ever. This would apply as much to men as to women, and a man losing his wife by death can no more take another wife than the wife can take another husband. But this can apply only to ideal marriages, and not to the majority of marriages, as we find them in the present day. The practical problem which the social reformer in India has to solve is the selection between two evils—the re-marriage of widows and the chances of their going astray if not re-married. The lot of Hindu widows is further made heavy in that most of them are child-widows, who have never known their husbands and who are condemned to perpetual widowhood. It is in their case that the law acts with the greatest hardship. It is for them that our society is urgently required to make some provision. Either infant marriages must be abolished so as not to give any occasion for the existence of child-widows, or the social opinion should be so modified as to not look with disapproval on the re-marriage of such widows. It is of no use to preach Brahmacharya to such widows, for we see that it has failed. That a re-married widow will hold a lower status in society than the one who always kept perpetual celibacy, is but natural. But it is unwise policy to exact the same standard of high moral qualities from all souls alike. In a properly regulated society, the fact that all persons constituting that society are not on the same level of evolution is recognised and provided for. It is with this view that these few lines have been written, to show that re-marriage of widows is allowed by Sāstras, and the laws specially applicable to this Kali Age. The Rishis Parāśara and Mārada were certainly more farseeing than we are, and when they distinctly asserted that in this Kali Age re-marriage of widows is *allowable*, because of the necessities of the time, it is our loyal duty to abide by their commands and to relax the rigour of the social custom in favour of more humane and natural conditions of society.

Another objection raised against the re-marriage of widows proceeds from the particular system of marriage that prevails at present in India. Marriage of a girl means the gift of the bride to the bridegroom, and when once such gift is made by the father, his proprietary right in the daughter ceases and he has no more authority over her than a stranger. The question then arises, "Who is to give her away in marriage?" The husband, whose property the wife is, is dead. The heirs of the hus-

band would not naturally like to take up the responsibility of giving her away in re-marriage, and her father, however anxious he may be for his daughter's welfare, possesses no authority under the Sâstras, over her.

This objection is more technical than real. The gift of the daughter by the father is called gift by the mere fiction of law. Human beings are not chattels in which any person has proprietary rights. Hindu society has long passed through the stage in which women and children were considered as the property of the *pater-familias*. In fact, the giving away of the daughter in marriage is only a sign of guardianship, and as early marriages of girls are allowed by Hindu Sâstras, the father acts merely as a guardian. It is not always necessary that the father should even give away the girl. If the girl has attained puberty, she can select her own husband. Thus we find in Manu :

"A girl should wait for *three years after reaching puberty*, and then should marry a husband equal in accomplishments to her and fit for her" (Manu, Ch. IX, Verse 19).

A widow, therefore, may legally give herself away in marriage, if she has attained the age of puberty. In the case of child-widows, the father still retains authority over them. In fact, in ancient times fathers used to give away the widowed daughters in marriage. Thus Airâvata, the king of the Nâgas, gave his widowed daughter in marriage to A'rjuna. Had he possessed no legal right over his daughter, neither would he have given her away in marriage nor would a virtuous person like A'rjuna have accepted such an invalid gift.

Those who object that the re-marriage of widows would act prejudicially as against the marriage of virgins, forget the fact that marriage is not a matter of compulsion but of choice. No one can force a man to marry a widow, if he is inclined to marry a maid. Among those castes of Hindus where widow marriages are allowed, the number of unmarried maidens is certainly not larger than among the high caste Hindus where re-marriages of widows is prohibited. On the contrary we seldom find women of lower castes of Hindus going astray and swelling the number of the unfortunates. But if a census be taken of the public women of a town like Benares, it would be found that these unfortunate creatures come from the higher castes of Hindus—from Brâhmins, Rajputs, &c. In the interests of public morality, therefore, it is necessary that the stringency of this custom should be relaxed among the higher castes.

Another technical objection raised by some Pandits is: What would be the Gotra of the widow that should be recited at the time of her re-marriage. Should it be the Gotra of her dead husband or of her father? On this point also the Vidyâsâgara has given a complete answer. The girl never loses the clan or Gotra of her father though she may acquire the clan or Gotra of her husband during the period she is under coverture. On the death of her husband, the natural birth-Gotra will re-

assert itself and a widow can legally re-marry in any Gotra other than that of her father. The custom of Niyoga is also a guide on this point. The younger brother generally married, in ancient times, the widow of his elder brother, by Niyoga : showing that a widow can re-marry in the Gotra of her husband. These small points can easily be settled by the opinion of society, if it makes up its mind to allow the re-marriage of widows.

Another objection raised by some persons is that wives will not treat their husbands with proper respect and love when they learn that they have the right to re-marry. There would be less peace and happiness in the Hindu home, and every petty quarrel would lead to a permanent breach. This is an imaginary fear only. The real conjugal love does not depend upon calculations like these. It is not a matter of head but of heart. The Hindu husband, though he has liberty of polygamy, does not treat his wife cruelly, but with exemplary love and kindness. There is no reason to fear that the women would be less gentle and kind. Moreover, as a matter of fact, widows who have known their husbands would seldom find a second husband after the loss of their first. It is only child-widows whose case we are considering. And as they have never really known what a husband is, they are not likely to be bad wives to their second husband.

In fact, there cannot be any social system to which some objection or other cannot be raised. In this relative world, we cannot get absolute good. That re-marriage of widows will lead to some new evils is beyond doubt; but that it will check the far greater and more serious evils of unchastity, infanticide and footicide is undoubted. Shall we, therefore, be deterred, from fear of problematic evils, from following a path which would lead to undoubted good? Let our leaders of society and those learned in Sâstras, let the hereditary heads of our community, the Brâhmins, ponder over this question, and answer.

S. C. BASU.

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### THE COLLAPSE OF A BRANCH.\*

*To the General Secretary of.....Section, T. S.*

DEAR SIR AND BROTHER,

**B**Y this post we return to you the charter of L. Branch. The meetings have been discontinued, and there seems no hope of a revival of interest. We are at a loss to account for the fate of our branch, and have decided to ask your opinion as to the cause or causes, after hearing the history of our society.

A year ago.....visited our city and delivered a course of most interesting lectures covering the main field of Theosophy. So much interest was manifested that it seemed best to organize a

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\* If any one is inclined to take this merely as a plain matter of fact, he should observe the signature.—Ed. Note.

branch at once. Twenty became charter members, among these were several people of wealth and high social standing. Money for a library was donated, the press was not antagonistic, and the outlook seemed very bright.

The hall we rented served as both assembly-room and library. No member having the time to spare, a Spiritualist medium of good reputation was allowed to take charge of the room and act as librarian. The records show that the books most frequently loaned were those on Spiritualism and Magic. Spiritualistic newspapers were donated by outside parties. I am informed that home study was recommended by our librarian. The argument used was that interior growth must be accomplished by one's self in silent thought and that the time of our Wednesday evening meetings could be more profitably employed in the study of good books and in meditating upon spiritual subjects.

We allowed the greatest freedom in the expression of opinion. One old gentleman said he enjoyed this feature particularly. It reminded him of the old-time debating society where they decided which was mightier, the pen or the sword; and which afforded more enjoyment, anticipation or realization. Some of the members, however, claimed they were only bewildered by these long arguments. They said the subject often seemed perfectly clear before the discussion began, but after half an hour's disputation it seemed wholly lost in a fog. A young man who was visiting our meeting for the first time said that he hadn't the least idea what they were talking about but he became so wrought up by the opposing arguments that he wanted to roll up his sleeves and take a hand in the fracas with the rest of them.

We had a programme committee but they were often too busy to plan far ahead and in case nothing had been provided for the evening, those coming early to the meeting usually found something to read aloud. The papers prepared by the members and read before the society covered a wide range,—“The Practice of Magic,” “Realising the Absolute,” “Practical Hypnotism,” “Mesmerism,” “The Temperamental Peculiarities of H. P. B.,” “Mistakes in the Christian Scriptures,” &c.

A dozen or so people who were particular friends always sat in one part of the hall. They said that the gross magnetism of some of the members and visitors was quite unpleasant to them. They even believed that some, perhaps unconsciously, were drawing nervous energy from their neighbours. As these unconscious vampires were not distinguishable in appearance from those replete with magnetic force it was deemed safer to avoid strangers altogether.

After the first few weeks the attendance began to decrease, the dues fell in arrears, the hall rent was in consequence unpaid, and the branch, as before said, went into pralaya. With much regret we bring this to your attention. We earnestly hope that you will point

out to us the causes of our signal failure while neighbouring branches under less favorable conditions have become efficient and prosperous centres of theosophic activity.

Fraternally yours,

A. FICTION,

*Ex. Secretary of L. Branch.*

### A WORD FROM PYTHAGORAS.

**B**EFORE taking up a word from Pythagoras, it may be well to say a word of Pythagoras. He was born in the sixth century before Christ, travelled everywhere, drew his philosophy from all existing systems, was the greatest geometer, mathematician, and astronomer of antiquity, was the first to adopt the doctrine of the movement of the earth around the sun, invented the word "philosopher," and was the most distinguished of all mystic philosophers. By modern Theosophists he is especially revered because of his present exalted status in the Occult hierarchy, and because one of the most distinguished Theosophists in the present day was then, as now, his pupil.

Pythagoras divided virtue into two branches,—to seek truth, and to do good. We must observe that "virtue" did not in ancient times have precisely its present significance. It comes from the Latin "*virtus*," and that from "*vir*," a man, hence the manly quality, or that which should specially distinguish a man as such. But the conception of true manliness depended very naturally upon the racial or national civilization. The Romans were a warlike people, obliged either to defend their nascent state or to preserve it in its later world-wide extent, and as this duty of defence involved the subordination of the individual to the State, the greatest merit of the citizen was courage or bravery, the original meaning of "*virtus*." This was the civic conception. The Phœnicians were a commercial people, and so their ideal of virtue was of honesty, mercantile integrity, reliability, sagacity in business enterprises, and the like. This was the mercantile conception. The Greeks, after their early warlike history, devoted themselves to mental pursuits, the search for truth, philosophic study, cultivation of the beautiful in art; and the larger range of mind, coupled with freedom from the barbarizing influences of war and brutal amusement—for the gladiatorial shows, with their hideous atrocities, never were established in Greece—produced the double effect of devotion to high thought and some perception of the claims of humanity. The Greek conception of virtue was therefore moral. Pythagoras being a Greek, it was natural that his division of virtue should be into the two branches of seeking truth and doing good, but of course this was enormously re-enforced by his more exalted character as a mystic and an Initiate.

Let us consider the branch—to seek truth. And it may be well to observe the distinction between *truth* and *the truth*. Truth is



abstract reality, not related to individual conceptions of it, perceived by the individual consciousness as a thing outside and apart. *The truth is truth as perceived by the individual, hence colored by his peculiarities.* Lecky shrewdly remarks that women never are seekers after truth, though passionately devoted to what they call *the truth*. Having no capacity for abstract thought, and readily accepting the views expressed by male relations and friends, they always assume those views to be the correct expression of things as they are, and, while never eager to reach ultimate realities, adhere with enthusiasm to the conventional ideas which they suppose to be facts.

There can be no successful search for reality until the hindrances inherent in human nature are measurably overcome, and he who would attain to a perception of truth must combat the tendencies which perpetually interfere with his aim. Among these are especially to be avoided the following:—

(a) The supposition that a new discovery of truth is final. In the evolution of beliefs in an advancing soul it repeatedly happens that some new truth overthrows an existing idea, meeting the difficulties found in its predecessor, presenting larger and finer thought, and appearing therefore as a final solution. But this is impossible. In our present imperfect stage of development, no truth can be apprehended with precision and without bias. Personal characteristics or antecedent tendencies inevitably distort it. Until there is reached an absolute freedom from all the disturbing influences of individual temperament and structure, every perception of truth must be partial, incomplete, mixed. Oliver Wendell Holmes very neatly expresses this fact. He says that no man holds an absolutely pure truth, uncompounded with his personal characteristics; what he really holds is the *Smithate* of truth or the *Brownate* of truth. There are, indeed, a few *facts*, like Karma and Reincarnation, which are absolutely certain as facts, and these one can assert with perfect confidence as inherent and necessary elements of Nature as it is, but deductions from those facts have not the same assurance, being inevitably complicated with individual speculation or misapprehension. In short, all opinions are to be held as soluble. They are liable to modification as fresh light discloses mistake or imperfection, and any permanent crystallization under the supposition that a finality had been reached would simply make stationary the mind and preclude its advance toward reality. Every growing nature approaches truth, and does so the more readily and surely as it maintains the solubility of its opinions. But only Omniscience possesses truth in perfection and only Omniscience therefore has no need for change.

(b) But there is also to be avoided the habit of testing truth by existent opinions. Until a somewhat advanced stage of mental development there is an almost inevitable tendency to allow to current ideas a presumption that they must be correct. The presumption should, in truth, be rather the other way, for the fact that certain ideas are very largely held has rather an implication that they can hardly be accurate,

the power to ascertain truth, and therefore the probability of its ascertainment, being the property of the few, not of the many. The general diffusion of a doctrine is therefore rather an impugment of its validity, not an assurance thereof. But even if the case were otherwise, it would still be the fact that no new conception can be properly tested by its conformity to existing ones, for the existing ones are themselves modifications of others not very far back, and are complete reversals of those in still earlier times. Evidently they must have before them a like career of change, and are landmarks only in the sense that they indicate points of departure, not in the sense that they are positive guides. When, then, a fresh thought impinges on a true student, it is to him of no consequence whether that thought accords with the conventional thoughts around him, and the divergence occasions no misgiving, even if it does not suggest a probability of more genuineness. In the pursuit of truth every prejudice or prepossession is an obstacle. If it holds the room which should be occupied by a later and better conception, it must be ruthlessly cleared out and the true tenant installed.

(c) Still another thing to be avoided is repulsion to novelty. In many natures there is a certain conservatism, not altogether useless or discreditable, which casts suspicion upon any unfamiliar thought simply because it is unfamiliar. It is something like that tendency in some country districts in England which causes the inhabitants to regard every stranger with suspicion as a probable enemy. Very often, on the first appearance of a novel idea, there is an instinctive shrinking from it because of its very novelty. And yet here again, just as is the case with opinions which are unconventional, the fact of their dissimilarity from those to which one is accustomed should excite no repugnance. It may even be that their very novelty carries with it some presumption in their favor, for it is not conceivable that our own furrows of thought should contain all possible fact, any more than that their actual contents should be in all cases correct. Indeed, it may be laid down as a more general proposition that in the pursuit of truth almost all *à priori* considerations are untenable. We cannot be hampered with even plausible ties, but must have minds free from ligatures of any kind.

(d) And still another thing to be avoided is opposition to tolerance. I do not mean by "tolerance" a mere unwillingness to perpetrate the grossness of persecution, or even a refraining from good humoured contempt for the views of others. I mean much more—a perception that there must be some ground for doctrines held by intellectual, cultured, thoughtful people. Naturally no others need be considered, for ignorance and incompetency have no claim to respect. But when some doctrine is maintained by a large body of people with brains and training, although neither of these possesses guarantees from error or is a final certificate of truth, there must evidently be some germ of reality, some seed of fact, making possible the existence and the persistence of the doctrine. Otherwise neither could have come about. The per-

ception of the soul of truth in error is a clear duty to him who seeks truth. Some such soul of truth is to be found in every historical doctrine, even in those most irrational and repugnant. Epicurianism, although lamentably wrong when it subordinated every other motive to that of the attainment of pleasure, did have at its root a perception that happiness should be the outcome of creation, and that ideal existence should be sunlit and serene. Stoicism, often hard and severe and chilling, grew out of a profound sense of duty as obligatory in every department of life, and that all emotions and desires should bend before the sublime claim of right. Paritanism, stern and distasteful and revolting as we see it to be, was nevertheless a diseased growth of the truth that life should be lived with the Divine ever in sight, and that religion should pervade each week and not only the first day of it. Even the hideous outrage of religious persecution, an evil so unmitigated, so atrocious, so hideous, so damnable, did have at its basis a recognition of the fact that belief is the motive to action, that right thought has deep importance in the matter of life, and that a present suffering which ensures a future welfare should not be withheld. It is almost always the case that error is a perversion of a truth, not an entire falsehood, not a deliberate inversion, but rather a mistake, a distortion, an unwitting twist.

(e) One more thing to be avoided is self-confidence. As a thoughtful mind advances in evolution, it both notes more frequently the common errors of the mass around, and also perceives the successive steps by which it has itself progressed to greater accuracy and lessened mistake. Hence there may very well arise a disposition to suppose that the goal has been reached and that further mistake is improbable. Yet this would be itself a mistake. We shall never reach infallibility until we reach omniscience, and our future history will be as our past, that of successive mountings to a surer basis and a larger light, former errors being discarded and accessible truths being welcomed, but there being no assurance of freedom from human misjudgment until we have passed the point where human infirmity ends.

The second part of the analysis of virtue by Pythagoras was *to do good*. It is somewhat interesting to observe that one may measurably perceive the extent of his own internal development by the quickness of his response to this part of the definition. If it arouses no special interest emotionally, if it causes no thrill in the soul, this means some dulness of philanthropic sentiment, some backwardness in distinctive Theosophical evolution. On the other hand, an instant perception of and response to the thought implies that the soul has already advanced measurably along the progressive path.

Furthermore, we notice that seeking truth is the inward part, doing good the outer, the two processes being complementary and thus ensuring a rounded whole. Or, to put the matter otherwise, it may be considered that alternate inbreathing and outbreathing of the soul which is analogous to so many of the observed operations of Nature, the

highest illustration of which is the alternate action in Brahm itself. Inhalation of all richness from without, and then the exhalation of all this into the surrounding sphere, appears a process both fitting and usual.

Now it is especially to be observed that the governing principle in doing good is precisely the same as in that of the seeking of truth, to wit, *control by intelligence and reason*. Doctrines or facts presenting themselves for acceptance are always thus to be tested, for nothing which directly contravenes sound thought and the dictate of reason can possibly commend itself to or be welcomed by a rational being. And this rule, so obviously voiced by prudence and wisdom, has the direct affirmation of the Masters themselves, as they have always insisted that nothing is to be accepted by a disciple which has not the endorsement of his own reason. But this governing principle is no less applicable to the second part of the definition of virtue by Pythagoras. For the doing of good naturally divides itself into three departments, and each of these is supervised by that principle.

(a) There is the doing of good to the bod—*charity*. One of the most impressive and important discoveries made in recent time by the more systematized and intelligent operation of organized charity is that indiscriminate alms-giving is of necessity an evil. It inevitably tends to an increase of pauperism, not only by lowering the self-respect of the beneficiary, but by stimulating the desire to secure support without effort. The true policy discovered through long experience and careful investigation by competent authorities is that true charity to the poor, free from the evil of pauperizing and full only of the good of real aid, is the supply of work and therefore of payment. The clear demonstration of this policy supplied by both experience and observation demolishes the early Christian and the present Romish conception of poverty. There was a disposition in the early church, as there is an avowed teaching in modern Romanism, to regard poverty as having the special benediction and sympathy of God, the expression "Christ's poor" being an illustration. Hence in both cases there has been a disposition both to sanctify and to favor penury, to suppose it as specially endearing the poor man to the divine heart, as a blessed state of life, and as deserving not only the compassion but the aid of all devout men. It is well known that any deliberate encouragement to poverty means a direct stimulus to pauperism, and that this is destructive not merely of individual character but of the public good. Hence modern scientific charity favors only such methods of relief as conserve self-esteem and the general welfare. It discourages giving to street beggars as almost without exception an evil. Archbishop Whateley may seem somewhat extreme in having said that he thanked God that never in his life had he given to a street beggar, but the general truth which he had in view is unquestionably affirmed by all systematized observation. In relieving cases of want the intelligent philanthropist is therefore under obligation to consider not so much the spontaneous impulse of the moment as that larger view of duty and sympathy which lead to conservation from later

evil, not merely the relief of present distress. Hence the cool influence of far-sighted thought is needed to preside over even the charitable desire to assuage suffering or remove distress. And here again is illustration of how in all departments of life sentiment, in order to be truly effective, requires guidance by disciplined reason.

(b) There is the doing of good to the mind—*instruction*. Evidently truth, if it is to be absorbed, must be suitable to the hearer, must be congruous with his state of development, must have within it that which commends itself to his actual status. If it is in advance of his capacity or his power, it will necessarily be rejected. This fact has very great importance to us Theosophists, because one most essential part of our mission is the distribution of those Theosophical truths and principles which are to constitute the regenerative forces in the world. As they are in almost all cases both unfamiliar and antagonistic to received opinions, they inevitably encounter distrust and opposition at the very outset. Two properties are therefore dictated by both reason and tact. One is that truths far in advance of the era should not be brought forward. It would be idle, even disastrous, to inflict upon a fresh hearer abstruse facts in regard to Rounds and Races, or startling statements concerning Elementals, since they would simply discredit all that would otherwise appear plausible. The other principle is that such truths as are presented should be stated in their least repellent form, and should especially be shown as in harmony with much that is antecedently believed. As has often been set forth, the great teachings which we are specially bound to spread throughout the world are Karma and Reincarnation, they being not only the most fundamental but the simplest of all. Now it is entirely possible to state these in a form little if at all offensive, and as having analogy with things which are universally accepted. They illustrate this general principle of wise discretion in the promulgation of truth, but illustrations may be found in every department, and the whole matter of teaching should be under the guidance of precisely that control by intelligence and reason which governs a true administration of good to the body.

(c) There is the doing of good to the soul—*divine wisdom*. All great teachers have seen and emphasized the necessity of avoiding the placing of advanced doctrine before those who are unready for it. The great master Jesus urged that pearls should not be cast before swine. All spiritual teaching must be meaningless or ridiculous to souls too undeveloped to sense its significance and too destitute of aspiration to perceive its value. The whole of spiritual development, as of mental, is a matter of evolution. Only very gradually does the soul sense the reality and the desirability of things higher than earthly, and only when that point is reached will affirmations thereon have any validity. The very simplest of all possible spiritual facts is the one fitted for souls as yet in the infancy of evolution, and the meat suitable for a later stage will be rejected by beings ready only for milk. And here again we see that over the matter of imparting divine wisdom must

preside, as in the other departments, the great principle of control by intelligence and reason.

The division of virtue by Pythagoras into the two departments of seeking truth and doing good is thus, as we have seen, amply justified. But this is really the division which from immemorial time has been set forth by Theosophists. The Initiate-teacher of the sixth century before Christ and the Initiate-teacher of the nineteenth century after Christ take precisely the same ground. Not less than did Pythagoras has H.P.B. set forth clearly and repeatedly this double duty of the evolving man. He is to draw into his being all truth from every quarter, welcoming it, assimilating it, growing upon it, enlarging through it. But not less is the expansive process of returning it to the world to be carried on, sympathy to be cultivated, tenderness to be cherished, benefaction to become habitual, philanthropy to become earnest, helpfulness to be constitutional. In countless passages through her works H.P.B. makes clear both of these points, finding the highest conception of virtue, that quality which is most truly human and which most truly characterizes the genuine man, to be in that twofold operation of acquiring divine wisdom and of promoting human welfare. But all this is natural when we remember that both these great Teachers represented the same immemorial system of Theosophy which they both had learned, which they both practised, and which both of them presented to the world as Initiate members of the great Hierarchy of the Occult world. And this they did because the essential doctrine of that Hierarchy is the oneness of man with God, his true evolution being a steady ascent to the divine plane from which he sprang and his final conformity to that divine Original which in its infinite perfection is the union of Wisdom, Goodness, and Love.

ALEXANDER FULLERTON.

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### UNITY IN DIVERSITY.

ITS PROOF—THE LAW OF THE CONSERVATION OF ENERGY.

**T**HEOSOPHY proclaims, and insists, that our solar system is in reality the manifestation of a being called the Logos ; and that to give this physical expression of His life, He has had to limit Himself, this action of limitation being voluntary and self-imposed. The following quotation relieves this conception of some of its abstruseness: "Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the manifested God, and tracing the limiting sphere of His activity thus outlines the area of His universe. Within that sphere the universe is born, is evolved, and dies ; it lives, it moves, and has its being in Him ; its matter is His emanation ; its forces and energies are currents of His life ; He is immanent in every atom, all-pervading, all-sustaining, all-evolving ; He is its source, and its end, its cause, and its object, its centre

and circumference ; it is built on Him as its sure foundation, it breathes in Him as its encircling space ; He is in everything and everything in Him."

Now what I desire to deal with in this essay is, the question of the proofs we have enabling us to realise this spiritual truth ; I mean the proofs that are forthcoming from what we learn from our science, and our knowledge of the physical world. What in science illustrates the reality of this metaphysical conception ? To my mind that which does so most conclusively is that law in Nature, which has been very happily termed "The Conservation of Energy." Side by side with the consideration of the scope and meaning of this law, we must consider that very important statement made by Theosophy to the effect that all things material—that is, considering the whole physical universe metaphysically—are illusions.

Let us work from the cause to the effect as far as we possibly can in endeavouring to understand the process the Logos adopts in manifestation, so far as we can intellectually grasp and express in words such an abstract idea. In the first place there is nothing absurd in postulating a Logos, or something that occupies the position of the centre of the solar system, which sustains and yields, as well as endows everything with its qualities. By some it may seem ridiculous to treat the universe as the physical expression of a Being, but we must remember that we are continually finding it necessary to considerably alter and re-cast our views of these abstract questions as the range of our knowledge widens ; and the fact should be borne in mind that it is not so very long ago that we were taught, and implicitly believed, the geocentric in opposition to the heliocentric theory—the former claiming the earth as the centre of the universe, the latter showing our little globe to hold a very insignificant place among the planets.

The Logos then by the action of His will manifests Himself, or in other words brings into existence the material which is to be used for the purpose of the building of the forms that are in his Divine mind. This is no doubt a vague statement, as it seems to assert that something is produced out of nothing, but this conception I intend to try and render more understandable as I proceed.

At the outset the material universe, by a process of aggregation, consists of particles, or rather what we would term "monads, at the lowest point of manifestation on each plane" ; and as the outgoing energy of the Logos proceeds very, very gradually from the centre to the circumference, definite planes, with their sub-divisions, are formed ; and as it moves to its furthestmost limit, each of these planes becomes marked by a definite state of increased density, so that by this idea we recognise that the densest of these planes is the physical world, and we now know that what causes this density is merely a question of vibration.

Let us try and ascertain how this comes about. We are told that the

energy of the Logos at first proceeding outwards from itself, sets up a whirling motion of inconceivable rapidity, and the effect of its being projected from the centre, brought about a condition of separateness, for the force, instead of being confined within the centre, as it were encircled it, and from that point duality found expression ; for in place of there being only the one force embraced within the Divine centre, there now appeared the two forces we know of, *viz.*, the one of attraction to the centre, and the other of repulsion from that centre. The centre of Life is therefore to be regarded as practically an immovable base, and may be said to be energy, which precedes the force that the centre of energy generates when it determines to manifest itself in a material condition, such as we see it in the universe around us.

By taking this view we regard energy as force in latency. It is the force then that goes out from this Divine centre of energy, and as it moves outwards loses some of the potency of its invisible source ; and now as it were, at a distance from its centre, it sets up a motion of its own, which it maintains by vibrations, these vibrations being established by the attraction of the force to its centre, but that centre repels the vibratory movement towards it, because, being immovable, it cannot receive into itself those vibrations, consequently they are returned to the outermost point whence they started ; thus at this point we have the whirling motion already referred to, which takes the form of a vortex, and that vortex, ensouled by the force derived from the centre of divine energy, to which it is ceaselessly striving to return, becomes " the primitive atom. These, and their aggregations spread throughout the universe, and form all the sub-divisions " of matter of the first or the highest plane of nature. Then we are told that the second plane " is formed by some of the countless myriads of these primary atoms setting up a vortex in the coarsest aggregations of their own plane, and this primary atom enwalled with spiral strands of the coarsest combinations of the first plane becomes the finest unit or atom of the second plane ; " and so it is by following out this process that the third, fourth, fifth, sixth and seventh planes are formed, each being denser than the one above it, which is caused by the impetus the outward flowing force has received ; and as it gets further from its centre the vibrations between itself and its centre become weaker, consequently the vortex, in which it is encased, whose motion appears at this stage as a film about it, becomes denser and coarser, and as it becomes denser it becomes visible, and this densifying process is increased and accelerated as these primitive atoms, by the law of affinity, are ceaselessly entering into innumerable combinations with each other, as we have them in the physical world as molecules.

In this view I am putting before you, of the coming of the universe into existence, and the statement of the formation of its material, Theosophy plainly indicates that matter is really only motion. The following quotation from Mrs. Besant's " Ancient Wisdom " (p. 55) presents it



more clearly : " The word ' spirit-matter ' is used designedly. It implies the fact that there is no such thing as ' dead ' matter ; all matter is living, the tiniest particles are lives. Science speaks truly in affirming : ' No force without matter, no matter without force. They are wedded together in an indissoluble marriage throughout the ages of the life of a universe, and none can wrench them apart. Matter is form, and there is no form which does not express a life ; spirit is life, and there is no life that is not limited by a form. Even the Logos has, during manifestation, the universe as His form, and so down to the atom."

Thus we learn that from energy proceeds force and from force proceeds motion. This agrees entirely, I consider, with the truth that science teaches in its statement concerning the law of the conservation of energy, which means that in the universe there is only a certain fixed quantity of matter or force at work ; that the aggregate of matter and force is not diminished or increased by being used, but, according to the Theosophical conception, the one is continually changing into the other, and it is this method of changing the one into the other that allows of the conservation of the force, of which, as said, matter is only the visible and outward aspect. Is this really so ? Let us see if we can prove the truth of this statement.

First we must get as clear an idea of molecules and atoms into our minds as possible. The molecule is said to be an aggregate of atoms, and the molecules, and the atoms they contain, each have a motion of their own. As I understand it, molecules are largely held together by their mutual repulsion on the one side, and external pressure of the atmosphere on the other ; atoms by forces within themselves—the forces of attraction and repulsion.

This leads us to a consideration of the question of chemical action which is brought about by the solar ray ; but to understand this we must recognise that there is really no such thing as space ; on the contrary, scientifically stated, " Space is occupied by a substance almost infinitely elastic through which the pulses of light make their way." This is what is termed the ether. " Light consists of a vibratory motion of the atoms and molecules of the luminous body, which makes its way from this luminous body through the ether, in what are called ether-waves ; and these waves transfer the motion of their atoms to the atoms of the molecules of the thing shone upon. Thus until these ether-waves " come into contact with something to which they can so transfer the motion of their atoms they are non-existent. To quote Tyndall : " However intense a beam of light may be, it remains invisible unless it has something to shine upon. Space, though traversed by the rays from all suns and all stars, is itself unseen. Not even the ether, which fills space, and whose motions are the light of the universe, is itself visible."

In this connection, though seemingly a divergence, it is in place

to point out how knowledge seems to be acquired by evolution. In Sir Isaac Newton's time it was thought that light was produced by minutely invisible particles being emanated from the luminous body. This was termed the "theory of emanation," and it was the scientifically accepted theory, until, long afterwards, Dr. Thos. Young formulated his undulatory theory of light, which I have just been briefly explaining, and which science has now proven to be absolutely correct; and to present this great scientific discovery more clearly I will quote again from Tyndall: "It is just as easy to picture a vibrating atom as to picture a vibrating cannon-ball; and there is no more difficulty in conceiving of this *ether* which fills space, than in imagining all space filled with jelly. The atoms of luminous bodies vibrate, and you must figure their vibrations, as communicated to the ether, being propagated through it in pulses or waves; these waves enter the pupil of the eye, cross the ball, and impinge upon the retina, at the back of the eye. The motion thus communicated to the retina is transmitted thence along the optic nerve to the brain, and there announces itself to consciousness, as light."

What do we learn from this? The fact that light is merely the motion of atoms at a certain rate of vibration.

Now, coming back to the question of chemical action, which I have mentioned is brought about by the rays of light from the sun, we have proof of this, and something more, for in what I am about to say, we learn that "no chemical action can be produced by a ray of light that does not involve the destruction of the ray." Botany furnishes a striking example of this—"in our atmosphere floats carbonic acid, which furnishes food to the vegetable world. But this food could not be consumed by plants and vegetables without the intervention of the sun's rays, and yet, as far as we know, these rays are powerless upon the free carbonic acid of our atmosphere. The sun can only decompose the gas when it is absorbed by the leaves of plants. In the leaves it is in close proximity with substances ready to take advantage of the loosening of its molecules by the waves of light. Incipient disunion being thus introduced, the carbon of the gas is seized upon by the leaf and appropriated, while the oxygen is discharged into the atmosphere."

"In effecting this separation in the leaf between oxygen on the one hand and the carbon and hydrogen on the other, the sunlight is actually used up, and forms part of the wood of the tree; and if this wood becomes buried in the earth, and thus ages later is converted into coal, it still retains this quantity of light and heat received from the sun's rays through its leaves; and so it is that coal is called 'bottled sunshine,'" and here we have a good illustration of the conservation of energy, because "it takes just as much light and heat from the sun to build up a plant as you can get out of the plant in the end by burning;" and when we burn the coal we are told that "particles of oxygen rush together with particles of carbon in the fuel and form carbonic acid. How much carbonic acid? Just as much as it took to build that part

of the plant from. Simultaneously, other particles of oxygen in the air rush together with particles of hydrogen in the fuel, and form water, in the shape of steam. How much water? Just as much as it took originally to build that part of the plant from. As they unite, they give out their dormant heat and light. How much heat and light? Just as much as they absorbed in the act of building up those parts of the plant from the sunshine that fell upon them."

By this we can better understand the truth I have referred to, that "the ether waves of light transfer the motion of their atoms to the atoms of the molecules of the thing they shine upon"—in other words the thing shone upon absorbs the ray of light, which is destroyed by being converted, by the chemical action that takes place in the leaves of the plant, into vegetable material.

Thus we see how the power given forth by the sun in its rays, is changed and conserved; and to better appreciate this work of the conservation of this power of the sun, proving as it seems to do, that there is only a certain limited quantity of force and matter brought into activity throughout the universe, let us for a moment consider the wonderfully economical method nature adopts in regulating and maintaining vegetable and animal forms.

In what I have just mentioned we learn that distributed in the atmosphere are the three elements—those of oxygen, hydrogen and carbon; the plant by separating the two latter gases, hydrogen and carbon, from oxygen in its leaves, is by these means, incessantly building up fresh forms, so that we have the plant as a builder and producer of forms and "living matter." The oxygen that the plant does not require, and which, in separating it from the hydrogen and carbon in its leaves, it returns to the air, the animal needs and inhales—thus, taking the oxygen into its lungs in the animal's body, it "combines with the waste carbonaceous matters and forms carbonic acid gas." Every time the animal breathes it pours out some of this gas into the air, because it does not need this gas, indeed it is poisonous to the animal, whereas it is exactly what sustains the plant. "In this way a balance is held between the wants of both animal and plant life—animals giving up useless, even poisonous matter (carbonic acid), which goes to support plants; and plants not only taking away this very substance for their own nourishment, but even pouring out new supplies of oxygen which they do not require, but which is of vital importance to animals."

To my mind this is a most striking illustration of the conservation of energy, showing as it does that in all the innumerable forms in the vegetable and animal world, only these three gases or elements are employed in different combinations.

Mrs. Besant declares that "all physical forces and energies are but transmutations of the life poured forth by the sun, the Lord and Giver of life to this system." Sir John Herschel says that the sun's rays are the ultimate source of almost every motion which takes place on the

face of the earth " ; and Tyndall, going more into detail, asserts that " solar light and solar heat lie latent in the force which pulls the apple to the ground."

Of course to realize this it is necessary to ponder over some facts adduced by the investigations of scientists. The scientific theory of heat used to be as erroneous as was the theory of light. It used to be thought that heat was a sort of igneous fluid " which was supposed to hide itself in some unknown way in the interstitial spaces " of the thing heated ; but the present theory, proved as in the case of the undulatory theory of light, and termed the " mechanical theory of heat," seems beyond all doubt to show heat to be only a certain form of motion.

Heat then is the result of molecular motion, therefore when a thing becomes cool, it may be said to so cool through the loss of this motion. Tyndall further claims that electricity is also merely a mode of motion, because " we know by experiment that from electricity we can obtain heat, while from heat, as in the case of the thermo-pile, we can obtain electricity," and he also explains " Prevost's theory of exchanges expressed in the language of the wave theory of heat," which is this : " When the sum of motion received is greater than that given out, warming is the consequence ; when the sum of motion given out is greater than that received, chilling takes place."

As I have previously stated, we now understand all bodies to consist of vast combinations of molecules, these molecules being held together, not so much by mutual attraction as by the external pressure of the atmosphere ; so that a solid body, when heat is applied to it by some external agency, either as friction or as fire, assumes a different condition set up by this agency, which lessens or removes the atmospheric pressure upon the molecules and apparently changing their " state of aggregation " draws them asunder.

Let us endeavour to practically illustrate this. A blacksmith takes a cold piece of metal, and by repeatedly striking it on his heavy anvil, will not only alter its shape by flattening and increasing its size, but make it very hot—perhaps red hot. Here we have first of all, the force generated by the blacksmith's arm ; this force is something he has added to or put into the metal, and it consists of atoms or particles vibrating at a tremendously greater rate than the atoms or particles that constitute the metal in its normal state ; so that we see, as the result of the blacksmith's hammering, that, when he has finished this work, the force he has thus introduced into the metal is not then dissipated, but is converted into another form—that is, into the form of the intense heat of the metal he has been pounding. The force he has thus imparted, increasing their rate of vibration, tends to throw the molecules of which it is formed, apart ; and if the heat were continued they would be entirely separated from each other, and their complete separation in this way would cause the metal to melt, the heat conferring potential energy on the separated molecules.

In this instance we see how heat is the result of molecular motion ; and when the metal cools it means that this intense molecular motion that has been added to it, it has lost, "and the molecules fall together again with an energy equal to that employed to separate them." Then naturally comes the question, what has become of it ? Science says it is conserved ; it must therefore have gone somewhere if the process of cooling means that the metal has lost it. Some of it no doubt is diffused in the surrounding air ; but apparently heat waves travel with about the same velocity as the waves of light ; and therefore the atoms that are vibrating at this great rate communicate their motion, not so much to the surrounding air, as to the surrounding ether ; and it is absorbed by other bodies with which it comes into contact, setting up in those bodies through its impact, a feeling of warmth. Thus when we experience the feeling of warmth it is the result of what Tyndall calls, the impact of these ethereal billows on the skin, given off by the heated body.

All this seems to prove that "molecular forces determine the form which the solar energy will assume." There are interesting scientific quotations which I think unmistakably emphasise that truth. Dealing with that marvellous substance, water, we learn that "we can raise water by mechanical action to a high level ; and that water in descending by its own gravity, may be made to assume a variety of forms, and to perform various kinds of mechanical work. It may be made to fall in cascades, rise in fountains, twirl in eddies, or flow along a uniform bed. It may moreover, be employed to turn wheels, lift hammers, grind corn, or drive piles ; but all the energy exhibited by the water, during its descent, is merely the parcelling out and distribution of the *original energy which raised it up on high*." Then it is said that "the primary action of the sun's rays is qualified by the atoms and molecules among which their power is distributed" ; and we also have illustrated by Tyndall, in a remarkably interesting example, not only the truly mighty energy of molecular forces, but at the same time their mechanical value. In reference to water he says : "First we have its constituents as free atoms of oxygen and hydrogen which attract each other and combine. . . . . The distances which separate the atoms before combination are so small as to be utterly immeasurable ; still it is in passing over these distances that they acquire a velocity sufficient to cause them to clash, with the tremendous energy here indicated. After combination the substance is in a state of vapour, which sinks to 100° C, and afterwards condenses to water. In the first instance the atoms fall together (as molecules) to form the compound ; in the next instance the molecules of the compound fall together to form a liquid. The mechanical value of this act is easily calculated ; 9 lbs. of steam, in falling to water, generate an amount of heat sufficient to raise 4,835 lbs. of water 10° C, or 8,703 lbs. 1° F. . . . . The next great fall is from the state of water to that of ice, and the mechanical value of this act is equal to 993,564 foot pounds. Thus, our 9 lbs. of water, at its

origin and during its progress, falls down three great precipices : the first fall is equivalent, in energy, to the descent of a ton weight down a precipice 22,320 feet high ; the second fall is equal to that of a ton down a precipice 2,900 feet high ; and the third is equal to the fall of a ton down a precipice 433 feet high. The stone avalanches of the Alps are sometimes seen to smoke and thunder down the declivities, with a vehemence almost sufficient to stun the observer, while the snow-flakes descend so softly as not to hurt the fragile spangles of which they are composed ; yet to produce, from aqueous vapour, a quantity of that tender material which a child could carry, demands an exertion of energy competent to gather up the shattered blocks of the largest stone avalanche that I have ever seen, and pitch them to twice the height from which they fell."

From the scientific facts there does not seem to be much difficulty in coming to the conclusion that (1) there is only a certain fixed quantity of force at work in nature, and (2) that what we call matter is only an aspect or a manifestation of this force. Both these conclusions are what Theosophy teaches, as also does science in its definition and application of the law of the conservation of energy ; and from these conclusions it is easy to go a step further and agree with Theosophy that the physical universe is a vast illusion, and things therein are really not what they seem. But can we not go still further in our agreement with Theosophy, and while admitting the actual limitation of the force and the matter in the universe, acknowledge that it all points to the voluntary limitation of a Being in manifestation—its material and substantial aspect only being possible by such limitation ?

Is there really any difficulty in coming to that understanding if we can realize that underlying the whole of our physical phenomena there is absolute unity ? That behind all the diversity we experience here there is unity, modern physical science clearly demonstrates, for all its experiments, observations, and discoveries, a few of which I have just referred to, afford ample evidence that such is the case.

Now must that underlying unity consist of a Being in itself "one and indivisible ?" Necessarily, it seems to me it must, because in all the diverse aspects it assumes, on whatever plane we examine them, inseparable therefrom are undeniably not only both intelligence and consciousness, but an orderliness pointing to a definite motive or purpose to be attained in its setting up these conditions, not exterior to, but within, itself.

Of course in discussing a metaphysical proposition such as this, it is presumed that all will view it, and interpret it, in a metaphysical sense. In using the term "Being," that term is not to be taken in a literally physical sense ; rather is it to be regarded as a centre of individualized consciousness, whose thought objectivizing itself, establishes its apparently solid creations on the lower or denser planes of nature, just as an architect conceives the design of a great structure ; the whole world exists first in his thought on the mental plane, complete in every

detail, long before it is physically expressed here. From this it seems to be evident that this Being (this Logos I am referring to) does not need to create something out of nothing, because it is consciousness, and consciousness is itself energy, force and motion, as I have tried to show as clearly as I have been able to in the earlier part of this essay ; therefore it comprises, as it were, within itself—is inherent in it—all that is requisite, essential and necessary for whatever shapes and forms it determines to give expression to, seeing that all things, whether they be solid, liquid, gaseous or etheric, are but aspects of force and can be converted one into another simply by a change of external conditions, in the same way as we have seen that vapour can be changed into water, and water into ice. The force acting in each of these forms is exactly the same, and all that accounts for the change in its aspect is the fact that it is working at a different rate of vibration.

A. E. WEBB.

### MORE INVISIBLE RAYS AND NEW ELEMENTS.

DR. Benedict Friedlander, of Berlin, whose interesting researches about the Palolo worm were noticed in the *Theosophist*, has been good enough to translate for us an article copied into the *Echo* from the *Frankfurter Zeitung*, which deals with the recent demonstration by Becquerel, the French chemist, of a hitherto unknown non-luminous ray, to which his name has been given and which is even more puzzling than the Röntgen Ray. The article describes some of its properties but only just enough to make the world impatient to see what final results are to come out of this new step across the threshold of Spencer's "Unknowable." Not only this, however, but still more, for a new element has been found by M. and Mme. Curie of France, in two substances which they call "Radium" and "Polonium," and which are said to possess the property of self-luminosity to the degree of inextinguishableness. The Editor of the *Echo* indulges his fancy in a flight towards the level of Fairyland when he says that after this discovery the Arabian Night's tale of the monstrous self-radiant Carbuncle, whose fiery glow lit up palaces and caves and shone afar over a dark valley from a hill-side, was no idle falsehood but had a substantial basis of probability. This, Dr. Friedlander thinks, is going too far, a newspaper-writer's vagary, and so it may be, but to judge from what has already actually happened, it would be a great piece of boldness for anybody to now say what is or is not "impossible." The hand of an "Invisible Helper" seems to be laid upon the latch of the door of the Temple of Truth and the new elements to be torches on its encircling wall. [*Editor Theosophist.*]

Last week scientific Berlin was under the reign of the "Visible and Invisible Rays," for that was the subject upon which Professor Grätz, of München, delivered the eighth of the "Centenar-Lectures," in the

"Urania." A few days before, Professor Elster, of Wolfenbüttel, had lectured before the "German Physical Society" on the newest of invisible rays, the Becquerel-rays, and a day after the lecture in the "Urania," its director, Dr. Paul Spiess, was able to demonstrate that wonderful phenomenon to an audience which filled every seat of the auditorium. Professor Grätz had mentioned, in his lecture, the most recently discovered of those enigmatical radiations of which, apart from electric waves, we have already distinguished four, the ultra-red, the ultra-violet, the Röntgen-rays and the Becquerel-rays. He gave expression to a very suggestive thought when, in speaking of the possibilities for future investigations, he said that it was not improbable that many, perhaps all, bodies exercised influences at a distance and that we do not perceive them simply because we have not the means whereby they may become visible to us.

The Becquerel-rays, named after the French scientist Becquerel, who discovered them, have a previous history. The generation of the Röntgen-rays from the Kathad-rays, at the spot where the glass of the generating tube commences to show the phenomenon of fluorescence or phosphorescence, had given rise to the supposition that there might be a connection between Röntgen-rays and fluorescence. This supposition has not been verified, but, in the course of experiments made for that purpose, many new facts in the production, the nature and the effects of fluorescence have been discovered and many new theories deduced. As Becquerel had shown, the remarkable phenomenon of fluorescence may be seen in substances containing Uranium, these substances also acting as photographic plates when wrapped in light-proof covers, therefore inference was made that this quality was inherent in the element Uranium. This conclusion, however, proved to be incorrect, for the researches of M. and Mme. Curie have shown that exactly the same power is possessed also by certain Barium and Bismuth salts which are manufactured from an Uranium ore called "Pechblende," but which do not, themselves, contain a trace of Uranium. It was found that Barium and Bismuth salts have this quality only when made from that particular ore; the same compounds of Barium and Bismuth, when manufactured from other substances, are devoid of it. Another difference is that the former have a beautiful yellow or pink colour which, in the course of time, becomes even richer and deeper, whereas the latter are colourless. Chemists cannot find the slightest difference between the salts obtained from the several sources, but, if there is no difference, how can the striking dissimilarity in colour be accounted for? Curie believes that this is due to the presence of an unknown element, concomitant to the Uranium in the Barium salts, and of another in the Bismuth salts, which act somewhat differently. In spectral-analysis we have the means of showing the existence of an unknown element, even in a minute degree, so this test was applied in the researches for those elements afterwards called "Radium" and "Polonium" (Mme,



Curie is from Poland). Demarcay claims to have found unknown lines in the spectrum of the Barium salts and from them infers the presence of "Radium." Opinions are divided, however, as to the conclusiveness of the researches.

This was the position in the matter when the German scientists, Dr. F. Giesel, in Braunschweig, and Professors Elster and Geitel, in Wolfenbüttel, began their investigations. They succeeded, with somewhat larger quantities of those salts, in corroborating M. and Mme. Curie's observations, and completed them. A most remarkable fact was experimentally demonstrated by Prof. Elster before the "German Physical Society": in both groups of salts the power of radiating appears to be perpetually inherent; even a prolonged heating in an evacuated recipient did not deprive them of it. Besides, they emit invisible rays which, like the Röntgen-rays, have the power of penetrating through opaque substances, but in a different way from the Röntgen-rays. They render phosphorescent the screen of Barium-Platinum-Cyanide, as do the Röntgen-rays, but they do not cause the change in the substances they penetrate, as do the Röntgen-rays. If one holds his hand before the screen pierced by the Becquerel-rays, a distinct shadow is produced, but, while in the case of the Röntgen-rays the fleshy parts appear semi-transparent and the bones black, the Becquerel-rays pass apparently in the same degree through both flesh and bone and, therefore, they are not distinguishable in the shadow. Only in the event of great variance in density between the objects, as with a coin wrapped in cloth, is there a perceptible difference in the shadow. But the opaqueness of objects under the Becquerel-rays is by no means in proportion to specific gravity, as is the case with the Röntgen-rays; the radiation from the "Radium" supposed to exist in the Barium salts obtained from "Pechblende," penetrates a plate of lead 12 mm. thick, and that from the alleged "Polonium" penetrates a silver plate of the thickness of a German thaler.

Like the Röntgen-rays, the Becquerel-rays act on the photographic plate. But their most remarkable quality is this: very small quantities, a few milligrammes, of the salt, suffice to render dry air conductive to electricity which, as is known, is, under ordinary circumstances, insulating. Therefore, in places where such substances are present, even in infinitesimally small quantities, a continuous electric charge of any kind is impossible. This effect is so powerful, that sometimes it is noticeable through a suite of rooms; it is much more potent and extensive than the somewhat similar effect of the ultra-violet and the Röntgen-rays on bodies charged with negative electricity. Finally, Stephen Meyer and Dr. Giesel have discovered that the Becquerel-rays are deviated in the magnetic camp, as is the case with the Kathad-rays but not with the Röntgen-rays.

Prof. Elster, in spite of the results of his researches, does not

fully believe in the existence of "Radium" and "Polonium." It is his opinion that the causes of those radiations are physical and not chemical. In the experiments made by Dr. Paul Spiess, in the "Urania," the preparation of "Radium" and "Polonium" in small quantities, was first shown—from 1,000 kg. of "Pechblende" only a few grammes can be extracted—and, after darkening the room, their self-luminosity was proven. The light emitted was as bright as that of a glow-worm on a dark night. After that was shown the action of the wrapped-up substances on the fluorescent screen and finally, their effect on electrically charged bodies, causing almost instantaneous discharge of electricity. This latter quality was still evident when a few milligrammes of the preparation of Polonium, enclosed in a thin metal tube, were brought into proximity with the body that was to be discharged. Prof. Spiess emphasized the fact that these new rays originate quite without any artificial means and quite without electrical action; that they emanate perpetually from the substances emitting them, and that, seemingly, the latter do not become exhausted. As yet the relation is not known between the rays by which we recognise those substances as luminous and the invisible rays. Are the visible rays penetrated by the invisible ones, or are they independent from each other? Certainly science once more is standing before a new and most interesting discovery, whereby the ancient myth of the "Carbuncle, glowing in the dark," becomes somewhat of a possibility.

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### *SALT AS RELATED TO PLAGUE AND OTHER DISEASES.*

**A**MONG the various means which have been and are being recommended to prevent or mitigate the ravages of the plague, the free use of common salt is just now coming to the front. This seems to indicate that Prof. Haffkine's system of inoculation does not meet all the requirements of the case, nor is it probable that an increase in the consumption of salt will; however, the following from the *Mahratta*, gives some ideas that are being advanced in relation to this subject:—

Dr. Vaman Baji Kulkarni of Kolhapur recently delivered a lecture in Marathi, on "Salt as a preventive of plague and other diseases." The lecture was quite a scientific one but great care was taken to make the subject plain and simple. The lecturer told in short how he became a devotee of salt. For the last two years, he has been trying to cure many ailments by enemas and baths and he had good success in ordinary cases of influenza and colds. Even in pure typhoid he has some six or seven cases to quote which were treated hydropathically most successfully. But he was shocked one day to see that the treatment utterly failed in a case of typhoid where he was called rather late and which he had tried under protest. He did not know that simple water had such a dangerous effect but he was quite astonished to see the success he got in a case of cholera which developed suddenly. The patient came to him

in a condition of collapse and he pulled him through by giving him copious salt water enemata every second hour, many of which were well retained.\*

Salt, he said, has been held in great reverence by many nations; the Russians have a custom of offering salt and bread, the Jews purify the body of a new born child by rubbing it with salt. The word salary is from salt money. The Sanskrit लवण्य is from लवण and the word निमकहराम means salt-faithless.

The lecturer then explained the stimulant action of salt on salivary glands, thence the stimulation of our gastric juice and the better digestion. Sodium chloride was the chief source of hydrochloric acid in the stomach which prevented any gastric fermentations causing heart-burn, for which the remedy was salt and not the alkalies, as is the custom in vogue with dyspeptics, and the lecturer explained the beneficial action of salt on the functions of the liver and, indirectly, on the intestines where the gases generally accumulate if fermentation be allowed, for which salt again was the best antidote, as it gives tone to the intestines and hence a free motion. The percentage of salt in blood is described to be varying. It is said by many English Physiologists that this proportion varies from 2.5 to 6 in 1,000. But no explanation is given of this difference. It is lately attracting the attention of some pathologists of reputation that the germ-killing property of the human blood depends upon this proportion of salt. He then described the properties of a standard saline solution (6 in 1,000) and told that this proportion of salt in serum enables the red blood corpuscles to perform their function of absorbing oxygen properly. If this proportion gets low the corpuscles are distended by watery serum, lose their biconcave form and ultimately burst and liberate the potash salts which act very injuriously on the heart. This proportion of salt in blood prevents any decomposition in the albuminoid matter in the serum and also prevents many diseases arising from the low oxidation of the same, as in gout and rheumatism, and this also enables the blood to fight successfully with the germs of many infectious diseases, as typhoid, influenza, cholera, malaria. The lecturer very clearly described the effects of salt on the renal apparatus and told that the human body loses daily a good deal of salt through the kidneys, and in order to make good this loss, said every human being should consume at least half an ounce (1½ tola) of salt per day. It is absolutely necessary not to increase the quantity at meal time, otherwise thirst is felt; but take salt in the morning with water. The proportion should be one in 100 or 150. A morning cup, of this

\* In the year 1867 the writer of this note heard Dr. Austin Flint (senior) tell his class of students at Bellevue Hospital Medical College, in New York City, some particulars in regard to the treatment of his first three cases of plague. Two of the cases seemed too far gone to be benefited by medicine, so he told the attendant to try to make them comfortable by giving them whatever they might ask for, expecting that death would soon come to their relief. As the other case seemed much more hopeful, he prescribed such powerful medicines as he thought were indicated, and awaited the results. His surprise was great on learning, next morning, that this least dangerous case had died during the night; but a still greater surprise awaited him. He found that the two patients whom he had considered hopeless had clamored so loudly for water that each had been supplied with a bucketful and a cup, and given permission to drink freely. This had the effect of cooling the fever and stopping the ravages of the disease, and they were then fast recovering their usual health. It spoke well for the moral courage of Professor Flint that he related these facts to his class without comment, but it was truly a sad commentary on the medical skill of the present age. This note is inserted to counteract any hydrophobic ideas that might be engendered by reading the accompanying extract—not to disparage the virtues of the salt water enemata. E.

strength, is very pleasant and one who uses it for a week or so becomes a devotee of salt. Thorough mastication of the food and stopping the drinking of water at meal time assist digestion a good deal. Salt can be introduced into the body by enemas and by dipping the body in sea-water or in a warm salt solution of the above strength.

Mr. Gumpel, a German scientist now in England, is endeavoring to show to the world that salt has the necessary properties for insuring immunity against plague. He has secured certificates from several medical men, one of whom, Prof. Hans Buchner, President of the "Hygiene Institute of the University of Munich," writes to him thus:—

"You could not have applied to any one who is more convinced of the correctness of your views than I am, as I have, ever since 1890, brought forward evidence of the fact that the natural power of resistance of the organism against bacteria depends directly upon the amount of its mineral constituents. I consider your suggestion to have a strong scientific basis, and an experiment is urgently demanded, being, besides, perfectly harmless."

But these "mineral constituents" are certainly not limited to salt alone. We would suggest that the range of these experiments be widened so as to include the various other mineral elements which enter into the constitution of the human body. Let them all have a fair showing.

The Editor of the *Muharrat*, in commenting upon the prospective benefits to be derived from an increase in the consumption of salt, says:

"If salt be proved to possess the prophylactic virtues claimed for it, the Government as well as the people will find therein a remedy almost of talismanic importance." Certainly, but, in view of the circumstances, the reader will readily perceive the gigantic proportions which the opening word "if" in the above sentence assumes. Salt, like other mineral substances, is of course essential to the harmony of our physical bodies, but who is to decide the point as to whether one person has already too much of it in the system or another too little. It has been ascertained that plague cases are most abundant in houses that are damp, filthy, poorly ventilated and deprived of sunlight, and no additional amount of mineral elements—common salt, sulphur, iron, potassium, etc.—would supply the lack of proper hygienic conditions. There can be no doubt that, with gross feeders and with people in abnormal conditions, a liberal sprinkling of salt on the food taken is beneficial; yet, with other people, and in other conditions, salt (other than that which is naturally found in all grains, fruits and vegetables) seems decidedly harmful, as some can testify.

There are races of men who do not eat salt: there are other races that do, and among these latter plague is most prevalent; yet we need not be in haste to conclude from this that salt produces plague. This would be an unwarrantable conclusion.

Most wild animals never taste salt, yet remain in good condition. If a domestic animal, habituated to salt, be suddenly deprived of it for

a long period, its condition will deteriorate and its skin and hair become dull and lustreless; yet cattle reared without salt keep in fully as good condition as those to which it has been regularly supplied—if we can receive the testimony of those who have experimented in this matter. So it seems fair to conclude that the salt question is still an open one.

W. A. E.

## Theosophy in all Lands.

### EUROPE.

LONDON, *March 30th, 1900.*

During the past month the usual lodge lectures have been given, at 28, Albemarle St., as well as the Sunday evening open meetings which have been well attended by visitors. Every Monday afternoon Countess Wachtmeister has been "at home" to members and visitors at the Section Headquarters and her receptions have been exceedingly well attended. On each occasion some member has undertaken to reply to the questions put by visitors. The movement thus inaugurated is to be continued during the next few weeks by other lady members who have undertaken the responsibility of different Monday afternoons.

On Tuesday afternoons Mr. Mead has delivered a course of lectures on the "Mystic Schools of Earliest Christendom," which have been of great interest and have drawn attentive audiences from the more thoughtful class of people. Mr. Leadbeater has just commenced a Tuesday evening course of lectures on "The Other Side of Death," and it bids fair to be a very successful undertaking. The subject is divided under various popular heads, and there is much curiosity evinced by very different classes of people. A central class for the study of the Theosophical Manuals is also to be started this week under the guidance of Mrs. Hooper, and a large number of names have been sent in of people desirous to join it.

From France we hear of continued activity in connection with the new Sectional Headquarters; and from Italy come further reports of work successfully carried on and of the visit of the President-Founder. Under the care of Mr. Williams, an old and earnest member of the T.S., a movement is springing up in Milan, and the nucleus of a lending library has been given by a lady friend. Another lady friend has given small libraries to Rome and Florence and we hear of much energy liberated in both these cities.

Colonel Olcott is expected on Easter Sunday, but only stays a day or two on this occasion. The various lodges are hoping to give him a hearty welcome as he visits them in turn. After his arrival there will be but a short interval before we may expect Mrs. Besant, and we look forward to still more activities when she is once more amongst us.

At a numerously attended and influential meeting held on the 20th of the month the subject of the present great need of India, in the midst of this season of famine, was seriously discussed and an urgent appeal for help was made to all sections of the Christian Church. It was stated that the one and only practical remedy was extensive irrigation works, if this be possible it is

a labour which we may all wish that the authorities shall speedily see their way to begin. But one feels there may be causes deeper rooted than those we hear of through the daily press for the present suffering of India, and that the remedy must be sought in more than one direction. It is unfortunate that the Transvaal War fills the Press and occupies so much the feelings of Englishmen at the present moment that there is less response than would otherwise be the case, to the appeal for help from India. Astrology predicts that May will witness the end of the war; let us hope Astrology will be more correct than we have often found it.

The latest sensation in the theological world is the statement put forward in an article by the venerable Professor Harnack of Berlin, to the effect that the Epistle to the Hebrews was written, as he believes, by a woman—Prisca the wife of Aquila, and a follower of Paul. One of our religious weeklies naively says; "the suggestion that this profound and stately writing is the work of a woman is indeed startling." One is tempted to ask "why"? In the T.S., at any rate, where we are accustomed to pay the homage of profound gratitude to two women who have placed priceless teaching within our reach, we are not prepared to be unduly "startled" by any such theory. Professor Harnack appears to have some weighty reasons for his suggestion and it will be interesting to learn if further investigation supports his hypothesis.

Literature (P) of quite another kind is a short story in the March number of the *Strand Magazine*, wherein Dr. Conan Doyle tells the story of a materialisation at a private séance and writes of the 'Astral Plane' and of the creative power of thought as glibly as any Theosophist of us all. It is interesting to see how some of our phrases have 'caught on'—to use a popular expression. This particular story relates the materialisation of a unicorn—a beast which one of the sitters had been trying to paint all day—and tells of the terrible fright of the party when their ghostly visitor began to prance round. Truth is sometimes as strange or stranger than fiction. If we remember aright, one of our prominent members once had a real experience at a spiritualistic séance which was almost as alarming and rather more extraordinary if the extraordinariness of such a manifestation depends on bulk, for the beast produced on that occasion was an elephant and the alarm of the sceptical inquirer who had asked for elephant, and seen that he got it, is better imagined than described. Probably not a tenth of Conan Doyle's readers will believe in the real possibilities underlying his 'yarn,' but if any of them catch on to the truth of the words put into the mouth of one of the sitters, it will be a bit of good karma for the writer: "But thoughts are things, my friend. When you imagine a thing you make a thing. . . . certainly. It is the fact which lies under all other facts. That is why an evil thought is also a danger."

A. B. C.

#### NEW ZEALAND.

There is nothing of particular interest to report from New Zealand. Classes and public meetings continue to be held regularly and are fairly well attended. The following lectures given throughout the Section were of interest: In Auckland Mrs. Driffin on "The Seen and the Unseen," and Mr. S. Stuart on "Alchemy and the Alchemists." In Christchurch Mr. J. Rhodes on "The Ethical Teachings of Zoroaster." In Dunedin Mr. A. W. Maurais on "A Lesson from an Indian Book."

## AMERICA.

Mrs. Kate Buffington Davis continues her tour of the Pacific Coast, and is now at San Francisco. She finds many responsive minds and hearts, and her wise words of counsel will help to strengthen the ties between the Eastern and Western members.

Mr. Titus has organized a branch of twelve members in Omaha, Nebraska, and is now assisting the branch at Lincoln, Nebraska. Dr. Bailey of California is visiting the branches in Washington and British Columbia.

Mr. Ransom H. Randall, President of Chicago Branch, will spend the month of April in New Mexico, assisting in theosophical work.

Two Bible classes have been started recently, one in Butte, Montana, and one in St. Paul, Minn. Theosophists must restore to Christianity the lost doctrine of Reincarnation, and then only can the New Testament teachings be fully understood.

The National Committee has recently inaugurated a new activity called "reference" work. The method is as follows: The National Committee sends out monthly a set of questions based on the "Ancient Wisdom" as text book, with a request to send in references to other books or magazine articles which throw further light on these questions. These references are condensed and combined and published monthly in the *Messenger*. These are used as a basis for class work, or as an outline of study for individuals. Thus an opportunity of usefulness and service is provided, in which all students, even isolated members-at-large, may join and work for the welfare of the whole Section.

D. B. B.

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## Reviews.

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### REINCARNATION IN THE NEW TESTAMENT.\*

There is no one tenet of Theosophy which meets with so much opposition from orthodox Christians as the theory of Reincarnation. Indeed, were it not that it is one of the fundamental principles of this philosophy, many Christians would be inclined to study it. We, therefore, welcome any book which brings proof that Jesus taught this truth to his disciples. The book before us does this, the subject being presented in a concise and scholarly manner. The author approaches the question with no unsympathetic feeling towards Christian ideas and teachings, but with the desire to show that one may gather from the Christ's own sayings that he taught reincarnation and that, moreover, the idea was prevalent at the time among the Jews. We certainly do not find Jesus teaching reincarnation in so many words, but we do find that when a question is asked pointing to the previous existence in a body, of some individual, that he never opposes it. If, as is claimed by some writers, reincarnation was taught by the Jews at that time, then the fact that the Christ never taught the opposite, should go a long way toward proving that he, himself, believed the theory. As, for instance, in the story of the man born blind, why the question "Did this man sin?" if he had had no opportunity for sinning. Certainly if his soul had been created for the body he then occupied there could have been no chance before birth for committing sin. Mr. Pryse gives us many passages in the *New Testament* as found

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\* By James M. Pryse. Elliot B. Page & Co., New York, 1900.

in the *new version* and as translated by himself, from which one may gather that Christ did teach such a theory to his disciples, even though he may not have done so in many of his ordinary discourses to the masses of the people. Some persons believed John the Baptist to be a reincarnation of Elijah, and Jesus, himself, of King David, and the Christ proclaimed this. There are many other important points in this book which cannot be touched upon in a short review. In the last chapter, the author tries to explain several of the biblical phrases, now taken literally, and show their true significance. Mr. Pryse has placed under great obligations all Christian Theosophists, who desire to interest their dogma-ridden fellows in a more rational and satisfying philosophy, by his calm presentation of fact and theory.

N. E. W.

### THE MEMORY OF PAST BIRTHS.\*

By CHARLES JOHNSTON, M. R. A. S.

The author of the work before us is already well known to our readers though his contributions to the *Theosophist* and to current Indian literature; but his present effort appears to have surpassed all his previous ones, and if we mistake not, his book will be assigned to a prominent position among the better class of our standard Theosophical works. As he states in his Preface:

That certainty of the larger life wherein the lives and deaths of this our world are but as days and nights, lightens the burden of death, dulls the edge of sorrow, takes away the terror of separation. Immortality, the dearest hope in every human heart, becomes once more credible and intelligible, nay, more, demands and compels our belief.

That the author has succeeded well in setting before us an intelligible elucidation of his theme will be apparent to every reader who is in sympathy with the doctrine of reincarnation, and those who are not, may, as Mr. Johnston suggests, take into the mind "the seed of an idea which will germinate and grow till at last it blossoms into full knowledge."

In the four chapters into which the work is divided the teachings of Eastern literature concerning this subject are presented, and a rational theory is gradually unfolded, which cannot fail to command attention. The author aptly compares the perplexing problem of forgotten births to "a magic lantern show, where the picture can only be seen when all other lights are cut off." The third chapter, entitled "Where Memory Dwells," is one of absorbing interest, and contains statements concerning individuals personally known to the author, who had a distinct recollection of events which had transpired during some previous earth-life. A quotation from the teachings of Buddha is given, in which he speaks of an ego passing through existence after existence and being reborn again and again, each time under different surroundings and having different experiences, yet being able to call them all to mind and "precisely define them." As Mr. Johnston truly says, "one such passage as this, and there are hundreds of them, settles, once and for all, the controversy whether the Buddha taught the persistence of individuality through the line of rebirths, and settles it in the affirmative." In the closing chapter we find certain extracts from the "Visuddhi Marga" or Path of Purity,

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\* Price, paper 12-ss. cloth Re. 1-8.



written by Buddhaghosa as a commentary on a sermon delivered by the Buddha. These explain quite fully what is necessary to be done by a "devotee" in order to recover the memory of previous birth. The main secret lies in the word *renunciation*. "There must be a letting go, a loosening of that greed and graspingness which thoroughly dominate the ordinary man and the ordinary life." The aspirant must turn out the lower lights which so dazzle his material vision if he would catch even the faintest glimpse of that all-searching radiance which shines throughout the ages.

W. A. E.

### THE VEDĀNTA SŪTRAS.

WITH SRI MADHVACHARYA'S BHĀSHYA AND A GLOSSARY OF JAYATIRTHA.

We beg to acknowledge with thanks the Sanskrit text (in Devanagari characters) of the above named book, edited by Mr. P. Chentsal Row, C. I. E. This edition has been brought out excellently on good paper, covering 1220 pages. In the fifth of the fourteen paragraphs, the learned Editor discusses the date of the Vedānta Sūtras and says there is a mention of the Sūtras of Vyāsa in the Bhagavad-Gītā (13-4) as "Brahma Sūtra." This is prior to the time of the compilation of the Bhagavad-Gītā. We hardly agree to this. The compiler of the Bhagavad-Gītā never meant the word "Brahma Sūtra" to refer to the Vedānta Sūtras which were compiled by himself. If any scholar turns to the passage in the Brahadāranya Upanishad (2-4-10) and sees the explanation given by Śrī Sankarāchārya, he will understand the true meaning of the words 'Itihāsa,' 'Sūtras,' 'Purānas,' etc. Śrī Sankara gives the same explanation found in the Brahadāranya Upanishad when he comments on the verse (13-4) of Bhagavad-Gītā. Professor Max Müller and other Oriental scholars also give the same meaning as regards the word 'Sutra,' 'Itihāsa,' &c., (*vide* page 41, Max Müller's "Ancient Sanskrit Literature"). Of course the ordinary Pandits who have no critical knowledge of the Vedic Literature, would interpret such Vedic passages as 'Itihāsa,' 'Sūtra,' to mean "Māhābhārata" and "Vedānta Sūtras" respectively.

In the twelfth paragraph again the Editor discusses the opinion held by the author of the Sūtras as regards Advaita, Viśiṣṭādvaita, Dvaita, etc., and concludes by saying that "Vyāsa is a Dvaitan."

There are more than one hundred commentaries extant on the "Vedānta Sūtras" written by different founders and leaders of different schools each claiming Vyāsa as belonging to his own school, by quoting a few Sūtras for authority supported by a few quotations of passages from the principal Upanishads. But we find a new departure in this line by Śrī Madhvāchārya. For the founder of the Dvaita sect has quoted some Śrutis in his "Vedānta Bhāshya" to support his own theory, which have been unknown during the time of all the commentators from Śrī Saṅkara down to the present period. Hence many learned scholars entertain doubts as to the existence of such passages. This is a serious flaw in the Bhāshya of Śrī Madhva. We entirely agree with other paras which discuss on general principles.

The Editor of this work is anxious to have it translated into English and is hoping to find some qualified person who will engage in this laudable undertaking,

R. A. S.

Received with thanks : The Memorial of the inhabitants of Madras to His Excellency, Governor Havelock, on the "Gains of Learning Bill," Mr. Schwarz's useful pamphlet, "The Relation of Man to God"—republished from *Theosophist*.

The Report of the Eighth Annual Convention of the Indian Section, T. S., together with the Constitution and Rules of the Section, a list of its officers and Branches, and statements of the duties of its Provincial Secretaries and Branch Inspectors is also thankfully acknowledged.

### MAGAZINES.

*The Theosophical Review* opens with a high class article on "The Appreciation of Music," by H. Ernest Nichol. The writer, himself a professional musician, alludes to the common failing of the theosophical student in neglecting the culture of his artistic faculties. This he considers a mistake, for, as he says, they "belong to the higher part of our being, and have a tendency to elevate us above the little worries of life," thus giving us a foretaste of higher planes of being. He first touches upon painting and poetry, and then passing on to music says it does more that give vivid play to the emotions, at least to those who "have advanced sufficiently far in their development to come into touch with that divine influence which lies at the root of all that is best in art." He claims, and justly, too, that spirituality is necessary to a true appreciation of music.

Mr. Waltham Tuck, in his study of Shelley's "Prometheus Unbound" seems to have been *en rapport* with the great poet's own ideals, of which he has given us a masterful rendering. W. F. K. gives some brief pen-pictures of elementals of the battlefield. Mr. Mead's contribution on "Appollonius of Tyana" gives such fragmentary notes of this noted mystic's "travels and work in the shrines of the temples and retreats of religion" as can be gathered from the very brief and obscure records at present accessible to us. Mrs. Hooper, in her very interesting paper on "Zuni Creation Myths," concludes that as the basic ideas of all mystic systems of faith are the same they must have had the same origin. Mr. Leadbeater's "Ancient Chaldaea" is continued and treats of the religion, literature and education of its people. "Is Morality purely Relative," by Miss E. N. Samson, is a reply to an article which appeared in the February issue of the magazine. "The Life of Giordano Bruno," by W. H. Thomas, is concluded.

The numbers of *Theosophy in Australasia* for February and March are up to the usual standard. W. G. John writes on "The Need of Self Effort" and also on "Right and Wrong." The first portion of "The Auras of Metals", is reprinted from the *Theosophist*, and the articles on "Karma" and "Reincarnation," which have been issued as leaflets, appear in the March number.

In the *N. Z. Theosophical Magazine* Dr. Marques writes about Adyar and there are articles on "Karma," by Marian Judson, "Spiritual Development," by William Rout, "The Guiding Intelligence," by Sara Draffin, and a continued paper for children, by Agnes E. Davidson.

*The Gleaner* opens with "Studies in the Gītā," second series, by P. H. Mehta; this is followed by "Universal Religion," by P. N. Patankar, M.A., and the substance of an address delivered by Mrs. Besant in Poona, on "Spirituality in Active Life," with other interesting articles, mainly reprints.

*Revue Théosophique.* With the March number the magazine published by our French brothers begins its eleventh year. It opens with an address to the readers by the Editor. The second of the series of lectures given by Mrs. Besant in Paris, in 1895, is published, the subject being "On the Path" and dealing with the three qualifications: control of thought, meditation and the building of character. Then follow "Necessity and Desire," by P. Gillard; a translation of Mr. Leadbeater's "Our Relation to Children"; an article by Mr. Sinuett; Occult Extracts and report of the 24th Annual T. S. Convention, at Adyar. Notes on theosophical activities, including a partial programme of the President-Founder's tour and a notice concerning the Theosophical Congress at Paris, together with reviews of books and magazines, complete the number.

*Theosophia* for March presents, as usual, an excellent and varied programme to its readers. There are translations of two articles by H.P.B.; further portions of "Esoteric Buddhism" and "Tao-Te-king"; "Confucius," by J. v. Manen; "Theosophy in the Home," L. Williams (trans.) and "Summer's day Dream," by Noëma. Book reviews, correspondence and notes on the theosophical movement fill the remaining pages.

*Sophia*, Madrid, March, 1900. This number is made up entirely of translations, the articles by Mrs. Besant and Mr. Leadbeater being continued, and these followed by the first instalments of "Apollonius of Tyana," by A. P. Sinnett and of "The Akashic Records," by C. W. Leadbeater.

*Teosofia*, Rome. The March number opens with the continuation of the article by the Editor and the translations of the essays by Mrs. Besant and Mr. Leadbeater. In the notices of the theosophical movement we find mention of the President's work in Rome.

*Teosofisk Tidskrift.* An original article by George Ljungström, entitled "About differences in Human Capacity," opens the exceptionally interesting number for February—March. There is a further instalment of Mrs. Besant's "Christ," and "Some thoughts concerning our work in service of Theosophy." Mrs. Besant's "Three paths to union with God," a few additions and corrections to a former article and notes on the theosophical movement fill the remainder of the pages.

*The Theosophic Messenger* opens with the National Committee letter, which abounds in useful suggestions, as usual. Miss Palmer writes an interesting letter concerning the Adyar Convention of 1899, and this is followed by Branch Reports, notes on "Class Work and Reference Work Combined" and "Questions and Answers."

*The Arya Bala Bodhini* for April is an interesting number. "The Path of Progress" is to be continued. Miss Josephine M. Davies, a new contributor, writes on "Australian Poets and Poetry." Other articles are, "The Despot Turned Sage"; "What is Chidambaram?" Mrs. Besant's speech at Benares on the "Central Hindu College," "The Ethics of Seclusion" and "Hindu Scriptures on Avatâras."

*The Prasnottara* for March comes out in new dress, and its contents are calculated to be very helpful to Indian T. S. members especially. "Caste System," and "The Daily Practice of the Hindus" are continued, and the important serial on "The Building of the Individual" is concluded.

*The Buddhist* (new series, No. 2) republishes from the *Literary Digest* an account of the discovery of the relics of Lord Buddha. Notes on the

proceedings of the Ceylon delegates who were appointed to go to Siam and receive from the king the sacred relics of the Buddha, are also given. These relics have been apportioned for "enshrinement at Anuradhapura, Kandy and Colombo respectively." Mr. W. Arthur de Silva's address to the King of Siam, on behalf of the Ceylon delegates, also His Majesty's reply, together with the speech of His Excellency the Minister of Public Worship, on distributing the relics to the delegates from Burma and Ceylon, and Mr. W. A. de Silva's response thereto, are published in full. The occasion was a most impressive one.

Acknowledged with thanks *Light, Modern Astrology, Lotus Blüthen, Light of the East, Indian Review, Dawn, The Brahmavidin, The Brahmacharin, Prabuddha Bhārata, The New Century, The Lamp, Banner of Light, Universal Brotherhood Path, The Arena, The New Cycle, Mind, and Journal of the Maha-Bodhi Society.*

### CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

An exchange has the following concerning an occurrence which is said to have happened recently in the United States :

#### Verification of Telepathy.

A well-known Lawyer of Chicago whose twin brother was in Manila, was, a few evenings ago, sitting quietly at home when he suddenly got up and exclaimed that his brother had said to him, "We are separated! I am gone!" A couple of days after he received a cablegram from Manila announcing his brother's death. The telepathic faculty was possessed by them from the time they were children, and they were in the habit of using their curious power whose continuity was broken only by death. The brothers were remarkably alike in appearance, voice, gesture, expressions and manners, and it is declared that this likeness extended even to the lines produced by the impressions of their thumbs, which have always been regarded as an infallible mark of differentiation between individuals.

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The instances of people being nearly or quite buried alive, which occur so frequently, do not all find their way into print, but the following is going the rounds in India :

#### Premature Burial.

A Poona paper says that a Mahomedan woman was nearly buried alive the other day. She had been ailing from fever, and, as she had all the appearance of being dead, her relatives and friends made arrangements for her burial. After the usual ceremony in the house, the body was removed on a charpoy to the burial-ground. Just as the supposed corpse was about to be put into the grave, the woman, to the astonishment and consternation of those present, got up and sat on the charpoy. She had evidently been in a trance, and only awoke in the nick of time. She wanted to know why she had been brought there, and one of the burial party, to prevent her taking serious fright, said she had been brought to the burial ground that prayers might be offered for her recovery. The explanation offered satisfied the woman, and she was taken home in a ticca gharry.

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#### Chromopathy in Measles and Small- pox.

Intelligent physicians are beginning to recognise the wholesome therapeutic effects obtained through the agency of light and color in small-pox, and the following from the London *Lancet* testifies to the efficacy of similar treatment in cases of measles ;

A child, eight years old, having sickened with an attack of measles of more than usual severity was, on the second day, brought under the influence of the rays of least refrangibility, the windows being fitted with red blinds, and a photographer's lamp, with an orange-yellow globe, being used for artificial light. In three hours the rash had disappeared, the fever had subsided, and the child was playing cheerfully, complaining only of want of light. The blinds were consequently removed, but three hours later the medical man was summoned, to find that the eruption and fever had returned and the child was weak and prostrate. The red light having been resumed, the rash disappeared in a little over two hours, as did the fever, this time permanently. In two more days the cough had ceased, and the child was well in every respect."

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From the *Corriere della Sera*, a Roman paper, has  
*The Atoms* been translated the following very important report  
*of* by its Berlin correspondent on the most recent  
*Electricity.* scientific discovery connected with the composition of electricity. It would seem that we are rushing towards the ancient Mysteries as fast as we can, considering the heavy burden of our beloved laboratory apparatus on the shoulders of our physical scientists. It is most strange that all these epoch-making discoveries should be contemporaneous with the appearance and spread of the theosophical movement :

".....As for the origins of electricity, every student in the Polytechnic is ready with an answer. An English physicist, Maxwell, found that the electric and magnetic fluid moves with the same rapidity as light, viz., at the rate of three hundred thousand kilometres a second. Maxwell's theory was the starting point for Hertz's memorable experiments which, in their turn, had so great an influence on Tesla's labours and on the analysis of electric light. Proceeding further in the same direction, Henry Hertz discovered the undulatory or wave-like expansion of electric energy. He found, as every body knows, that electric energy, like the luminous energy we call light, is wavelike in its movement, and that electric waves or currents do not move with the same enormous rapidity, and may be deviated and bent, just like light waves. And this discovery led Hertz to the conclusion that electric and light waves are the same thing, that light is electricity and electricity light, both being vibrations of the ether.

Electricity, then, is Ether! This was the answer hitherto given by science, and it was the more readily adopted, as nobody knows exactly what ether is, and if you insist on knowing something about it, the usual answer, as given in schools, is to the following effect: "Ether, Sir, is a very subtle matter which fills up the universe and surrounds the planets and is the invisible link between the worlds. We have never perceived it or analysed it, but we cannot admit for a moment that the celestial space should be entirely void of all matter. Therefore we admit the existence of ether, a substance infinitely subtler than our own atmosphere, and as we discover electricity everywhere, we say that it is one of the qualities of ether, that ether is electricity and electricity ether. And if you don't think that clear enough, we really cannot help it."

Such was the state of scientific enquiry on the subject, when Professor Budde—a well known specialist—began the long course of studies and experiments which have led him to a new theory, which he proclaimed from the stage of the Scientific Hall "*Urania*." "No, says Budde, electricity is not ether, and ether is not electricity. All that means nothing. The origins of electricity are quite different, and must be referred, like most things in this world, to the infinitely small! Take a galvanic element. It is formed by two metals, in an acid or salt solution; the metals in the solution are called electrodes. What happens then in the element containing the two metals? Each of the salts contains a metal, therefore it separates itself from one of the electrodes, while the remaining salt passes on to the other. These two parts are called *iones*. They are in a state of perpetual composition and decomposition, and the product of that movement is, according to us, the electric current. Electricity is produced by these *iones*, by the infinitely

small, or *microiones*. They exist, we might almost say they live, everywhere, for instance in iron. It is sufficient to arrange them in such a way that the positive *microiones* adhere to the metal while the negative ones whirl round it. Then the *microiones* rush into space, and form the real electric energies. And these *microiones* are nothing mysterious. They are atoms like those of gas, for instance, namely, isolated and vibrating bodies, endowed with living and quickening energy. They are the carriers of electricity, nay, they are electricity itself. .... Such is briefly the discovery which is now attracting the greatest attention in the scientific world in Germany, and is nigh revolutionising one of its greatest Industries."

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The silent spreading of Theosophy is shown in the undertaking of many branches of social reform by our earnest members who without branding their *The Heroic Enthusiasts*. work with the hall-mark of the Society are yet making its principles familiar to the public and appealing to the higher instincts of various classes. Among these schemes an admirable one has been set on foot in England in the form of a Society whose title is that of the book of the revered martyr, Giordano Bruno, "*The Heroic Enthusiasts (Gli Eroi Furori)*." Some excellent persons have joined the movement, some, without suspecting its connection with the Theosophical Society, nor that the author of it is a Theosophist, and who would be loth to think themselves connected with Theosophy. A copy of the prospectus has come to our hand, and we have pleasure in reprinting it for our readers as we feel quite sure that it will be very interesting to our oriental colleagues who are so much more attracted by the ideal than the average busy western man.

The mind is its own place, and in itself  
Can make a heav'n of hell, a hell of heaven.

MILTON. "*Paradise Lost*."

The aim of the *Heroic Enthusiasts* is to try and improve the conditions of life and mitigate the surrounding evils by *personal effort*, using for the work those means and instruments with which nature has furnished us.

Seeing that in spite of all the endeavours that are made, the powers of evil continually abound, to the detriment of humanity and the hindering of true progress, and seeing that the dignity of life suffers detraction from the growth of restlessness, that unhappiness increases and that the love of simplicity dwindles, it has been considered opportune to found on order of persons willing to act together to create an opposing force which shall add strength to the powers of good as opposed to the powers of evil in the world, thus raising and purifying the moral atmosphere by developing such qualities as contribute to the perfectionment of character in ourselves and our fellow men.

Members of this order to consist of persons desirous of helping in furthering the above named object, which is unsectarian and nonpolitical.

The Society to be called "*The Heroic Enthusiasts*." The work consists in changing and transmuting certain evil tendencies in our own nature and character into their opposites, doing this definitely and systematically with the object always in view, not of merely benefiting ourselves, but of becoming channels through which the virtues thus attained may flow out and spread.

The Enthusiast may take some defect of which he is conscious in his own character, bringing to bear upon it such solvents as will effect a transmutation of the adverse quality, into one concordant with the aim he has in view; for example, Pride must be changed to Humility; Anger to Mildness; Irritability to Complacency; Hypocrisy to Truthfulness. These are only suggestions that may serve as a guide for a beginning, but each Enthusiast must find out his own defect and work upon that and never forget that the whole world will be better for every act of transmutation he is able to effect in himself, that every inch of achievement weakens or dilutes the evil by

just so much and strengthens the good in the same proportion. As Giordano Bruno says : "the Hero, raising himself through conceived kinds of divine beauty and goodness, with the wings of the intellect and rational will, rises to the divine, leaving the form of the lower subject." The task is not an easy one, but it is practicable. The work is to be carried on not in the snug privacy of the study only, but chiefly in the busy hours of active life, to run as a thread through all transactions, as well as in the more subtle workings in the trials, temptations and vexations which attend us all every day.

Members will bear in mind that the object of the order is service for others by making the world better for all to live in, and to this end there must be the belief that GOOD AND BAD THOUGHTS AND ACTS AND WORDS CAUSE GOOD AND BAD QUALITIES TO EXPAND AND SPREAD IN THE WORLD. Love begets Love; Joy, Joy; Hatred, Hatred; Selfishness, Selfishness; the more you multiply and produce these qualities, the more full the world is of them, and the aim of the Enthusiasts is to diminish the amount of bad and to weaken its effects by an infusion of ever newly developed force of the opposite kind, generated by the will and energy of each member; thus increasing the amount of good in the hope that it may become epidemical.

The Enthusiasts will use a badge designed to show that they pledge themselves in a threefold thread of Thought, Word and Deed.

The importance of this movement attaches chiefly to the energy which each Enthusiast will generate and infuse into it; herein lies the value of the co-operation, each member adding strength to the stream of vital force by his determination to increase the good in the world by this process of "Spiritual Alchemy," transmuting the evil in himself into qualities good and useful to the whole community.

It is the mind that maketh good or ill,  
Makes one a wretch or happy, rich or poor.

SPENSER. "Fairy Queen," VI, 9.

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"Aristophagy." Dr. Josiah Oldfield, writing in the *Herald of the Golden Age*, on the subject of "Aristophagy" says :

I want to eat only the best things. I have been taught from childhood that if I want my musical taste developed on the best lines I must select only the best music to listen to, and if I do not like it and do not understand it at first, I must be willing to patiently wait and listen until at length some of its sweet beauty will creep into my soul and I shall come into joyful communion with the spirits of the higher ether.

I have been taught from earliest youth that if I want to understand the best in Art I must not fill my eyes with halfpenny Comic Cuts, or with the sensational broadsheets of Police News, but must plead with myself until the mystery of a Turner begins to be revealed to my patient contemplation, or the grand breadth of a Velasquez comes within my power to understand.

So, too, in Literature. It is the sad experience of us all that much of the best and the most beautiful is lost to those whose mental food consists, not indeed of the Newgate Calendar and "penny dreadful," but of that frothy mass of waste mind which is thrown up like scum upon the glowing molten metal of life—novels, novelettes, magazines and serials, of a type which neither teach the ignorant, nor strengthen the weak, nor develop the immature. To develop the mind it is wise, nay, it is necessary, to study the best in literature.

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May we not too have our Aristophagists—our eaters of the best—men and women who refuse to eat the common garbage of the undeveloped, and who, in their earnest search for the ideals of life, refuse to be dragged down by contact with the food of the shambles.

I have no quarrel with the blind that they cannot see nor with the lame that they cannot walk, but I have a message to those who are of high lineage and noble blood but who are bound by chains of ignorance into a life that is not theirs.

Mrs. Annie Besant gave a lecture on "Search for Happiness" on Friday evening, April 11th, at the Novelty Theatre, Bombay. The audience was large and of a representative character. Mr. K. M. Shroff, the Chairman, having briefly introduced Mrs. Annie Besant, she said that there were many kinds of subjects on which careful and thoughtful students might well spend an hour or so of their time; sometimes the subjects were connected with philosophy and sometimes with religion; sometimes the students would have to study the differences between the faiths of the world and the unity that underlay those differences. The subject that she had to deal with was of the widest interest and of far reaching application, because if rightly understood, it meant the making of the human life. Every man, woman, and child was engaged in the search for happiness. The search for happiness was not confined to humanity only, but every life around us, the life of the animal as well as the life of the man was groping after happiness. The great philosophers of the world in ancient and modern times had concerned themselves with this search. The great schools of Hindu thought dwelt on the very object of human life as the ceasing of sorrow. Turning from Hinduism to Buddhism, the student found the same thing mentioned in that religion. Other faiths of the world also placed before their followers that the object of their lives was the finding of eternal bliss. The followers of Zoroaster, of the Prophet of Islam, of the Prophet of Nazareth, all had placed before them the fact that eternal happiness was the aim of man's life. Although sorrow sometimes came, it was only as a means of happiness; criminal and saint, ignorant and learned, the highest and the lowest, the basest and the noblest, all were seeking for happiness and striving to win it. They differed in their method but not in their aim. Truth made man happy. The three words in the "Brahma Sutra," "Brahma is bliss," laid down the true principle of happiness. A man sought happiness in many ways. Every want of his, which was not satisfied, was an avenue of pain. The first way in which he sought happiness was in those things that offered themselves most readily to him in the material world—all those things that pleased his body and his senses. As luxury grew the man became a slave of the body, and tried to invent new pleasures, new enjoyments, and new delights. After the desire for pleasure was exhausted, the man found that over-satisfaction had brought disgust and disease. In every form of physical gratification disease followed. It would be well if young men took thought ere they rushed headlong along the modern idea of luxury. They should remember that material good perished in the using; and the stock had to be replenished; and then came the struggle, bitter struggle between poverty and wealth; and social strife and social happiness would grow. Some would grow over-wealthy and others very poor. In ancient India as described in the Rāmāyana and Mahābhārata they had things of a relatively permanent character such as gold, jewellery, and clothing that went from generation to generation. There was one message that was to be placed before young men, and that was that the young men should place before them the ambition of serving humanity and not of ministering to their own bodily wants. (Cheers). The young man who worked for the people searched for real happiness. A man could not pamper the body and develop his mind at the same time. Those who lived in luxuries did not develop the keenest intelligences. Dealing with young men who sought naturally for lower forms of pleasure, it was well for their parents to remember that they should



not too harshly check the youthful energies of their children ; that a young body required a certain amount of pleasure, and that over-harshness in checking that pleasure would bring on reaction and the young people would very likely plunge into a form of vice. In training a growing boy or a growing girl, the parents ought to give him or her the pleasure that elevated, and not the pleasure that degraded. There was but one source of happiness that never failed man, one source of joy that was never exhausted, and one fountain of bliss that never ran dry, and that was when a man sought the depth of his " Self " which was the spirit of the man, the very essence of his life ; it is the source of his happiness. A man should try to find happiness in common good rather than on his own account, and raise others with him before uplifting himself. If a man climbed a hill, it was to get a footing from which he could pull others from below to where he was standing. In the same way if a man had more wisdom he should spare it to those who were less advanced than himself. His motto should be, " Never will I seek, never will I take emancipation, and never will I enter into final peace alone, but everywhere will I struggle and work and suffer until all mankind goes with me into final peace." A man should pour out the light that is within him to others ; that light is inexhaustible ; he should empty himself of that light, and the more he poured that out, the more he got it, because the source of light was so inexhaustible.—*Bombay Gazette.*

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Our friend, P. J. G., in commenting on the  
*The Auric* " Auric Dance," an article which originally appeared  
*Dance.* in the *Globe*, says :

" You are doubtless aware that in the *Theosophist* for December 1883 (vol. V., pp. 72-74) there appeared a very interesting extract from Colonel Stephen Fraser's ' Twelve Years in India,' entitled ' The Bhattah Mirrors,' which was contributed by Mr. Peter Davidson of Scotland, and to which was appended an instructive note by H. P. B. This extract deals with the same subject as the cutting I enclose, and gives a most vivid description of the *modus operandi* of the manufacture of the mirrors together with some startling proofs of their prophetic value. In the present cutting the writer speaks as if the rites referred to were still regularly practised, but this, so far as I am aware, is not the case. H. P. B. says that the Fakirs described by Fraser were long ago dispersed and are not now to be found in that part of the country. This I believe to be the case, as Bhattah mirrors are now never met with, and if they are manufactured at all, it must be by Duggas and the like, in Bhootan, and the adjacent wild tracts. H. P. B. says that the fakirs in question professed a sort of mongrel occultism—partly Semitic, partly Tantrik, and that they were nominally at least, Mahomedans. This may be so, but judging from the rites as described both by Fraser and the author of the ' Auric Dance,' it would seem that there was a considerable intermixture of—if they were not based on—Sakti worship. The ink-mirror of Syria may have suggested the Bhattah to the Fakirs, or possibly it may have been a secret of indigenous occultism."

The following is the *Globe* article :

We now class among hypnotic phenomena the curious effects sometimes produced by what are known as magic mirrors, so conspicuous in the history of marvels. Inasmuch as certain persons are so constituted that long staring at a fixed object, preferably a polished disc, will induce hypnotic trances.

science asserts that the superstitious gazer into the mysterious glass is the victim of auto-hypnosis.

There are only two places in the world where the magic mirrors—which are merely pieces of glass backed with a dark substance instead of mercury—are made with the full elaboration of religious rites. One of these spots is in the Himalayas; the other is a village in Agra, India. The rites as they are celebrated in the Indian town, we shall describe, with a foreword as to the reason for them. The Oriental cult insists on a belief in the existence of auric phenomena. The teaching is that the human body has a certain imponderable vapour within it, and that this secret vapour is radiated from the body under the influence of emotion. It is supposed that these emanations are incessant but that they increase in extent and potency as the soul's passions are aroused. In this theory of the auric emanations the Oriental finds his cause for the ceremonies accompanying the preparation of the magic mirrors. The theory imperatively demands that the assistants in the ceremonies should yield their best and liveliest emotions to the perfecting of the mirror's brew. In consequence, those who serve enter into the task with every energy of body and soul, with an intensity of fervour, indeed, that our colder northern natures can hardly understand. This fury of the performers is supposed to be the condition on which success depends. Muttra, on the west bank of the Jumna, is the town. Usually there is little of interest in the place. Its only worth to the visitor is the sacred function for the mirrors, commonly known in India as the Sebeiyeh dance, which takes place annually in a gorge among the Chocki hills. The spot is at some distance from the town itself, in order to preserve the hallowed ground from any secular pursuits.

When the final ceremony is to begin, all actors and spectators alike are grouped in a great circle on the level floor of the gorge, at a place where the turf is smooth and unmarred by shrub or boulder. In the centre is a cairn of stones, and on the top of this a fire burns brightly with little fitfulness in the still air of the morning. One regards this quiet flame with something of veneration, for it has a sort of fiery immortality. It is the fire of the Garoonahs, and it is sacred in the religion of multitudes of men. Day after day it is watched and guarded, day after day it burns without ceasing. There is no record of its first kindling save that which is told in the mythology of the Brahmins.

A tripod of betel rods stands over the fire and from it hangs a new earthen vessel. The wood of the tripod is of religious significance, while the form is symbolic of the three powers of Brahm, creation, preservation, and perpetuation. The earthen vessel represents the yoni, or female principle. Now the band of devotees clustered about the holy fire begin to chant one of the hymns sacred to the ancient faith, nor is the song altogether uncouth. On the contrary, the sound's barbaric strength thrills strangely on the ear; the wild melody, the minor harmony, curiously move the heart, while the rude instruments that make the accompaniment are suited to their task, swelling the music's power by rugged and sonorous rhythms. Almost at the instant of the hymn's beginning, four persons leave the circle and advance toward the fire. These are virgin youths, two maidens and two lads. Each bears with venerating care a large Simla gourd, filled with the precious liquid from the Mahado hills. The girls are about fifteen years of age, dusky of hue, but with figures lithe and graceful; the lads are of robust and handsome figures. As the four move forward, the chant of the thousand-voiced crowd grows louder and moves more quickly. The cymbals throb ever faster; the tambours are struck with new vigour; the flutes cry with shriller clamour. The four move forward with reverence in their mien until they surround the yoni, which hangs from the tripod over the sacred fire. They now pour into the vessel a part of the precious liquid from their gourds. Then they withdraw a pace to permit others to approach. The new-comers erect the last of the symbols, a pole fixed upright in the earth near the fire. Around it is coiled the stuffed skin of a naga or hooded cobra, most fearful of serpents. When the pole or linga is in place the two lads and the two maidens begin their task—the charging of the boiling fluid with their auric emanations. The four yield themselves to the tumultuous tide of their imaginations, and the stimulating fancies suggested by the surrounding throng. The music swells and deepens, growing ever more fantastic, more alluring. The boys move in a stately measure, circling round about the yoni, while the girls dance be-

fore the lings, and all dance well. From time to time each of the four pours again from Simla gourds into the cauldron, and when at last all of the fluid is seething over the flames three of the dancers remain by it to stir the bubbling mass with spatulae of silver. One girl remains to dance alone.

It is now that the uncanny seems to occur. As one looks at the black surface of the liquid he beholds a spectacle astonishing and beautiful. A scattered rainbow hovers over the yoni, a delicate iridescent spume forms a halo round the cauldron's brim. One stares enraptured at the sensuous splendour of the sight, so vivescent, yet so steadfast. Now a hue of pink broods over the vessel, a pink wondrously soft and fair, shot with all the other beauties of the spectrum. Soon the rapt gazers believe that they see in the flames a thousand fiery flowers of gorgeous tints, flowers which are born, which change, which yield to others faster than thought can follow them. There flash and shimmer lilies and violets, amaranths and lotus blossoms, every bubble blooming gloriously. Last of all a great glow of red hangs like a canopy over the vessel. At this sign the liquid is ladled out into the gourds, from which it is poured out on the back of the glasses, thus the rite is accomplished and the magic mirrors are made.

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In Edward Sell's article on "The Mystics of Thoughts by a Islam," which we find in the *Madras Christian Mystic of Islam. College Magazine* for April, there is the following quotation from Whinfield's "Musnavi," embodying thoughts quite theosophical:

"I died as inanimate matter and arose a plant.  
I died as a plant and rose again as an animal.  
I died as an animal and arose again a man,  
Why then should I fear to become less by dying?  
I shall die once again as a man  
To rise an angel perfect from head to foot.  
Again when I suffer dissolution as an angel  
I shall become what passes the conception of man!  
Let me, then, become non-existent, for non-existence  
Sings to me in loudest tones: 'To Him we shall return.'"

The *Indian Mirror* notes that cobra poison has been administered successfully in "at least twenty per cent. of plague cases in Calcutta." This poison has long been used by different schools of medicine (especially homœopathic) for various diseases. As the supply of this choice poison is quite limited, the *Mirror* recommends cobra hunting as being "both desirable and paying."

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We are glad to call attention to "The Nicholson Aural Institute" located at 'Longcott' Gunersbury, London, W., where deaf people are fitted with artificial ear drums at a moderate price. The claims of this Institution are supported by scores of reliable testimonials from people who have been greatly helped by these appliances and the treatment is officially endorsed by different Governments. Consultation by letter is free, and there is a limited fund enabling destitute people to receive treatment without charge. A *diagnostic form* is supplied to outside patients, so that all questions needed in diagnosis may be answered. The American Branch is located at 780, Eighth Avenue, New York City.

For the  
Deaf.

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# THE THEOSOPHIST.

VOL. XXI, NO. 9, JUNE 1900.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

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OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER VIII.

(YEAR 1889).

NOTHING could have been better than the Committee's management of the tour, it having been planned so as to give all classes the chance of hearing what was to be said on behalf of Buddhism. Under the mutual benefit compact made between the sect-leaders at the momentous Council at Choo-in temple, Kioto, I was made to lecture at the temples of their several religious bodies, now at one, now at another, sometimes at two in one day. Such mutual good feeling between them was unprecedented, and all did their best to swell the numbers of my auditors and gather together the learned and unlearned, priests and laity, nobles and commoners, military and naval officers and civilians. Every paper and magazine in the country occupied itself with accounts of the mission, its objects, its arguments, the proposed creation of a good understanding between Northern and Southern Buddhists, and the physical appearance of the "American Buddhist." Meanwhile poor Dharmapala lay in hospital at Kioto, agonising with his neuralgia and attended with loving tenderness by his self-constituted young nurses.

My discussion with H. E. the Governor of Tokyo led to his inviting me to dine with him at the Nobles' Club and meet the Prime Minister and his colleagues of the Cabinet. I was not a vegetarian then, so it is quite natural that I should have relished a meal out of the ample *menu* for the occasion, a copy of which, printed in Japanese and in French in parallel columns, I find pasted in my Diary along with scores of visitors' cards in Japanese, Chinese, English and French, kept as souvenirs of this marvellous tour. To anticipate

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

the wishes of those among my readers who like their mouths to water even though the eating be done by proxy, I think I shall copy the bill of fare just to show how far Feudal Japan is vanishing into the mists at the coming in of the French cook and his *batterie de cuisine* :

DINER DU 19 MARS, 1889.

Potage tortue, à l'anglaise.

Brochet au court-bouillon aux crevettes.

Cotelettes de veau piquées aux petits pois.

Cailles au riz.

Filet de boeuf, marine sauce piquante.

Aspic de foie gras belle vue.

Asperge en branche.

Dindonneaux rotis. Salade.

Pouding au pain noir.

Glaces aux fraises.

Desserts.

What do you, reader of old illustrated books of travel, with their pictures of the dresses of Shogun, Mikado, Daimio, and their trains of *Simurai* knights of two swords, as complete incarnations of chivalric valour as the world ever saw or troubadour ever celebrated; of pike-bearers, fore-runners, harbingers, clerks, and cooks; of feudatory petty chiefs and retainers, with pikes, scimitars, bows and arrows, umbrellas, palanquins, led horses, and other marks of their grandeur suitable to their birth, quality and office, and an hundred other appanages of the dignity of the families of these very Cabinet Ministers who sat at H. E. the Governor's board with me, and ate his young turkey, his foie gras and his strawberry ices—what do you think of this spectacle of the 19th March, at the Nobles' Club? There's *progress* of a certain sort—backward, towards the kitchen and the stomach!

The dinner finished, H. E. the Prime Minister said that the gentlemen present would be glad to hear my views about the system of education which I thought most likely to advance the interests of a nation. Thereupon, I urged the necessity for blending the development of body, mind and conscience in such a way that the ideal man and woman would be developed, declaring any other system faulty as tending to cultivate, as it were, monstrosities, abnormal growths of athletes, opportunists, quibblers, casuists, seekers after mere worldly success. No nation could be really great whose foundations were not laid on character, and the loftiest ideal of human character was the individual who did his duty in this world, while training his spiritual nature to prepare it for the environment of the future, and push him on faster around the orbit of his cosmic evolution. I cited the examples of the nations which had fallen from great heights to the lowest of depths, before disappearing from the face of the earth, and implored them to open their eyes to the strange operation of karmic law which had brought

Japan to a front rank in the family of nations, aroused her wonderful latent potentialities, and brought my hearers and their colleagues and hereditary associates to the responsible opportunity of directing this revolution in the grooves of national progress.

Having made it widely known that I would thankfully accept gifts of books for the Adyar Library, kind friends and sympathizers daily brought such gifts until by the time of my departure from Japan I had an accumulation of some 1,500 volumes. Included in these was the entire collection of the Tripitikas, over 300 volumes, formerly belonging to a deceased High Priest of the Jo-do sect. This was a very valuable present as it enables one who knows both Pali and Japanese to compare the texts of the Northern and Southern canons. Already we have had this done to some extent by Japanese priest-students who were guests at Adyar, but the real work is still to be done, and great results ought to come out of it.

On the 18th March I lectured, by invitation, on "Practical and Scientific Agriculture" before the Japanese Agricultural Society, and on the next morning received notice of my election as an Honorary Member, together with a present of two rare Satsuma ware vases, now deposited in our Library. At 2 P.M. I lectured in English to a cultured audience on "The Scientific Basis of Religion," showing the strong array of proofs which recent psychical research supplied towards the elucidation of the problem of the trans-corporeal extension of human consciousness. I also showed by diagrams on a black board how the basic idea of the correlation of spirit with matter for the evolution of visible nature had been expressed and preserved for our instruction in the arbitrary language of symbols, each of which had as definite a meaning as the signs of Algebra.

My appointed time for departure from the Capital having come, I made farewell calls on the Prime Minister, the American Ambassador and other acquaintances, got my passports from our Embassy, had a good-bye dinner given me at the Club by Captain Brinckley and Captain James—who presented me with a complete collection of the rosaries of the Japanese Buddhist sects (Cf. art. "B't and Ind'n Rosaries" by S. E. Gopalachariu, *Theosophist*, XI, 671), and on the 23rd, at 6 A. M. left by train for Sendai, a station far to the North, which was reached after a twelve hours run. Mr. Kimura, my Interpreter, and Rev. Shaku San, a most genial and excellent priest of the Zen-shu and Member of the Joint Committee, accompanied me. As an indication of the tone of the Japanese press the following paragraph from the *Dandokai*, an influential paper of the Capital, will be read with interest:

"The arrival of Col. Olcott has caused great excitement among the Christians in Japan. They say that he is an adventurer, a man of bad principles, and an advocate of a dying cause. How mean and cowardly are they! They may use the unprincipled pens at their disposal as much as they choose, but they cannot weaken the effects of his good principles, nor fasten upon him any of their scandalous insinuations. They do not produce the least

effect upon Col. Olcott or upon Buddhism. . . . How ridiculous all this is ! How great has Col. Olcott's influence become in Japan ! ”

From another issue the following is quoted : —

“ Since Col. Olcott's arrival in Japan, Buddhism has wonderfully revived. We have already stated that he has been travelling to all parts of the Empire. He has been everywhere received with remarkable enthusiasm. He has not been allowed a moment of leisure. He has taught our people to appreciate Buddhism, and to see our duty to impart it to all nations. Since his discourses in Tokyo, the young men of the Imperial University and High Schools have organized a Young Men's Buddhist Association, after the model of the Young Men's Christian Association, to propagate our religion; and some learned and influential gentlemen have given encouragement. An additional lustre has also been given to Buddhism by his coming.”

A correspondent of the *Indian Mirror* wrote: “ One of the high functionaries, who was present at the Colonel's lecture, predicted that his visit to Japan would have a considerable influence on Buddhism and the Buddhist people.” When we come to summing up the results of the visit we shall see what remarkable testimonies have been given by Japanese authorities themselves. The tour must have been made at the real “ psychological moment.” We found it bitterly cold at Sendai. The Japanese Empire stretches, it must be remembered, from 24° to 50°40' N. lat., and from 124° to 156°38' E. long., and the climate, as might be expected, is extremely varied. Thus, while the Riukiu and Bonin groups of islands, lying in the tropics, enjoy perpetual summer, the Northern boundaries have the arctic temperature of Kamtchatka. In these Northern latitudes snow has been known to fall to a depth of 8 feet : at Tokyo itself, they have several snow storms during the Winter, each of from 3 to 5 inches fall, while in 1876 the whole city was covered to a depth of 2 feet or more. Add that save in the few European fashioned houses there are no grates or heating furnaces, and that the screen-walled construction of most dwellings lets in every wandering air of heaven, and the reader can imagine what must have been the comforts of travel, and lecturing in huge, unwarmed temples, for me, a visitor from the tropics. I wondered how the Sinhalese priests would have enjoyed it in their loose yellow togas, their bare legs and feet and their shaven scalps !

On the 24th I lectured before H. E. Mr. Matsudaira, the Governor of Sendai Fu (Province) and the other principal officials of the place and was, later, entertained by His Excellency at dinner. Fifty guests were present and the evening was spent in interesting talk. The lecture in the great theatre to the public, on the next morning, was a grand success, to judge from the crush and the applause. Afterwards Shaku San and Kato San, of the Committee, took me for a day's rest to see Matsushima, a pretty seaside place, where there is a small cave and an old temple. It was a sunshiny day but snow lay on the ground, and our sail among the group of islets off the shore was not as balmy an outing as would have been a similar one in Colombo or Galle

harbor! However, it was an outing after all, a day's respite from the fatiguing round of lecturings to overflowing audiences of thousands, and a break in the sense of deprivation of all privacy by day or night. My audience on the 26th numbered 3,500, as estimated, and they listened in deathlike silence, albeit they had fought and pushed and scrambled to get in. They consoled themselves however, at the close, by a furious outburst of applause that could have been heard a long way off. I paid a farewell visit to the Governor, and received, in the evening, a complimentary address from a deputation representative of all the sects, who gave me also a present of 30 yen towards the travelling expenses. On the 27th we went to Utsonomiya, where we stopped over night. But at 9 P.M., tired though I was, I was dragged out to visit a temple and make a 10 minutes speech! Like stirring up the animals in a travelling menagerie to make them growl. In the morning we started for Mayabashi. At a way station a body of priests in full canonicals paid me their respects and presented me a silk handkerchief. We reached Mayabashi at 12-30 and an hour later I was on the platform again with a large audience to talk to. Some Missionaries turned up after I had closed. But the next day's audience was tremendous: I lectured at 2 and at 5-30 moved on to Tagasaki, where I spoke in a theatre to another big crowd. We left the next morning early and dined and lectured at Kanagawa. The view of the sea from the house of my host, Mr. Takashima, the great railway contractor, was very lovely, the harbor, shipping and town of Yokohama being in sight. I slept at the Grand Hotel in that place that night, and at 11 A.M. the next day lectured in the Yokohama theatre which, of course, was packed from floor to ceiling, though it was raining and the streets were very muddy. It was amusing to see the arrangement for caring for shoes and sandals at the door. When I arrived there must have been 1,000 each in two different heaps, each pair tied together with a string of tough twisted paper, with a tag bearing a certain number; the corresponding ticket having been given to the owner on entering the building: a very simple and sensible plan. My own shoes were similarly cared for when I removed them and put on my warm, thick French *chaussons*. The Vice-Governor was present and brought me a complimentary message from his chief. At 2-30 we took train for Shidzuoka and got there at 9-30 P.M. Then "to wished-for bed" at the hotel which was exquisitely neat and well ordered. The furniture—well, shall I describe it? I would, only there was none to speak of. The floor, as usual, laid out in squares of 3 x 6 ft. in frames within which was very fine, white matting stuffed with something underneath, thus forming a soft surface to sit on. At one side a sort of recess in which stands a handsome porcelain jar, a dwarfed tree in a pretty box, a religious scroll hung on the wall and—nothing more. Soft small cushions for us to sit on, around a brassy brazier or fire-pot in a square wooden tin-lined box, where a charcoal fire is kept burning, a couple of movable iron rods laid across to rest the kettle on, a tray close by with tiny eggshell porcelain cups and a

canister of green tea, ready to hand for anybody who wants hot tea to warm his stomach with and—a cordial, well-bred, sweetly kind manner which shows you that you are most welcome. Those are my recollections of the Shidzuoka Hotel. But not quite all for there were the sleeping arrangements. Fancy two stuffed cotton mattresses, 6 or 8 inches thick, one to lie on, the other to cover yourself with and pillows to build up for your head to rest upon. That is all; no bedstead, no cot, no stretcher, just the two *fihoon*, and draughts of cold air getting at one from under the movable screen partitions. I tried to tuck the end of the top mattress around my neck, but that was impracticable, so I had recourse to my clothing, at the same time registering a vow to bring my own rugs with me as we do in India.

It rained heavily that day but I had to lecture in a Jo-do temple at 7 P.M., having previously called on the Governor, and discussed Politics and Religion. We had bright sunshine again on the 2nd April, and I lectured at 2 P.M. Our dearenemies the Missionaries tried the game of putting me questions on what they thought vulnerable points in Buddhism but my Diary says they "got more than they had expected," so I may just leave the matter there. From a Dr. Kasuabara, I received the unique gift of the large and ancient *Mandara* (religious painting) of woven silk, 1,200 years old, which is to be seen at our Library. It represents the doctrine of the Shin-gon sect as to the appearance of the Buddhas in the world and the glorious company of the Apostles (of Shin-gon orthodoxy). The generous Doctor told me that this had hung for centuries in a certain temple of which his family were the hereditary custodians; that this temple was burnt in, I think, some domestic internal war and totally consumed with all its priceless art treasures save and except this very *Mandara*, which had been almost miraculously saved.

At 7 A.M. on the 3rd we left for Hamamatsu, on an open platform truck, part of the way, and by trolley the rest, the railway being in course of construction then. I lectured in the afternoon and, later, dined with 70 persons of influence, invited by H. E. the Governor.

Okasaki was reached on the following day and after an early dinner I lectured, with the Governor in the Chair. The crowd was awful, hundreds could not get into the building, and I had to go out and show myself to them to pacify their clamour. At 4 that afternoon we went on to Nagoya, Mr. Nanjeo's place of residence. He met me in the train and put me up in the Hongwanji temple. Our welcome at the railway station was a real ovation: there were bomb-firings, groves of Buddhist and national flags, gay, laughing crowds, cheers and a procession of 30 or 40 jinrickshas in line after me, each containing a priest or some important layman.

The next day I called on H.E. the Governor, visited the ancient castle, one of the chief historical edifices in Japan, where I saw wonderful paintings, wood-carvings, brass lanterns and lacquers, and lectured to 4,000 people in the Hongwanji temple hall. It was a grand sight.

Here let me note a fact that upsets our Western popular theories as to the cause of baldness. We say it is due to wearing the hat too much or keeping the head too hot, but I noticed in Japan, as I had always among the Bhikkus of Ceylon, about the same proportion of bald-heads as one sees among us, and yet those people go bareheaded throughout life. It was amusing to stand facing the door, looking over the heads of thousands of squatting persons, and see the shining bald-heads reflecting the light among the multitude of stubbly, hairy scalps, like a shining saucer inverted in the grass of a field!

If the 6th was not a busy day I am much mistaken. At 8 A.M. we went to Narumi, a place 7 miles distant, and lectured; at 1 P.M. lectured in Nogoya in the other (eastern) Hongwanji to 4,000 people; and at 7 P.M. gave a third lecture before the Governor, the Military Officers of the Province and a picked company of 200 to 300 more, personally invited by the Governor. Mr. Kimura broke down, and Mr. Bunyio Nanjio finished the interpretation of the discourse. Kimura was a strong young man, I was 57. The Governor's friendliness cost me dearly, for he kept me talking in a private room after the lecture, with a strong, cold side draught blowing on me from an open window and I caught a severe cold in the bowels which brought on an attack of my old army complaint, dysentery, which gave me trouble until almost the last day of my stay in the country. It made it doubly hard for me to travel about in jinrickshas and all sorts of other conveyances, standing up to lecture, eating meals at irregular hours, sleeping anyhow and anywhere and being overwhelmed by the auras of swarming thousands of all sorts and conditions of men.

Our next point was Gifu, where there was a great crowd to hear me. The next morning, at the Mayor's request, I gave a lecture at the Club to an audience of persons who would not come to the Hongwanji lecture: for which pettiness I gave them some plain talk, upbraiding them for frivolous quarrels with co-religionists when all ought to be united to promote the interests of our religion. I reminded them that, since I had come 5,000 miles to see them, they had paid me a poor compliment in staying away from my public lecture and compelling me, ill as I was that morning, to give them a special lecture. I cannot say how much of this was translated to them, but at least those present who knew English had the benefit of my opinions. We left for Ogaki, but upon arrival I was so done up with fever, pain and diarrhoea that I was forced to lie abed. Two doctors came but could not do much and I had a bad night. The next morning, however, I bestirred myself again and lectured to 2,500 people before taking train at 11-30 P.M., for Kioto. Part of the journey was by steamer, 50 miles, on lake Biwa. How lovely the picture of blue hills with snowy peaks, glassy water, luxuriantly green shores, pretty islands and islets, picturesque hamlets and here and there native craft with their queer sails and hulls! We reached Kioto at 7 and I went straight to bed.

It is worth while to supplement my perhaps too optimistic narrative of the features and probable results of the tour, with an occasional quotation from the press. The *Madras Mail*, a conservative Anglo-Indian journal, said:

"We observe," says a Japanese paper, "that in Nagoya Colonel Olcott has been welcomed with extraordinary enthusiasm. His lectures were attended by fully four thousand people on each occasion, and the wildest applause greeted his declarations of the close relationship that must, in his opinion, exist between the revival of Buddhism and the stable progress of the nation. Evidently the people's hearts are inclined towards such teaching, for it is not at all likely that addresses, which necessarily lose nearly all their *verve* in translation, could rouse an audience to sympathy so strongly marked unless a powerful feeling existed in favour of the speaker's idea. Of course the farther south Colonel Olcott goes, the warmer the response his preaching is sure to awaken. Religion in Tokyo and religion in Kyoto are two very different things. Nagoya occupies, perhaps, an intermediate position in respect of the vitality of its citizens' creed. It would seem that Colonel Olcott's Buddhist guides are determined not to let the grass grow under his feet. We read that he proceeded from Nagoya to Narumi and delivered a lecture there, returning at noon to address an immense audience in the Hongan Temple, and winding up with a third address to the Governor and a select party of about 250 at 7 o'clock in the evening. We have noted that the Tokyo critics express amusement at the notion that an American should be brought to Japan to propagate Buddhism. The criticism is certainly just if it be held that the Buddhist creed is essentially the property of the Orient and that Westerners can have no proper share in propagating it. But the masses do not reason so closely. The coming of Colonel Olcott has evidently given Buddhism a flip in Japan."

Wednesday, the 10th was a bright day so I went to the Hospital to see Dharmapala, whom I found convalescent, and re-visited that splendid silk mill, but my physical troubles came again to the fore. The Indian mail brought me the latest *Theosophist* and a copy of "The Secret Doctrine," just out. On the Thursday Dharmapala was discharged cured, and with me visited Mr. Akamatsu for a long talk on Buddhistic affairs. My illness kept me rather quiet during the next four days, but I then went to Osaka and lectured on "India" to an audience of 500 or so, at the Military Club, on the invitation of the Mayor and the General Commanding the troops of the District. This was followed by a dinner given me by the Mayor, and I slept at the principal hotel. Rev. Arisawa gave me a valuable old printed work on rollers, and Mr. Tamura, the merchant, specimens of old Japanese coins. The next day we went to Nara, visiting on the way the ancient temple Ho-diu-ji, where I saw a vast number of swords, spears, bows, women's mirrors, combs, etc., etc., left as votive offerings in gratitude to the god Mu-nyak-ushi for cures of diseases and rescue from dire perils. We reached Nara in the afternoon, I very ill with the old army pest. I was shown the gigantic image of the sitting Buddha, the largest in Japan, as it measures 53 ft. to the top of the head. It has been twice destroyed by fire, its last reconstruction dating back two centuries. The temple To-dai-ji (of the

now almost extinct Kay-gou sect) we visited. This sect is said to be a very old one and the temple bears every appearance of it. At present the sect possesses only five temples whereas it formerly had 1,000 the decadence being explained as due to the monks having been tempted to play soldier in some domestic troubles and having been worsted and decimated : as by rights they should have been, for it is not the business of the Sangha of the Lord Buddha to debase their monastic ideal by entering the military career. The lay monks of the Tibetan lamaseries numbering thousands and tens of thousand are said to do it, but that is no excuse. On the Friday we returned to Kioto in jinrickshas, a 20 mile ride, through the rain. On the following day we witnessed a grand ceremony in Choo-in temple in honor of the memory of the Founder of the Jo-do sect, and I was presented a 30-volume book on the Nichi-ren sect, in a neat wooden case which was a very fine example of the fine carpentry for which Japan is renowned. I had up to this time delivered 46 lectures since the 9th February, sixty-four days, besides all the journeyings hither and thither. The 47th was given at Nagahama to an audience of 3,500, my interpreter being a charming young gentleman of noble rank, Prof. Sakuma of Kioto College, whose acquaintance it was an honor to have made. The next day to Nagasawa, on the shore of Lake Biwa, to lecture at 1-30 P. M., and then dine ; after which our programme took us to Hikone by rowing-boat. The Lake was smooth as a mirror but a Scotch mist was falling. We slept at the country-seat (now a Club) of the late Prince Ji-ka-mon-mokani, Lord of Hikone, who was assassinated on his way to Court, for opening intercourse with foreigners : a martyr to the Karma of Progress. The next morning I lectured at 8-30 despite my severe illness, and at 10 took the steamboat for Otsu and Kioto. That evening I had the pleasure of witnessing the altogether charming ballet of the Miako-odori. Fifty-one pretty and graceful damsels, appparelled in the old court costume, danced and sang with exquisitely artistic groupings and posturings. It is a dance which, I believe, represents the budding of the flowers at the opening of Spring. With Dharmapala I visited the new and huge temple of the Eastern Hong-wanji, then almost ready for the opening ceremony. Dharmapala, his hospital doctors and company of boy nurses were photographed on the 25th. On the 26th I had a cable from London from H. P. B. to come for a proposed two-month's tour. On the 27th I gave my 50th lecture at Choo-in temple and Dharmapala also spoke. There was an immense audience and it was very demonstrative. On the 28th we started in jinrickshas with Prof. Sakuma and some of the committee, for a mountain town hitherto unvisited by a European. We went 34 miles over an execrable road and the ride was a very severe and trying one for one in my physical condition. We slept at Hinoke and resumed our journey the next morning. By noon I was almost dead with fatigue, but I kept on, after dinner (at To-no-ichi, where some rare books were given me) and reached

As before stated, during several centuries before Voltaire, and up to comparatively recent years, the arrogance of science was displayed in ignoring astral influence. Whenever we delve into the records of antiquity we find that the meaning of the stars was held in deepest reverence, as a sacred and secret knowledge. Whether in the astronomical gallery of the Egyptian Pyramid, or upon the seven planed tower of Babel, or among the mystical palm-leaf fragments of Hindu lore, is ever to be seen the figure of the priestly initiate, taking counsel of the planets on the all important problems of peace and war, of plenty and famine, of Government and society. He was astrologer and astronomer, and in the courts of kings he stood pre-eminently as the representative of the science of his day. And doubtless many higher civilizations than ours existed on continents now submerged beneath the ocean's wave. But the cycle gradually changed. The civilizations of the East came to their inevitable climax of power and then entered upon a period of decay. Through long centuries of religious and political deterioration, commencing with the Christian era, the science of the stars fell into disrepute and became the prey of charlatans, who having no knowledge of the real movements of the planets and their influence, resorted to all kinds of perfidious prophecy.

But let us turn to a more particular description of the planetary bodies, in order that we may still further explain their influences and their place in the great knowledge called astrology. The Nebular Hypothesis in a general way may be considered as a reasonable theory of the origin of our solar system. First we have a universe of boundless space, but as there can be no vacuum in space, every part of it is pervaded with matter. This matter is imponderable, invisible and imperceptible to any such limited senses as the present humanity possesses. In its lowest aspect, which our minds are unable even to comprehend, it is referred to as atomic. These material atoms, however, are not mere blind dead particles, or chunks of mud, but they are endowed with an inner force, that is at once all-powerful and all-intelligent, which we may describe as a cosmic consciousness. It is this force that causes vibratory motion ceaselessly in every atom. If science, which says that there can be no matter without motion, would but admit that this motion is self-conscious, then it would approach nearer to the solution of the atomic problem.

The vibratory motion existing throughout space, causes what might be termed nuclei or aggregations of atoms. These increase in size, and by their attractive force, join other nuclei, and in the course of millions of ages, a number of worlds are produced; at first nebulous, but in the long process of time becoming perceptible to sight on the physical plane.

Nor does this idea of the formation of planets interfere with the so-called law of attraction and gravitation. Is not the whole motion of the universe, both physical and mental, of a cyclic nature? The tendency of everything is to go around and return again upon its path.

Does not history repeat itself? And the great developments of civilization, and triumphs of human thought recur for ever at intervals, just as the planets move around the sun, the negative centre, whence they derive eternal supplies of universal life.

This question may be asked from the astrological standpoint: Supposing influences do proceed from the planets, why do these influences vary? Why is Venus set apart as the fountain of love, Jupiter as the source of justice and happiness, Saturn as the malevolent deity, Uranus as the mystical planet, Mars as the mischief-maker, and Mercury as the intuitive knower? What then determines the character of these various influences? We may suppose, for one reason, different stages of evolution on the part of the planets and their inhabitants. Viewing the solar system philosophically, all must be inhabited by beings, who like us are undergoing a similar process of evolution. Worlds of people are evolving, but all are in different stages. Influence is something common to all mankind. We each exercise some kind of influence upon every one with whom we come in contact. Some define it as mesmeric. Now, the same influence extends to families and nations. There is a general character that marks each of the nations of the world. A nation differs little from an individual. If an individual has a soul, there must exist a national soul. Take all the nations and races collectively that occupy the earth, and together this aggregation of mental forces constitutes a true world-soul. And not only the minds of men unite to form this world-soul, but all the other contents of the world besides; for as the physical atom has in latency all the properties of highest developed soul, so in their general evolution the rule is all embracing, and the infinite grains of sand on the sea-shore, the simple flowers blooming in the meadows, the savage animals roaming in the forest, all combine to form this world-soul.* This world-soul exercises an influence upon other world-souls and individual atoms, and shows us, as nearly as our limited minds can conceive so deep an idea, the origin of planetary influences. If all life proceeds from the sun, and various influences proceed from all the planets upon each other, all varying with changes of position, then we are launched upon the sea of astrology.

But far over and beyond the power of forecasting events, and of determining the probable happenings to mortals on the astral plane, astrology teaches and illustrates the noblest lesson in our earthly existence. It is the solution of the problem of fate. Weary with the burdens of life, suffering the pangs of disease, struggling vainly against the unhappy circumstances of poverty, deserted by friends, how many millions of mortals have cried out against the injustice of their lot, blaming some imaginary deity for inflicting on them such unmerited torture! And, indeed, these inequalities may be said to exist not only

* Is there not something more in this world-soul than merely the aggregation of these forces? Is there not as well an intelligent, compelling force which holds the parts together and guides their evolution?—Ed.

in every degree of civilization, but throughout the whole of animated evolution. The innocent child is born among the slums, having ignorant and drunken parents, surrounded by all the evidences of crime, and grows up amid such surroundings, to an ignorant and artificial career. The gentle and good often dwell in obscurity and pass away early, while the rapacious and brutal thrive lustily, and live to a rich and successful old age. Everywhere are to be seen these anomalies in life. What is the cause? Theosophy rightfully attributes it to Karma, and each eternal ego, according as he thinks and acts in one period of his existence, will determine largely his career in subsequent lives. But we may look forward to that distant point in our self-evolution when incarnation shall be no longer requisite. It is a tremendously long journey that the pilgrim ego has undertaken. How many millions of years it has already travelled upon that pilgrimage the mind can never conceive. Science is only beginning to suspect that untold ages have elapsed since the human race came upon earth. The slow progress of the cycles has been marked by the birth of continents, and civilization has followed civilization, only to be lost in the night of the past, buried under the waves of the ocean, overgrown by mountains, swallowed up by earthquakes, changing and reconstructing constantly with the changing forces of nature. Through all this wonderful panorama moves the ego, following devious paths in the direction of the great goal. Perhaps he is a peasant, dwelling far from crowds, and upon the plain or mountain side tending his flocks, gazing with wondering eyes at the tranquil constellations in the depths of infinite space, and so gathering somewhat of knowledge and consolation, some peace of mind, some hope: or, it may be that he takes the guise of a warrior, moving amid scenes of barbaric splendor at home and of carnage abroad. Fear knows him not, nor compassion; remorselessly he crushes all who oppose his schemes of personal ambition. Among his race he is called famous, and history recounts his exploits. In his next career he in his turn may become the worm that is trodden under the heel of tyranny. Hopeless, helpless, scorned by the strong, dragged in the dust of poverty and ignorance; a tool, he lives as a mere animal, an example of natural retributive justice. Sometimes he wears the robes of the prince, sometimes the rags of the pauper. There are no vicissitudes so great that he does not pass through them, no emotions that he does not feel. Karma, the law of retribution, follows him in all his acts. But the law works in response to good as well as to evil acts. His will is free to choose. There are times when circumstances seem more propitious than at others for the exercise of the will. There are also occasions when he seems absolutely unable to lift a finger to avert a wrong or confer a benefit, or even to save his own body from destruction or his soul from crime. At such times he seeks to console himself with the reflection that he is not a free moral agent, and that he is not to blame for weakness of mind and failure to withstand temptation. Poor fool! His will is weak only because he has neglected its cultivation in

bygone days. The Karmic law is inevitable. There is no excuse for inertia. Whenever a crisis comes, it is his duty to strive the more to struggle against what seems the resistless mandate of fate. Each victory, if only partial, will bring him great reward. Even if unsuccessful, the mere fact of striving will have great influence upon his future career.

But what part, you may ask, does astrology play in this human drama? If you have ever seen a horoscope, calculated by a western professional astrologer, you cannot have failed to notice its circular form. It is in fact, a picture and a symbol of a great wheel, the wheel of the law; and as it gradually revolves from day to day, and from year to year, it marks with infinite nicety of calculation the events, great and small, that happen in the life of the individual whose life it represents. Did I say the events? It would be more exact to say that this clock of life and time records the subtle influences that are received from the various planets, according to the planetary aspects. The men and women of the present age, living mostly upon the astral plane, following blindly the impulses of the moment, are unable, as a rule, to resist the planetary influences, and so act according to the indication of the great wheel of the law, and verify its predictions. Whenever aspects of the planets appear upon the clock of time and eternity, aspects suitable to bring about influences appropriate to the reward or punishment of the individual, then is the signal for the long delayed Karma to appear.

And yet this is not absolute fate. Each ego has within it the human will, which lies latent at first, until by constant use and exercise it becomes strong enough to oppose the planetary influences, and when he has evolved above the astral plane, and become self-controlled, then, and not until then, he is freed from the astral plane and passes beyond the astral influences. Here, then, we have penetrated one of the great secrets of evolution: absolute and eternal justice of the law. Each act in life is the result of the thought. All thoughts are going out in infinite vibrations through the solar system, and are being registered in that plane of ether, which we know as the astral light. The question of time when effects take place is decided by these astrological calculations.

Meanwhile, above us stands the great clock of the universe. It ticks each day and night, each moment of our lives. The rapidity of its vibrations is beyond the range of our perception; we try to grasp the infinite combinations of atomic forms and processes of their development, and the mind recoils at the prospect. Each infinitesimal change in the mental plane of humanity, every grand cataclysm in the physical geography of the earth, each seems to happen in accordance with immutable law and mathematical exactness. And so, philosophers like Plato, who founded schools of philosophy based upon numbers, must have had an intuitive knowledge of the basic principles of evolution.

GEORGE EDWARD WRIGHT.

POSEIDONIS.

THE most profound lesson which the science of Geology has to teach us is that the creation of the earth is never ending; that this globe is merely a lump of plastic material whose surface is continually—in obedience to Nature's unalterable laws—being kneaded into new shapes and patterns; thus, that which is dry land to-day, may to-morrow be the bed of the sea; and what are the utmost depths of the ocean to-day, may to-morrow be dry land. That such stupendous events as the annihilation, and disappearance into the sea, of great masses of land, have taken place in past times we have ample evidence to prove; nay, such workings of Nature still continue. So long as the tides ebb and flow and the rains continue to fall, every island and continent of the globe will continue to be subject to this great law.

That such changes have taken place in the region which we now call the Atlantic Ocean there can be no possible doubt. The western coast of Ireland, the Scottish islands, the coast of France, Portugal, and Spain, present many evidences of having been, at one time, long distances inland; while the peculiar fact that the material of many of the stones forming the immensely ancient monument known as "Stonehenge" is not found in England and does not exist nearer to Salisbury Plain than the North of Ireland, is presumptive evidence of a connection by land, in some remote period of past ages, between England and the sister island.

A series of most instructive articles in the *Theosophical Review* (1899) written by Mrs. Ivy Hooper, dealing with ancient Irish legends and monuments, emboldens me to lay some evidences, pointing emphatically to an historical Poseidonis, before the readers of the *Theosophist*.

In the "Timæus," one of Plato's dialogues, we find the following words recorded, as having been addressed to Solon, the Athenian law-giver (who flourished about 600 years B.C.), by certain priests of Sais, in Egypt. Timæus narrates this story to Socrates, Critias, and Hermocrates, and states that the father of Critias had received the details from Solon himself. "Many and mighty deeds of your state [*i.e.*, Athens] are recorded in writing in our records [*i.e.* the records of Egypt] and call forth our admiration; nevertheless there is one in particular which—in magnitude and valour—surpasses them all. For these writings relate what a prodigious force your city once overcame, when a mighty, warlike power, rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia. That sea, indeed, was then navigable, and contained an island opposite that mouth which you—in your tongue—call the 'Pillars of Hercules;' and this island was larger than Lybia and Asia [*i.e.*, Northern Africa and Asia Minor] put together; and there was a passage thence, for the travellers of that day,

to the rest of the islands; as well as from those islands to the whole opposite continent [*i.e.*, America] which surrounds that, the real sea. In this Atlantic island, then, there was formed a powerful league of kings who subdued the entire country, including many other islands, and parts, also, of the continent [*i. e.*, America], besides which they subjected to their rule parts of Lybia, as far East as Egypt, and of Europe also, as far East as Tyrrhenia. The whole of the Atlantean forces, then, being allied in a powerful league, undertook, at one blow, to enslave both your country and ours [*i.e.*, Greece and Egypt]. This was the period, Solon, when the power of your state was universally celebrated for its virtue and strength: for, surpassing all the other states in patriotism and valour, sometimes taking the lead of the Greek nation, at others left to itself by the defection of the rest, and brought into the most extreme danger, it still prevailed; raised the trophy over its assailants; kept from servitude those not as yet enslaved, and insured, likewise, the most ample liberty for all the nations, without exception, who dwell within the Pillars of Hercules. Subsequently, however, through violent earthquakes, and deluges,—which brought desolation in a single day and night—the whole of this warlike race was destroyed, and the Atlantic islands themselves were plunged into the sea, and entirely disappeared; whence even now that sea is neither navigable nor to be traced out, being blocked up by the great depth of mud which the subsiding lands produced.”

Solon appears to have been told further by his informants that according to their records these remarkable events had taken place about 9,000 years before his time; I have already noted that Solon flourished about 600 years B. C., so that, assuming the dates recorded in Egypt to have been correct, the submergence of Atlantis would have been about 11,500 years ago.

In Plato's "Critias," Critias—the supposed speaker—enters into much more minute details respecting the lost lands. He describes Greece as it existed in the remote times referred to; and proceeds to describe the Atlantean Archipelago, its inhabitants, institutions, and arts. Unfortunately the "Critias," being only a fragment, ends abruptly; otherwise it promised to be of value as giving not merely the details I have mentioned, but also as narrating the internal history of the lost lands, including some particulars of the last great war between the Atlanteans and the Greeks.

It has been the custom of the readers of Plato, for many centuries, to decry these references to the "lost Atlantis" as mere myths; but modern explorations, discoveries and observations appear to demonstrate that these lost, and supposed mythical, countries not merely *existed*, but that they were also the seat of a very advanced system of civilization. There is strong presumptive evidence as to the correctness of the name "Atlantis." Modern school books tell us that the word is derived from *Atlas*, the name of a chain of mountains forming the Southern boundary of the modern empire of Morocco; but this derivation may (like too

many of the dicta of modern "education") be set down as fanciful; indeed the probabilities are not that the ocean is named from the mountains; but rather *vice versa*. Plato's Critias informs Socrates, Timæus, and Hermocrates that the lost land and the ocean were named Atlantis and Atlantic, respectively, after a monarch of the submerged country named Atlas; whether this derivative be fanciful or not I am not prepared to say; but from the opposite shore of the Atlantic ocean we get a name which, allowing for difference of pronunciation, is substantially the same. For about a quarter of a century a French Scientist, Dr. Augustus le Plongeon, and his wife, have been examining the archaeological remains of an extinct civilisation, remains of which exist in great profusion in the promontory of Yucatan, in Mexico. Together with this valuable work they have made a comprehensive study of the language, manners, customs, and traditions of the Mayas, the aboriginal inhabitants of that country. Curiously enough it appears that one of their traditions is that in an age long past, a land out in the ocean was destroyed by earthquakes; the name of the lost land being "Itatlan," which comes very close to Plato's "Atlantis;" and we can get a step nearer in a tradition of the Toltecs, that their ancestors had come from a land in the midst of the ocean called "Atlan."

Amongst the ruins of ancient cities, palaces, and temples in Yucatan, Dr. le Plongeon and his wife have discovered large quantities of sculptured hieroglyphic inscriptions, recording the history of the country for many centuries; and amongst other momentous events reference is made to the destruction by volcanic agencies of a great country named the land of Mōo, situated out in the ocean. So minute are the particulars recorded respecting this terrible catastrophe that there can now be no possible doubt that the Atlantean islands were not mythical but historical; and moreover Dr. le Plongeon is of opinion that the "great catastrophe" is placed in the Maya records at about the same date as that which the priests of Sais are supposed to have quoted to Solon. The deciphering of the hieroglyphic inscriptions of Yucatan and Central America had for many years defied all the most ingenious efforts of scholars. In case of the ancient Egyptian inscriptions the translators were aided by the key known as the "Rosetta Stone," and in those of Chaldea a key to the cuneiform writings was discovered; but in the case of the American inscriptions there appeared to be no possible chance of any key being discovered; but Dr. le Plongeon, having noticed that many of the characters are similar in form to those on the monuments of Egypt, and having (by way of experiment) given them the same values, found that they resulted in words very similar to the Maya language, which is still spoken (though in a corrupted form) by the aborigines of Yucatan. But not only does the ancient Maya language of the monuments, contain characters closely resembling those of ancient Egypt, but also letters closely resembling several of those of the Greek alphabet, and even many words which are almost pure Greek, surely proving that in those ancient days there must have

been constant communication between the Eastern and Western hemispheres. Dr. le Plongeon has most ingeniously formulated a theory that the Greek alphabet, arranged as we know it, is an account written in the Maya language of the submerging of the Atlantean islands. It must not of course be taken for granted that these lands disappeared beneath the waters of the ocean without leaving behind them any visible fragments. The islands of Ascension, St. Helena, the Canary, Azores and Cape Verde groups, and the Bermudas, are all peaks of the lost continent; all contain evidences of volcanic activity, as do most of the West India islands; and an immense area of the Ocean bed has been proved, by careful and most extensive soundings, to have been subject to volcanic forces.

The following is a free transliteration of the story recorded by the letters of the Greek alphabet, as given by Dr. le Plongeon:—

“Heavily broke the waters; extending over the plains:

They covered the land in low places, sweeping away all obstructions:

New shores were formed, and the land was destroyed by whirlpools:

The waters spread over all living and moving things:

The sediments were swept away; the land of Mu was submerged:

The high peaks only were left standing above the surface of the ocean:

Whirlwinds disturbed the atmosphere, until gradually there came intense cold:

What were formerly valleys and depressions were filled with mud:

Craters opened, which vomited fire, smoke, ashes, and stones.”

I have hurried through the statements of Plato and merely glanced at the researches made in America by Dr. le Plongeon, because I wish to devote a little space to discussing certain histories in which all who speak our tongue are interested, not merely from their being amongst the most ancient traditions of the British Islands, but also as having been immortalized in verse by Tennyson, and other masters of the English language; I am referring, of course, to the traditions which have gathered around the name of King Arthur. That the stories recorded in the “Mort d’Arthur,” and in the Saxon chronicles—the most remarkable being the rise of a prosperous, brilliant, and victorious British Court, in the midst of a dispirited and decaying people, who, being unable to defend themselves, had been forced to call in the aid of a great military nation to save them from annihilation by the Scots and Picts—were real events in the history of Britain no sane person can believe. But that the legends I am referring to had been current in Britain for many centuries before the Roman invasion, and had been carefully transmitted, in song and story, by priests and sages from generation to generation, may very readily be taken for granted.

Most of the Arthurian legends may be safely relegated to Atlantean times. Of course I am not insinuating that Arthur was not an historical British personage; most historians appear to be of opinion that he was;

and that being possessed of somewhat more force of character than most of his contemporaries he was able to offer more resistance to the overwhelming Saxon invasion than any other British chieftain. But to suppose that the powerful government described in the Saxon chronicles really had, in those troubled times, any existence, is to suppose an absurdity. If, however, the matter be referred back to the times of the Atlantean empire, there is no reason why a monarch answering to the description of Arthur should not have flourished; nor why the Round Table should not have been a veritable and valuable institution; nor why Lancelot, Bors, Beavere, Percival, and the rest of the celebrated knights (who were probably provincial chieftains, subject to the imperial sway of Arthur) should not have travelled Atlantis and its dependencies, healing the sick, giving alms to the poor, relieving the oppressed, and otherwise preparing the soil of humanity for the crop which is (we may at least be permitted to hope) now beginning to sprout, *viz.*, Brotherhood and Individual Freedom.

One of the stories about King Arthur is that he subdued Ireland, Norway, the Orkneys, Iceland, and most of France; another, that he made war, successfully, upon the Roman Empire, his victorious career being checked only by the news of rebellion in Britain, on which account he hurried home, and was subsequently killed in a battle with his nephew, Modred. The first of these stories we may take as a mere fragment of the history of a successful war waged by a monarch of Atlantis against neighbouring (perhaps American) states; and the latter is most probably a rather distorted version of one of the many invasions of the Mediterranean states, by Atlantean armies. In a highly civilized community, such as Atlantis apparently was, the reaching after religious ideals would have a large share of the attention of the higher minds; and this phase of civilization, in the Arthurian legends, is illustrated by the search, by certain of the Knights of the Round Table, for the San Greal, or Holy Grail. It is I think acknowledged in our own day that the truth which exists behind all creation can stand revealed only to those of pure and blameless life; and in the beautiful legend of the Holy Grail we find that the pure, unblemished Knight, Sir Galahad, was the one who finally overcame the difficulties of the quest, and secured the prize.

The Saxon chronicles also mention Arthur's having established a college of two hundred philosophers who, being learned in astrology and other sciences, were diligent in observing the aspects of the stars, and gave predictions of future events.

And all this wonderful era of piety, learning, prosperity, and power is supposed to have sprung into existence out of chaos, and to have flourished and disappeared, between A. D. 482 and 540; *i.e.*, within a period of fifty-eight years. At the commencement of that time the British King, Vortigern, had been compelled to call in Hengst and his Saxons to repel the invasions of the Scots and Picts, whose ravages

were ruining the Britons; this war being followed immediately by the Saxons invading and possessing themselves of the whole of Britain excepting Cornwall and Wales. Yet in the midst of these internal troubles the chronicles tell us that a court, unequalled in those days for its valour, prosperity, and magnificence, had flourished and prospered to such a degree as to have waged war successfully not merely upon Ireland and France, but even upon Rome itself.

And yet these legends of a glorious past cannot have been totally devoid of foundation in fact. Knowing what we do of the distracted state of Britain during the Saxon invasion, and knowing also that excepting Stonehenge (the antiquity of which is probably immense) and a few other equally ancient remains, there are no monuments in Britain of earlier date than the Roman period, it is quite evident that such events could not have occurred in pre-Saxon or pre-Roman Britain; but go back to the era of the Atlanteans and the solving of the problem is simplicity itself.

With Stonehenge there is the name of a celebrated seer inseparably connected, the "prophet," Merlin. Tradition has certainly preserved at least one fact relating to Stonehenge which has been confirmed by modern observation. It is stated in one of the Saxon chronicles that at one time Stonehenge was situated in Ireland, but that through the incantations of Merlin it was removed to where its remains now stand, on Salisbury Plain. Mr. Flinders Petrie (the eminent Egyptologist) says: "Stonehenge is built of the stone of the district, a red sandstone; but some of the stones have been brought from a distance, probably the North of Ireland" (quoted from the "Secret Doctrine"). There can be no doubt that Stonehenge is immensely ancient; some authorities on the subject are of opinion that since the temple, in its original form, was constructed, the land upon which it stands has been submerged beneath the waters of the ocean; and that the Druids—who in the time of Julius Cæsar made use of the temple as a place for sacrificing human beings to Baal—possessed as little knowledge of the uses to which the builders intended it to be devoted as do we common-place mortals of the nineteenth century. It is certainly a remarkable fact that stone of similar quality to many of the rocks of Stonehenge is not found in England. I have just quoted Mr. Flinders Petrie's opinion that some of the stones came from Ireland, but some students of the subject have conjectured that Spain is (at the present time) the nearest country where precisely similar stone exists. In one of the Saxon chronicles Merlin is represented as informing Aurelius, King of Britain, that many of the stones had been brought from Africa.

Geoffrey of Monmouth, who wrote his history of Britain about the year A. D. 1147—incorporating therein all the British legends he could hear of—translated out of the British tongue into Latin a manuscript called the "Prophecies of Merlin." Merlin is represented as having flourished from the reign of Vortigern (477) to towards the close of that of Arthur (530) and as performing various prodigies during that

time, the most noteworthy being his removing Stonehenge from Ireland to Salisbury Plain. The "Prophecies of Merlia" are variously, by different students, held to bear many interpretations; for my own part—while I have not the slightest doubt that at the time of their composition their meaning must have been quite plain to their author, and perhaps to many other people as well, and that they were of considerable value as either foretelling future events, or (which I think more probable) recording events in the history of the past—I have not the slightest doubt that the source from which Geoffrey made his translation into Latin must have been an almost hopelessly corrupt version of the original. I regard it as extremely improbable that the prophecies in their original state bore any reference to Britain or the British or Saxon nations; yet the version which has come down to us is replete with British, Saxon, and continental names, all mixed together in inextricable confusion. I feel inclined to think that the original version of Merlin's prophecies was in verse, that it was an historical record of the last days of the Atlantean islands, and that it was composed by some learned Atlantean (perhaps the original of Merlin himself) who had managed to survive the fury of the elements at the time of the great catastrophe. I here quote some of the concluding lines of the poem, which appear to describe, in a figurative manner, the feelings of intense horror experienced by the author on beholding the awful catastrophe to his country, of which he had been an unwilling and terrified witness; and from which his escape could have been only a hair's breadth short of miraculous.

"From men the stars turned away their faces, and deserted their usual courses:

Corn withered at their malign aspects, and there fell no dew from the heavens:

The brightness of the sun faded at the umber of Mercury, and all beholders were horrified:

The helmet of Mars cast a shadow, and the anger of Mercury passed all bounds:

Orion unsheathed his sword, and the clouds were tormented by Neptune:

Jupiter forsook his lawful paths, and Venus her old established lines:

The malignity of Saturn fell in hail, which slew mankind as with a crooked sickle:

The twelve-houses of the stars lamented the irregular excursions of their guests:

The Twins omitted their usual embraces, and called Aquarius to the fountains:

The scales of Libra hung obliquely, for the Ram had put his horns under them:

The tail of the Scorpion produced lightning, and Cancer fought with the sun:

The chariot of the moon disordered the Zodiac, and the Pleiades broke forth into weeping:

The ocean arose in the twinkling of an eye, and the burial places of our fathers were destroyed ;

The winds fought together with a terrible blast, and their sound penetrated to the stars."

Even after making due allowances for the corruption of the original, and for the translations from British into Saxon, from Saxon into Latin, and from Latin into English, this poem of Merlin's commemorating the destruction of Plato's Atlantis strikes me as being remarkably realistic and powerful.

Such appear to me to be evidences of the existence of the Poseidonis, or Atlantis, of Plato, the very existence of which was, until quite recently, generally regarded as a mere idle fable ; and the "lost Atlantis " being once admitted as an historical fact, to account for the very evident near relationships of the ancient American civilization with that of ancient Egypt, becomes a matter of the utmost simplicity ; as also does the problem of the "whence" of the Milesian and Basque races. The legends also of Hamlet, of King Lear, and of Cymbeline, which have been immortalized by Shakespeare, may also be set down as distorted historical remains from Atlantis : the details of all these stories are given in the Saxon chronicles, the first as being of Danish and the others as of British origin ; but since the tragedy of Hamlet does not appear to be a tradition of ancient Scandinavia, and since we possess no evidences of a prehistoric civilization in Denmark, we may safely relegate Hamlet also to an historical Atlantis.

Lest anybody should feel disposed to inquire how all the information which is here quoted (the written records of which must have perished at least ten thousand years ago) came to be embodied in the chronicles of old England, I must explain that the records of the ancient British people were embodied in songs, which were transmitted to posterity by the Priests, Bards, and Poets ; and that these traditions had, in all probability, been sung and repeated for hundreds of generations before being committed to writing. But records handed down orally from generation to generation, as these were, are bound to become corrupted as time goes on. The names of persons and localities, for instance, would be perfectly intelligible to the original singers, who were probably acquainted with the geography and history of the lost lands, and were probably immigrants from them, or who perhaps (as I have already suggested in the case of the author of the "Prophecies of Merlin") actually escaped from the Atlantean islands at the time of the great catastrophe. After a few generations the significance of the original names would be lost, and would be gradually dropped and replaced by others familiar to the singers ; while the stories themselves would receive local colouring and application ; and these substitutions would become changed, over and over again, as time elapsed, and also according to the particular locality in which various singers might happen to be settled. The difference between the British and the Irish legends may be accounted for by assuming that they did not originate in the same part of

Atlantis, which—according to Plato—consisted of several islands, and contained ten kingdoms.

This theory—that these revered British traditions are of Atlantean origin—will account, to a great extent, for the very confused condition of the geography of the Arthurian legends. It is most irritating to a student of the “Mort d’Arthur” to find British, Saxon, and continental place-names jumbled together so confusedly as to defy any attempt at correct arrangement, which appears to me to utterly condemn the idea of their being historical in their present form. But refer them back to the Atlantean era, allow for their oral transmission through many generations; for the successive alterations of names to suit local colouring and scant geographical knowledge, and their historical reality becomes apparent.

I think that with the exercise of a little ingenuity it would be possible to construct a map of the Poseidonis of the “Critias” and “Timæus;” and by reading the “Mort d’Arthur” and the “Prophecies of Merlin” very carefully, to locate the place-names with some approach to accuracy. Were this done, a reality would be imparted to the legends of Arthur and his associates which they have never yet assumed; and instead of being regarded as a narrative of imaginary events, the “Mort d’Arthur” (that marvellous compilation of Arthurian traditions) might—after careful editing and annotation—gain a new position amongst the world’s classics as a work of historical, as it is now of romantic, interest and value.

W. H. TRIMBLE.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

THE ETHICS OF CHRISTIANITY.

[Continued from p. 432.]

b. The Law of Karma.

IMMEDIATELY out of the necessity for action springs the Law of Karma, so well recognised in the East, so often overlooked and ignored in the West, though plainly taught in the Christian Scriptures. It has many aspects, for there is infinite variety of action, and hence infinite variety in the working out of the consequences of action. Hence if we regard it as being simply the law of cause and effect as applied to ethics, we shall find many of its workings incomprehensible to us. The broadest view we can take of it is as the law which governs evolution; and evolution being, as we have seen, the direct result of activity and requiring activity to bring it about, we may also regard the Law of Karma as being that which governs all the activity of nature. In the lower kingdoms it works without the knowledge of the evolving forms, and therefore without responsibility on their part; they are impelled forwards by forces from without, under the guidance of the Devas and

other intelligences who are directing evolution; they have but little power of choice; they suffer, they know not why; they follow the impulse of every desire, not yet fully recognising that some lead to pleasure, others to pain. Thus they seem to be under a blind law, and yet this is not the case; for the aim of the activity amongst them is to prepare the way for the higher evolution in the human kingdom. What appears to us the cruelty of nature is not really so, for we are looking only at the suffering of the forms, and we fail to see clearly how through that very suffering the life within is gradually evolving, and becoming sufficiently responsive to impulses from without to render possible the evolution of the human individual. It is only when the human stage is reached that, as we have seen, the evolving forms learn something of the working of the law, and thus become responsible. We often find the term Karma used in a restricted sense, confined to this conscious and responsible activity, and it is especially in that sense that we need to consider it; but we shall fail to understand it unless we also bear in mind the methods of its working in the lower kingdoms. For in the early stages of humanity there is still a large proportion of ignorant and irresponsible activity, and it is only by degrees that it gives place to the conscious and responsible, as experience and knowledge increase.

Hence, even at the present stage of evolution there appears to be a certain proportion of human activity which is rendered necessary simply by the ignorance and lack of development of those concerned, and cannot therefore be regarded as the direct outcome of their past activity. If this be so, it will have a very important bearing on our attitude towards suffering. For we shall not then be able to regard all suffering as the result of sin; some of it will be due merely to the fact that certain qualities are as yet undeveloped in us, and that we are therefore guided by the "divinity that shapes our ends" into surroundings where we may gain the experience through suffering, that will cause these qualities to evolve.

It is recorded that on one occasion the Christ was asked by His disciples: "Master, who did sin, this man or his parents, that he was born blind?" The answer of Jesus is suggestive and significant. "Neither did this man sin, nor his parents; but *that the works of God should be made manifest in him*" (St. John, ix, 2, 3). It has been understood by some as implying that the man was born blind in order that Jesus might have the opportunity of giving him his sight, as a sign of the greatness of the "works of God." One cannot but feel there is an implication of injustice and even cruelty in allowing such suffering to an individual for such a purpose; and, considering the multitude of miracles performed by Jesus, it certainly seems neither necessary nor even justifiable. But if we regard the manifesting of the works of God in him as referring to the bringing into activity of some of the latent divine qualities, all becomes clear; and we can readily understand that he had been guided into that environment because there was a certain

lack of development that required this particular experience to begin to remove it. So we must not always conclude when we see others suffering that they have therefore sinned greatly in the past, and thus brought suffering on themselves as Karmic retribution; of them also it may be true that they have not sinned, but that the works of God are being made manifest in them. It is not for us to decide which may be the case in any particular instance; enough for us to contribute our mite of help towards lightening the suffering of the world. This consideration will remove the harshness of judgment and the lack of sympathy that sometimes arise from a narrower view of the working of Karma, and will render our help far more effective, as well as far more gentle and loving.

Primarily, then, not only all suffering, but all activity of whatever kind, should be regarded as a necessary means of development; and from this point of view there is no room for discontent or anxiety. Our whole environment will become to us no longer an object for criticism, or something from which we desire to escape, but simply a means whereby the inner self may grow; and our aim will be not so much to change our conditions as to make the best of them as they are, and to learn as completely as possible the lesson they have to teach. This is one of many applications of another of the sayings of the Christ: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (St. Matt., vi, 33; St. Luke, xii, 31).

Secondarily, however, all activity, especially suffering, may be regarded as either directly or indirectly the outcome of our past. For we have behind us a long course of evolution, which forms the basis on which our present and future growth must rest. The superstructure must always be built with due regard to the strength and general character of the foundation; and so with the working out of our present evolution, it can be only that which has been made possible by the past; in other words, our present is the effect of past causes. This adjustment of effects to causes may therefore be regarded as rather the *method* of the working of the Law of Karma, than as the Law itself; but it obtrudes itself on our notice so much more prominently than the deeper working of the law, that we are apt to lose sight of the latter in the former. And hence, most of the teachings with regard to Karma to be found amongst the sayings of Christ, as in all exoteric religions, have reference simply to the immutable association of causes and effects. A very few instances will suffice, but the careful student of the Gospels can add many more.

The most striking are perhaps to be found in that group of passages which are usually taken as teaching the doctrine of eternal hell, but which in reality contain a plain statement of this law of cause and effect. We frequently find the expression, "cast into the outer darkness; there shall be weeping and gnashing of teeth," applied to those who have departed from the divine laws. Why

this "outer darkness" should have been taken, as it so often has, as synonymous with a place of never-ending torment is not altogether clear from a careful study of the Gospels! For it is generally used in contradistinction to the entrance into the kingdom of heaven, which, we are told, is within us, and a student of Theosophy here at once recognises the contrast between the consciousness of harmony with all that is good, which is the result of right-doing, and the conscious separation from God, which is the result of wrong-doing; between the light of the developing inner self, and the darkness of the personality, which, until it becomes the willing servant of the self, must remain without that sphere of love and joy into which the only entrance-key is obedience to the divine law.

There are, however, passages which seem more definitely to describe such a place of everlasting torment. Thus we are told that, when "the Son of man shall come in his glory," and "before him shall be gathered all the nations," he shall separate "the sheep from the goats, and shall set the sheep on his right hand, but the goats on his left;" and to those on the left he shall say, "Depart.....into the eternal fire;" and they "shall go away into eternal punishment" (St. Matt., xxv, 31 *et seq.*). Again, "all things that cause stumbling, and they that do iniquity" shall be "cast into the furnace of fire" (St. Matt., xiii, 41, 42). "He will thoroughly cleanse his threshing-floor;the chaff he will burn with unquenchable fire" (St. Matt., iii, 12; St. Luke, iii, 17). These are but a few passages out of many, but the main features in all are the same. In the first place, it is now admitted by all authorities that the word translated "eternal" or "everlasting" simply means "age-long" or "lasting for an age." And this view is supported by another passage, which is almost identical in thought with these, except that, instead of the symbol of fire, we have that of a prison:—"Agree with thine adversary quickly.....lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, *till thou hast paid the last farthing*" (St. Matt., v, 25, 26; St. Luke, xii, 58, 59). Here then we have one definition of the exact meaning of "age-long." We now find how slender is the evidence on which the belief in an eternal hell has to rest. Translated into Theosophical language, the teaching is simple and unmistakable: Those who have done wrong must suffer the consequences of that wrong until the force that has been generated shall have been expended; in other words, until the effects of the past causes shall have been exhausted. And fire, the great purifier, is fitly taken as the symbol for the suffering that will in truth burn up all impurities; a fire of suffering that can be quenched by no power from without, but must continue to burn until there is no more fuel; in other words, until the base metal of our lower natures shall have been transmuted into the pure gold of the divine. And thus this most repulsive doctrine, which has, years since, been expunged from the teachings of

the advanced Christian churches, but is still put forward as a Christian teaching by many of the missionaries in India, is found to be, in one of its aspects, nothing more than a broad statement of the Eastern doctrine of Karma.

But there is another aspect which conveys a deeper meaning than this. Students of Theosophy are familiar with the fact that has often been impressed upon us by Madame Blavatsky and others, that most of the exoteric religious teachings convey to us more than one truth, and thus will bear more than one interpretation; one a simple one, that is helpful to all; the others more advanced, deeper, and useful only to those who are able to see more deeply into the mysteries of life. Christ Himself spoke to the multitude in parables, each of which conveyed to them some simple, practical lesson, behind which was a deeper meaning reserved for the few who were closer to Him, and to whom therefore the mysteries of the kingdom of heaven could be revealed. And so, though these phrases of the "outer darkness," "eternal fire," "eternal damnation" may be taken in their simplest aspect as referring merely to the working out of Karmic law in the suffering that is at once the result and the cure of sin, they may be taken in their deeper aspect as relating to that critical point in the evolution of humanity when those who have not reached a certain stage will drop out of the stream of evolution for the time being, because they are not advanced enough to keep pace with its onward sweep. And though there is one day of judgment which comes to each individual every time he returns to earth, when the Lords of Karma apportion to him the conditions, whether of suffering or otherwise, that will best help him forward from the point at which he stands; yet there is another day of judgment, even more definite and solemn, when those who fall behind are separated from those who are able to pass onward. As Mr. Leadbeater says, speaking of this critical point: "A period will then be reached when a considerable portion of humanity will have to drop out for the time from our scheme of evolution, simply because they have not yet developed themselves enough to be able to take advantage of the opportunities which will then be opening before mankind—because under the conditions then prevailing no incarnations of a sufficiently unadvanced type to suit them will be available. Thus we shall come to a definite division—a kind of day of judgment upon which will take place the separation of the sheep from the goats, after which *these* shall pass on into æonian life, and *those* into æonian death—or at least into a condition of comparatively suspended evolution. Æonian, we observe; that is, age-long, lasting through this age, or dispensation, or manvantara; but not for a moment to be looked upon as eternal. Those who thus fall out of the current of progress for the time will take up the work again in the next chain of globes exactly where they had to leave it in this; and though they lose such place as they have held in this evolution, yet it is only because the evolution has passed beyond them, and it would have been a mere waste of time for

them to attempt to stay in it any longer."* In this aspect the Karmic result of failure to advance is thus seen to be *delay*, not *suffering*, for *suffering* belongs to the stage when evolution is going on, not to that when it has for the time been stopped; so that in these passages there seems to be a blending of the two constructions they are capable of bearing.

There is yet another aspect, which gives somewhat more colour to the belief in everlasting suffering, which can be traced in some of these passages, but it may be deferred till we consider the subjects of forgiveness, and the so-called "death of the soul."

(*To be continued*).

LILIAN EDGER.

AUSTRALIAN MAGIC AND TRADITIONS.

THE aboriginal tribes of Australia are among the least developed of the human family; their beliefs, their customs, and their physical peculiarities have gained much attention from the anthropologist and ethnologist; and, in a lesser degree, they have been studied by the folklorist.

The records and beliefs of these undeveloped races possess a peculiar importance for students of the "Secret Doctrine," from the fact that very many of the statements made therein by Madame Blavatsky, concerning the early races of mankind and the constitution of the animal and human kingdoms, receive much support from the traditions found in that old land of Australia. The original inhabitants of the country, the primitive peoples yet lingering there, slowly but surely travelling towards extinction as a people, are presumably remnants of the third or Lemurian race, with an intermingling of Atlantean or fourth race blood. I say: *presumably*, because I have no precise information on the subject, and therefore I only conjecture their ancestry from a study of the maps published with the "Story of Atlantis" and from some statements in the "Secret Doctrine."

The Lemurians, we are told in the "Secret Doctrine," were a psychic race, whose ancestors were more ethereal in form, and also more psychic than they. They were certainly far nearer the animal kingdom than were the later races; their appearance, we are told, was rude, and to our eyes and judgment peculiarly unlovely, even repulsive. They were, being psychic, more conscious of the presence and work of the Gods among them than were the later peoples; and they were definitely ruled, and more obviously guided by Beings not only infinitely superior to themselves in point of evolution, but infinitely more advanced than present day humanity in Asia, Europe and America.

Magic arts were known to this infant race, and such arts were used both for beneficent and maleficent purposes. Another point for us to remember is that death, as we know it, must necessarily have been unknown among the earlier ethereal races, which will perhaps account for the curious fact that death is strenuously asserted and believed to be unnatural by the present day aborigines of the country; they think sickness and death to be caused by sorcery.

Let us now see what are the further beliefs and customs of these descendants of the former Lemurian sub-races.* There is one dominant factor in all the religious rites, social customs, "medicine" ceremonies, and, I had almost written literature, of this race; and that factor is, Magic. When I paused over the word literature, it was because the term implies a written record, and such a record does not exist save in so far as the traditions of the people have been taken down from their lips by foreigners. The tribe of the *Noom-gah burrahs*, for example, have a number of curious and incredibly savage tales. In these stories the struggle of man for food in a barren and dry land, the simple, readily stirred, and violently expressed emotions of a child race, and their nearness to the animal kingdom which surrounds them, are shown forth with curious and unconscious fidelity. In most of these tales magic plays a part;† magic stripped of every particle of glamour, fascination, and imaginative colouring. There never was a more matter of fact, plain, bare and sordid record of the doings of the savage sorcerer or "doctor."

Among the Australian tribes there are wizards in numerous branches; "white" and "black" in their practices; their rites are often ludicrous, frequently unspeakably disgusting, and often apparently effective, at any rate as regards the people of their own race. There are rain makers, seers, spirit media, and doctors proper, that is to say, healers. It must be remembered that since all sickness is viewed as being due to sorcery, the doctor is necessarily the "white" sorcerer, possessed of the more potent charm; but some of these men appear to possess the power of magnetic healing, and they make mesmeric passes over their patients. There are also bards who use their poetic faculties for enchantment; it is a curious point that the Irish *Fili* (poets) of ancient days are represented in old annals as "singing" upon the rivers and lands of their enemies; while to this day a wound from a "sung" weapon is much dreaded by an Australian tribesman. There are many spirit media among these people; both women and men possess "spirit control" and women as well as men are "doctors." It is asserted that such people are frequently levitated and carried to some distance.

*Readers will find the statements which are quoted in the following pages, in the *Journal of the Anthropological Institute*, vol. XVI., p. 23, *et seq.* Author, A. W. Howitt.

Also in: "Native Tribes of Central Australia." B. Spencer and F. J. Gillen.

† The tales have been collected by Mrs. Langloh Parker; they are called "Australian Legendary Tales."

The medicine men are taught to hurl invisible weapons at their enemies; they employ quartz crystals and bone implements, which they say are disintegrated as they pass through the air, and only re-form when they reach, or have entered the body of the victims; they also profess to be able to strike people at a distance with a magic whip which forms part of the stock-in-trade of the wizard. These men all claim to be able to travel freely and consciously in the astral body, and to bring back memory of occurrences which have taken place during their peregrinations; magic drinks and ointments are employed, thus to liberate the man from the physical body. It is a problem for the sceptic whether the accounts of the Australian magic red ochre ointment, and the mediæval European witch butter are both founded on the same belief; in what dark corner of the common human mind did such a belief originate unless it be founded upon an observed fact of nature?

Australian medicine men obtain their powers by means of various methods; they must not be confounded with the spirit media; nor with those who are born *alkna buma* (eye open); or, in other words, clairvoyant, and able to perceive the *Iruntarinia*. The *Iruntarinia* are the lesser Gods; they are generally beneficent, and will instruct such men as place themselves under their guidance. One class of medicine men are taught by the *Iruntarinia*, another class are taught by their human brethren, and yet another are seized and instructed, "will they, nil they," by an evil class of beings called the *Oruncha*. An *Oruncha* is not a God, nor yet the spirit of an ordinary man; he was once human and incarnate, but he does not re-incarnate, save when he forcibly seizes and semi-possesses, or guides, a human being. He was once human in so far that he was an *alcheringa* ancestor. The mention of the *alcheringa* brings me to a point at which it becomes necessary to leave the question of magic arts and turn to the consideration of the belief of these people concerning their totems, their ancestry, and the constitution of the soul.

The totem conception is very curious; and I advance the theory that it is a perversion of the teaching concerning the seven rays, or streams of tendency. Every God, human being, animal, plant, and even, I believe, mineral, belongs to a totem. A man's tribe may change; he may be born first in one tribe and then in another, but his totem never, or very rarely, changes. He does not inherit his totem; his father may belong to one, his mother to another, and he may belong to yet a third.

There are throughout the country certain totem centres, constituting magnetic or sacred spots, and these are consecrated, as it were, to various totems. If a woman becomes aware of her pregnancy near one of these centres, it is a sign that the spirit of the unborn child belongs to that totem, to the centre of which it has withdrawn between its incarnations.

The origin of the race is said to have been as follows: There were four periods of evolution in the time of the *aloheringa* ancestors. These mysterious ancestors were evidently of various grades as regards development; some possessed "powers"; they could travel above and beneath the ground, could cause floods and make gaps in gorges in the earth; these *aloheringa* ancestors were like to the *Iruntarinia* as Gods who still possess the powers of the original *aloheringa*. The *Iruntarinia* are the spiritual doubles of those great *aloheringas* who have re-incarnated, though not, I think, necessarily among the Australian tribes. Each individual is thought to be either a re-incarnation of an *aloheringa*, or of the "spirit part" of some humanized animal.

The Australian aborigines have a kind of Darwinian system of their own; the following is their account of the evolution of the human form:

Once in the early days of creation two beings perceived *Inapertwa* creatures; these were rudimentary human beings of various shapes. They had no distinct organs of sight, hearing or smell, and no limbs; they were doubled up in a rounded mass. The beings, who first observed them, cut from them the forms of men and women. This is curiously like a Zuni account of the development of form, of which I recently wrote in the *Theosophical Review*.* These *Inapertwa* represented stages in the gradual transformation of various animals and plants into human beings; and they were specially associated with the animal or plant which was their totem.

After this forming of human vehicles from the *Inapertwa* there were three other races of the *aloheringa*; the first race continued the work of forming *Inapertwa*; the second race were taught the three initiatory ceremonies by the great ancestors; in the third race the marriage system was changed. *Aloheringa* women were in a different position from their present day descendants and there was among the *aloheringa* a race called *Unthippa* women, who were bi-sexual.

Every human being is said to be a re-incarnation of an *aloheringa*, save those who are humanized animals. There were three forms of *aloheringa*: (a) Direct transformations of animals and plants into human beings; (b) *Inapertwa*; (c) animal men. There is a difference implied between the great and developed *aloheringa* who possessed powers like the Gods, and the less evolved *aloheringa* who became *Inapertwa* and animal men; the same difference as that implied in the "Secret Doctrine," between the Sons of Mind, and the Solar and Lunar Pitris.

These Australian tribes represent the soul as being complex. There is, first, the spirit part of the original *aloheringa* ancestor, of which the totemic *Iruntarinia* is the spiritual double; this part of the soul is also linked, though not indissolubly, with a curious sacred and secret amulet called the *churinga*. This *churinga* is said to be deserted

* See *Theosophical Review*, April, 1900.

by the "spirit part" when it enters the unborn child. It is sometimes found near the totem centre, and kept for the boy until he is initiated at puberty, when he receives his sacred name. If the original *churinga* cannot be found, another is made for him, with sacred (i.e., magic) rites.

The second part of the soul is the *uthana*; but this is really almost, if not quite, the same as the "spirit part;"* it goes after death to its totem centre, to live with its *arumbaringa*, and, after awhile, when its former body has crumbled away, it re-incarnates. The third and very important part of this complex soul is the *arumtaringa*; this part of the man (which is really, I should say, the true man) is changeless, and lives for ever; the spirit part of the *alcheringa* is also immortal, but not changeless, for it re-incarnates. The *arumbaringa* dwells at the totem centre, and is associated with a group of Gods or *Iruntarinia*. When the spirit enters the unborn child there remains still the *arumbaringa*, which does not incarnate. It may, or may not be actively watching over the incarnate man; sometimes it warns him of danger, and sometimes, but very seldom, it may be seen by him. I do not know that any case was given of an Australian aborigine who had seen his *arumbaringa*. It appears to me that the conception of the *arumbaringa* is practically the same as the conception of the *angoeides*. It will be seen from the foregoing brief sketch that there is much which is striking in the belief of this uncivilized people. It may be said, in passing, that there is a very general tradition among them that their laws, sacred ceremonies, and such rude arts as they possess, were taught them either by their lesser Gods, the *Iruntarinia*, or by Beings greater than they, who incarnated among these tribes and ruled them. Some of the rites and ceremonies of this dying people are revolting in the extreme; but many of their ceremonies inculcate a by no means low standard of conduct. This instruction is conveyed by means of curious circling dances and dramatic representations. The legend is universal that the Gods once taught in the mystery rites. Another point which is worthy of note is the fact that these tribes, who are exceedingly uncivilized, and are, in some cases, unable to add more than a very few numbers together, being quite unable to count up to a high figure, have an excessively elaborate marriage law, to which they rigidly adhere. This most intricate rule was (according to their traditions) imposed upon them in ancient days. It was apparently framed not so much with a view to teaching them a high morality, which they are as yet incapable of understanding, as to prevent physical degeneration of the race by consanguineous marriage.

I. HOOPER.

* It is, as I think, the soul coloured with the personal experience of a single life; I think the "spirit part" is less identified with any one life,

*MESSENGERS OF TRUTH. **

EVER since the rearing of the Aryan Root Race, in past ages, by its Mannu, the Masters of Wisdom Who form the guardian wall of humanity and Who are ceaselessly working for the uplifting of the Great Orphan and its advancement in evolution, have from time to time sent forth Their messengers to Their younger brothers, to proclaim to them, in a fitting garb, such portions of Truth whereof They are the custodians, as in Their far-reaching sight and wisdom They have deemed necessary for the evolution of the infant human race, for the rise of the struggling orphan on to the next rung of the mighty ladder whose feet rest in the mire of the earth but whose height is lost in the glory and splendour of Almighty God Himself. Of all grades of wisdom and power have been these glorious Messengers who have appeared amongst us to teach us wisdom, to point out to us our true origin and destiny, to draw our attention to the path up which we have to climb, to show us the means that at our stage in evolution the Mighty Ones deemed best suited for furthering our onward march on our glorious journey. With tireless patience have the Teachers of Compassion been watching our struggles, noting our failures, encouraging our endeavours, and with the keen insight born of wisdom have They mercifully guided us and taught us, led us on with parental love and affection through the entanglements of our surroundings and proclaimed to us now and again some of the great truths of evolution suited to our intellect and for our progress, thus taking us as far onwards on our way as our little strength and capacity would allow. The great Rishis of old, wise and strong, were sent to us by Them. The holy Zoroaster, Lord of Purity, came from the Great White Lodge to instruct us; Gautama Buddha, Lord of Compassion, brought to us Their message; the Gentle Christ, Lord of Love, came from Their lodge to teach us, and in our own day have glimpses of truth hitherto hidden been proclaimed to us by a later messenger, our beloved H. P. B. Her message, like that of her illustrious predecessors, has inspired us once more with strength and hope. Not clothed as heretofore in the garb of a new exoteric religion, not hidden as hitherto in the protecting vesture of symbology, her proclamation has given us deep joy in that it has conveyed to us their assurance that the orphan has so far outgrown its infancy as to be capable of receiving a message of union and not separation; of comprehending the unity underlying all faiths and needing no longer for its progress the covering of truth in the mantle of an exoteric faith, a new religion superseding the older faiths and therefore more or less in antagonism with the latter. So far, to us Their judgment has been encouraging. To an age blinded by gross selfishness and materialism

* A lecture read before the Hyderabad Branch, T. S., on White Lotus Day.

was her message delivered. Five and twenty years, the cycle of strife and struggle, have glided away since she began to instruct us; bitter and carping indeed has been the opposition that the world has given to the messenger and her teachings, but thanks to Their gracious mercy, her self-sacrificing labours, and the Yeoman's service rendered by a few of her faithful disciples, the storm has been successfully braved and we are entering upon a promising cycle filled with hope and joy, with strength and courage. It is meet then that on this the first White Lotus Day of the dawning cycle of fair weather, when the clouds have lifted and the weather bids fair to be calm and peaceful, we, to whose hearts her message has brought joy and peace unspeakable that nothing else could bestow, should offer our humble but heart-felt feelings of love and gratitude to our beloved H. P. B. and should reverently bow to the Great Ones Whose messenger to us she was. Those only who knew H. P. B. can form an adequate conception of the sufferings she bore, of the pains she endured, the outbursts of ridicule, abuse, slander and hatred she faced; she, who brought to us tidings of peace and harmony and joy; she to whom we owe so much that we now possess of happiness; she who was prepared to sacrifice her very life for our elevation and advancement. And if the Theosophical Society which she founded is now on a sound and stable footing, if the noble teachings she gave out are going home to the hearts and spirits of an ever widening circle of men, if the stately ship of our Society is sailing over smooth and unruffled waters at present, let us not be oblivious to the fact that it is because she cleared away the initial difficulties; it is because she bore the brunt of the attack; it is because she sacrificed herself in order that her child might live and thrive. To this noble soul therefore let us humbly offer to-day our devout respects and humble reverence, our sincere sense of indebtedness and our deepest gratitude, and let us raise throughout the four corners of this world where her teachings have spread peace, our united voice of thanksgiving to her who brought us Light, who revealed to us Truth, who pointed out to us once more the way to immortality and who lifted us once again from our petty surroundings to the bosom of our Father in Heaven "in whom we live and move and have our being." And if it be asked what we each in our sphere can do to show our sense of gratefulness to our beloved teacher, there can be but one answer—SERVICE, dedication to eternal service. Service to the Society which she founded, service to Humanity for whom she sacrificed everything, service to the Masters of Compassion who sent her to instruct us; service to the mighty Logos Whose life is our life and Who is "nearer to us than breathing, closer than hands and feet."

Service and sacrifice are the glorious privileges of humanity, and to these privileges H. P. B. has brought us. Life is real only in so far as it is one of service. The joy in serving our fellowmen has no diminution, knows no ending; the bliss in the service of the Lords of Truth is incapable of decline; the Ananda in sacrificing to our Father

in Heaven. Who sacrificed Himself that we might be, passeth description. There is but one way of reaching the Feet of the Logos, the goal of evolution, and that is the way of sacrifice, the way of doing in miniature what the Mighty Lord did for us at the dawn of manifestation. Let us then, on this sacred day, imprint in golden letters on our heart of hearts the word "Service" and resolve to make our humble lives of sacrifice, so that from our joint devotion to the noble life that she bade us to live, from our joint dedication to the service of our fellow-men, may arise powerful flames that may consume the dross of whatever in us is gross and selfish and evil, and leave the pure gold of love and devotion that shall purify the world and help on the evolution and uplifting of humanity. In so far only as we attempt, steadily and unflinchingly, to lead purer and nobler lives, to purge away whatever in us is impure and selfish, to carry peace and love wherever we go, can we prove ourselves worthy of the teachings and deserving of the message brought to us by H. P. B.

J. J. VIM ADALAL.

CYCLES.

THE law of cycles, which is one of the most important in the theosophical system, has been propounded by the oldest religions in the world. It was taught by the Greek philosophers and afterwards defended by the Theosophists of the Middle Ages, but flatly denied by the "Wise men of the West." At the present time it is however again coming into prominence and in some instances men of science have themselves brought it forward.

Now what is a cycle? If we turn to the dictionary for the meaning of the word, we find among others the following definitions: (1), Cycle, a ring, a circle, akin to the Sanskrit chakra, a wheel or circle; (2), also an imaginary circle or orbit in the heavens, one of the celestial spheres; (3), an interval of time, in which a certain succession of events or phenomena is completed and then returns again and again, uniformly and continually in the same order; (4), a periodical space of time, marked by the recurrence of something peculiar, as the cycles of the seasons or the years.

From all these definitions we see that the cycles we are dealing with are ever recurring periods of time of different lengths; some are exceedingly small and others such as we cannot conceive of, a great many moving inside one another—wheels within wheels, as was said by Ezekiel in the Bible (Ez. I., 16-17).

As in a wheel there are ascending and descending arcs and as, after it has completed one revolution, it goes on again from its starting point, but at a farther distance on the road, so in the cycle, which is really progress by evolution, there is ascent and descent, repetition of

events, but at periods of certain distances or lengths of time apart from each other. We see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till having reached the lowest point, humanity reasserts itself and mounts up once more; the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it before descended.

The beginning of a cycle must be a moment, moments make a second, seconds minutes, minutes hours, hours days, days again months, years, decades and centuries. These are about all the cycles that people in Europe and America generally recognize, besides the moon and the great sidereal cycle. The cycle of the moon—golden number or metonic cycle, so called from Meton, who first proposed it—comprises a period of 19 years, after the lapse of which the new and full moon return to the same days of the year. The sidereal or solar cycle contains a period of 28 years, at the end of which time the days of the month return to the same days of the week, and the dominical or Sunday letter is the same again and follows the same order, hence it is also called the cycle of the Sunday letter according to the Julian calendar. The solar cycle is so arranged that the first year of the first cycle corresponds to 9 B.C. Besides these there are the Calippic cycle, so called from Calippus, who proposed it as an improvement on the Metonic cycle, a period of 76 years or 4 Metonic cycles; there is also, further, the cycle of *Eclipses*, a period of about 6,588 days, the time of revolution of the moon's node, and lastly the cycle of indiction, a period of 15 years, employed in Roman and ecclesiastical chronology; not founded on any astronomical period but having reference to certain judicial acts.

The cycles are looked upon by most people as simple measures of time or as used for astronomical purposes, only not as having any influence or bearing on the life and destiny of man. But we are told in the "Secret Doctrine:" "With the Pagans—of whom Coleridge rightly says, time, cyclical time, was their abstraction of the Deity, that Deity manifesting co-ordinately with, and only through Karma and being that Karma Nemesis itself—the Cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of the seasons or of certain constellations or sidereal motions. The latter are inseparably blended with the destinies of nations and men." Yes, if the doctrine of the cycles were fully known, all the future would lie before us like an open book, which he who runs might read. The same things return in other forms, whether in the outward, physical world or in the inner world of thought, as represented in the various systems and doctrines, creeds, dogmas and mental paraphernalia

in general, in which men dress up old ideas, believing and making others believe that they are something new.

Poets and philosophers at all times seem to have had, if not a definite knowledge, yet an intuition of this doctrine of cycles, else what did Shelley mean when he said :

The world's great age begins anew, the golden days return,
The earth doth like a snake renew, her winter-weeds outworn ;

Or Fichte, when he assures us that " it is a phenomenon of frequent occurrence, particularly in past ages, that what we shall become is pictured by something which we have already been ; and that what we have to obtain is represented as something which we have formerly lost. And, he adds, what Rousseau, under the name of Nature, and the old poets by the title of the Golden Age, place behind us, lies actually before us. Shall we then expect at some recurring cycle to re-become that which we are now ? To obtain a glance into the future cycle we have but to examine the situation around us in the present day, for history repeats itself.

Yes, if the doctrines of karma and reincarnation are true, then history must repeat itself ; then the doctrine of cycles must also be true, for karma and reincarnation and the cycles go hand in hand ; they form what might be called the Upper Triad of theosophical doctrines. Everything in the universe is subject to these. It is stated that even the Causeless Cause, the final goal of all rational philosophies, seems to yield obeisance to the law of karma which proceeds out of its own abyss ; for the manifestation of universes would appear to be only links in an infinite cycle of necessity. To work out its karma every soul, or every spark of the universal Over-soul, has to pass through its cycle of necessity through the process of involution and evolution until it goes back to its godlike origin. No soul can, we are taught, gain conscious (i.e., individual) existence, unless it has passed through all the grades of such a cycle, unless it has gained this individuality ; at first through a natural impulse, then through its own efforts, which it imposes on itself and which are the fruits of its own reflections. Thus the vine trailing upon the soil, rises, first through the impulse which is given to it through the strength of its germ and then through the constant effort of its tendrils to climb up to higher and ever higher points. This individual consciousness has to pass through all the degrees of development and cyclic evolution ; there is a continual, gradual unfolding from the quite latent consciousness of the mineral to the highest vision of an archangel, and all advancement, all success, must be the result of its own efforts. No being can become a God or Deva unless he pass through the human life-cycle of karmic and cyclic rebirth. As this work cannot possibly be accomplished during the time of one earth-life, the soul has to reincarnate again and again, and thus be brought back upon this globe after a certain length of time. One cannot treat the subject of cycles without also touching upon karma and reincarnation.

As we have different kinds of karma, individual, national and racial, it follows that there must be the corresponding kinds of cycles, individual, national and racial, growing out of the spiritual, psychic and moral ones, which affect men more particularly. Sometimes they are divided into a sevenfold group to correspond with sevenfold nature, thus : the spiritual or divine ; the psychic or semi-divine ; the intellectual ; the passionate ; the instinctual or cognitional ; the semi-corporeal ; and the purely material or physical. The individual cycles are of reincarnation, sensation and impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years and this in its turn gives us a large historical cycle, one moving within the other. For as the masses of persons return from devachan, in regularly recurring periods, to the earth and thus bring back to the globe the arts, the civilization, yea, the very individuals who once were on it at work, it must follow that the Roman, the Greek, the old Aryan and people from other ages will be seen again and can to a great extent be plainly traced. As the units in nations and races are connected together by invisible, strong threads, large bodies of such units moving slowly but surely, all together reunite at different times and emerge again and again together into new races and civilizations as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which, being added to what others have done for the development of the human race in character and knowledge, will produce a new and higher state of civilization. This newer and better state of development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed as far as physical evidence goes ; but the soul, ever retaining in Manas the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. Various statistics have been collected, of war, great men, periods of progress at large commercial centres, the rise and fall of arts and sciences, cataclysms, such as earthquakes, epidemics, periods of extraordinary cold and heat, cycles of revolutions and the rise and fall of empires, etc. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by the inevitable recurrence of similar historical events, reaching in turn every one of them and after the same lapse of time.

The historical cycles of wars and peace have been very well represented by Dr. E. Fasse in the shape of small and large wave lines running over the area of the old world. He points out the fact that if we divide the map of the old World into five parts, into Eastern Asia, Central and Western Asia, Eastern Europe, Western Europe and Egypt, then we will easily perceive that every 250 years an enormous wave passes over these areas bringing into each in its turn the events it has brought to the one next preceding. These waves may be called the historical waves of the 250 years' cycle. The first of them began in

China 2000 years B. C., the golden age of that Empire, the age of philosophy, discoveries and reforms. In 1750 B. C., the Mongolians of Central Asia established a powerful empire. In 1500 Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia, and about 1250 the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition and dies out in 1000 B. C., at the siege of Troy.

A second historical wave appears about that time in Central Asia. The Scythians leave the steppes and, towards the year B.C. 750, inundate the adjoining countries, going towards the South and West; about the year 500 begins in Western Asia an epoch of splendor for ancient Persia and the wave moves on to the East of Europe, where, about B. C. 250, Greece reaches her highest state of culture and civilization and further on to the West, where at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness.

Again at this time we find the rising of a third historical wave in the East. China, after long revolutions, once more forms a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A. D. a new and powerful Persian kingdom is formed; in 750, in Eastern Europe, the Byzantine Empire, and in 1000 the second Roman Empire springs up, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy. At the same time the fourth historical wave approaches from the Orient. China is again flourishing. In 1250 the Mongolian wave from Central Asia covered an enormous area of land, including with it Russia. In Western Asia—about the year 1500—the Ottoman Empire rises in all its might and conquers the Balkan peninsula, but at the same time, in Eastern Europe, Russia throws off the Tartar yoke and rises to unexpected splendor in about 1750, during the reign of the Empress Catherine. What changes the year 2000 will bring forth remain to be seen. Besides these cycles of 250 years, every century is marked by the rise or development of Empires. Beginning with 700 B. C., there rise and fall in turn the Assyrian, Median, Babylonian, Persian, Greek, Macedonian, Carthaginian, Roman and Germanic Empires. The striking periodicity of the wars in Europe was also noticed by Dr. E. Fasse. Beginning with 1700, every 10 years is signalized by either a war or a revolution—and about every 50 years more particularly so. It would occupy too much space to enumerate them all; but if we just begin with 1712 when all European nations were fighting at the same time, we come, in 1761, to the seven years war; in 1810 and the following years, to the wars of Napoleon I., and a little before 1860, the Crimean, and a little after, the American Civil war.

Man is also affected by astronomical cycles, because he is an integral part of the whole and these cycles mark the periods when mankind as a whole will undergo a change. Modern wisdom is

satisfied with astronomical computations and prophecies, based on unerring mathematical laws; but ancient wisdom added to the old shell of astronomy the vivifying elements of its soul and spirit, astrology. Therefore the belief of the ancients in astrologers, soothsayers and augurs was warranted, because these in their day occupied the same place as our historians, astronomers and meteorologists, who perceive the movements and note the behaviour of meteors and comets, and record the periodical advents of these wanderers and "flaming messengers," and prophesy, in consequence, earthquakes, meteoric showers, and the apparition of certain stars, comets, etc. Astronomers are not laughed at or disbelieved because they foretell these things; then why should occultists and astrologers be disbelieved when they prophesy the return of some cyclic event on the same mathematical principles? Why should the claim that they know this return, be ridiculed? It is not prophecy, but simply knowledge and mathematically correct calculations which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such and such a catastrophe; or that France is nearing a certain point in her cycle, or Europe in general is threatened with a cataclysm to which her racial cycle has brought her.

Both Egyptians and Greeks had their cycles; they are thought to have been taught by Eastern Sages, but it would be mere speculation to discuss the unknown Laros and Naros of the former. Of the Brahmanical cycles however we have had some information given. There is, it is stated in the "Secret Doctrine," a work among the secret books, called the "Mirror of Futurity," wherein all the Kalpas within Kalpas and Cycles within the bosom of Shesha, or infinite Time, are recorded. This work is ascribed to Pesh-Hun-Narada. There is another old work which is attributed to various Atlanteans.

C. KOFEL.

[*To be continued.*]

ANUBHAVANANDA LAHARI.*

(*Concluded from page 751, Vol. XX.*)

HE alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, whose essentially pure intellect, having escaped falling into the mire of the blemish of looking at differentiation (as such), is unbounded, imperturbable, free from eager thirst after the vain pleasures of the world, and immersed in Parabrahm having for its beautiful form, Existence, Consciousness, and pure Spirituality.

41. He alone is in enjoyment of self-emancipation during life and is a very great sage, respected by all other sages, whose mind is always

* Translated by members of the Palghat Branch.

meditating upon God and in whose pure heart is implanted this pure beatitude-giving enquiry after emancipation which shoots forth into a Mandara tree * being nourished with the sprinkling of the nectar of Practice.

42. The disciple said: "O Guru, embodiment of knowledge, I ever bow to thee; O Thou, participating in the bliss of Parabrahm, tell me (please) who is superior to the other of the two great knowers of Atman, viz., he who is in Samādhi (or deep contemplation) and he who is sporting in the world."

43. The reverend Guru said: "The knower (of Atman) who with a calm mind dwells in the forest, and the knower (of Atman) who is sunk in materiality are both equals, inasmuch as both have their intellects pure (free from attachment), immersed in the eternal consciousness, and inasmuch as both of them have emancipation and participate in the bliss of Parabrahm.†

44. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who hold their minds always in Parabrahm (the causeless cause), having tied their minds to the vision of pure and supreme beatitude, enjoyed by very great ascetics.

45. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who realise (the truth); (as if each were saying to himself) 'I am not the Creator, but the enjoyer; I am not the actor, but the thinker; I am not sunk in material pleasures, but I am of the essence of the Creator of the Universe.'

46. "Equals are those two sets of emancipated souls, participating in the bliss of Parabrahm, who fully realise (the truth); (as if each said to himself) 'I am not the earth or any other portion of the (vast) universe, neither the mind nor the intellect, neither birth, nor death nor the desire to know; I am neither bound nor free.'

47. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who have crossed the ocean of Samsara (the wheel of births and deaths) with the aid of the qualities already spoken of by me as existing in both in common, qualities which are realised by the wise and admired by sages like Vasishta."‡

48. The disciple said: "O Guru, of pure intellect, having your mind engrossed in abstract purity, tell me, O Lord, how the pure and emancipated souls become entangled in the mire of worldly existence and how he who is emancipated even during life amuses himself. O Lord, cool as soon as possible my mind, burnt by the fire of doubt."

* One of the five trees of the Gods, these are Mandara, Parijata, Santhana, Kalpa and Harichandana.

† Have come to realise that they are no longer to return to rebirth.

‡ Says the Sruti (or the Veda), "This is the real essence of knowledge, viz.: there is neither destruction nor creation; there are neither the bound nor the striving, neither the abolition-desiring nor the emancipated." Also the Sruti says, "Here there is no variety at all."

49. The reverend Guru said : " When ignorance is destroyed, when the cloud of imagination is drifted away, when the transcendental troubleless seat of *Ātman* is attained, when the whole group of modifications is cut away and when the ocean of beatitude-giving truth is realised, then sporting in the world is like that of the rays of the sun (which are not contaminated by anything they come in contact with).

50. " When the false duality, exciting fears of eternal births and deaths, is broken up, and when the unsullied Truth, the one without a second, Consciousness-Bliss, not having even a very few modifications, too high to be reached by mind or speech, praised by many psalms in the Vedas—when such truth is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything).

51. " When consciousness is well pleased with taking the full delight of enjoying Supreme Bliss, when the truth, beyond the wheel of births and deaths, ever existent beyond the (three) qualities (of *satva*, *rajas* and *tamas*), worthy of being known, reached by the great gods like *Siva* and others, and beyond all this illusion of form (gross and subtle) is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything).

52. " The body is itself a moving chariot, all the organs of sense are so many unbroken horses, the charioteer is the great intellect. Ascending this car I (shall) to-day enter into the house of great happiness (beatitude) ; I will not be subject to the difficulties of births and deaths. When thus the truth is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything)."

53. He who keeps this treatise on the emancipated in his heart, being possessed of the qualities of calmness, restraint and deep meditation, will really enjoy supreme beatitude, free from all hallucinations, and will become the embodiment of pure Bliss, which deserves to be sought after even by *Brahma*, *Hari* and *Siva*.*

54. Those who sing,† hear or meditate upon this delightful and auspicious hymn composed by the best of ascetics, *Sri Kesavananda*, will surely and speedily attain to Absolution giving Supreme Bliss. ‡

* The Hindu Trinity (Creator, Preserver and Destroyer.)

† All the Stanzas in the originals can be sung so as to produce a melodious effect.

‡ This last Stanza is what is known as *Phalasruti* (the verse speaking of the effect of reading or studying the book), generally given at the end of every book.

SELF SALVATION OR SELF SACRIFICE.

ONE of the most prominent facts in connection with the spread of the T. S. is the wide diversity of people who seek admission to the Society, stamping it at once with a catholic character on the outside, which is in strict harmony with what those who enter find Theosophy itself to be. Through various channels all sorts and conditions of men (which includes women) filter in. We welcome them from the student's quiet room, the busy world of business, the scientific laboratory, very largely from the spiritualistic circle, and still more largely from the dim religious light of the churches. I say most largely from the last, for I use the word churches in its very widest sense, not merely thinking of the people who fill the places of worship every Sunday, from these we do not recruit to any extent, but thinking rather of those by whom the devotional religious life would still fain be followed under the church's wing except for the fact that reason will no longer endorse the teaching—the bread has become a stone. Many years of the life may be passed in a sort of debatable land across which these souls journey, from church dogmatism en route to the Ancient Wisdom, so many years in some cases that the people themselves will think of themselves as altogether divorced from any aroma of devotional aspiration—yet the result of some careful observation tends to show me that those who have suffered the wrench from belief in the Christian or other atonement are those who bring the best foundation with them for practice of the devotional side of the Higher Life in Theosophy. Indeed I seem to see that the previous experience which makes the latter at all possible must have been had in some environment saturated very largely with religious forms and habits. These may or may not have been in this incarnation, but certainly in a recent one. Taking this larger view of the Ego's career, great has been the office of the religious life in preparing the soul for receiving the strong food of the Ancient Wisdom.

So, on this question of self-salvation, I want more particularly to speak to those who trace in themselves a strain of distinctly religious thought, dragging in questions of self-discipline in the present and of self-salvation as to the future. Now the general problem as to the soul's future presented by the churches all the world over, is that of the salvation of the man's own soul. Our own European form of 'religious belief' is exceptionally saturated with this. It is a continual harping on the one string. By such and such a stated method you can save your soul alive. Do this or do that, lest you should perish utterly. A whole life passed however nobly in an atmosphere deeply saturated with incentive for self-salvation cannot but have a deep influence upon the way in which that student of Theosophy who comes to it from the

churches will receive the teachings as to the great purpose of the Ego's life and the growth of the soul through many lives of more or less sustained struggle. It is true that if a grasp is obtained of the real great life of the Ego, salvation can never shape itself quite as before, but I see there is a danger of only, after all, immensely widening the periphery of the soul's life, while still remaining in the same old groove as to the prime necessity for saving our own souls, and making *that* the chief aim and goal of our efforts. Now I do not want to deny or detract from the fact of such prime necessity; but I want to say a word in denial of this being the end and aim of our great evolutionary career. I want plainly to put this question: "When at last you *have* saved your soul what are you going to do with it?" It is no longer possible to answer this with any reference to the inanities of golden crowns, and clouds and trumpets; people nowadays come to see this is indeed a very serious question. What *are* we going to do with the great Life when it is ours? Will it be enough, we ask ourselves, if we then reflect upon the vast panorama of experiences we have been through in the untold millions of years we shall have conquered? For a space it might content us, but in due course the tale will be ended, the summing up be done, or enough to compare these with those of all who have come through with us. Vast as the process may seem, this also will come at last to a close. And must it not occur to us that these very reflections and comparisons will be endlessly throwing up before us the question—"What about the others left behind? What about the untold host of units who have been partly through the panorama of our lives—unfolding the tale of their lives shoulder to shoulder with ourselves—these along side of whom we have sinned and suffered, whose groans of agony have gone up in unison with our own, or whose shouts of joy we have helped to swell and yet who still struggle on? What of those by contact with whom the very qualities which have made up the aroma of the perfected self have been ground out. Are all these through whom we have thus become what we are, to be nothing to us?" Nor will it be possible to feel that there is one unit amongst them who is not of great interest, of deep solicitation to us. No real thinker can shirk these questions when he comes to go down to the bed rock of what the future holds for him.

Now I know the utter futility of attempting to make the finished Nirmanakaya at a bound, but fully recognise that there are true disciples to be found at all stages between the occupants of the penitent's form, at the revival meetings, and the man who makes the Great Renunciation—but I think there are special calls at times to speak to some who dimly see the last great stage as something within possible reach before them. At any rate the mere picturing it as a possibility for any other one to reach must sometimes suggest a personal application, and bring up thoughts of wonder as to the measure of one's own capacity or future attainment. It is possible that these words may reach some

who first stand in this position and are even now asking themselves, "What am I going to do with my great future?"

Of course most of us are merely concerned now with the near future and to give this paper a practical value let me hasten back to the task of the present, to the question of present, of personal salvation, so as to consider its place in regard to the great Sutratma or thread on which the present is only strung like a bead. It is indeed most useful that the man of our time should feel that he *should* save his soul alive; anything rather than utter indifference, than cold contentment with what share can be got in the scramble for ease and comfort. Anything rather than the steeling of the heart to the refining sorrows of life, by the excluding walls of social, intellectual or even moral culture. If either you or I can do anything in this dark time to shake up out of this dreadful sleep any of the great host who are lying literally in the stillness, the apathy, of death, we should be indeed doing them the best service. It will matter but little what line of action they may take, whether they weep as Salvation Army penitents, or go to work in the city slums, or start Theosophical propaganda, so long as they set to work to do something for the future. However, let us all recognise that this waking up process is going on without our aid, in all stages of the pulsating life around us. The mere turning of the wheel of life is compelling more and more to wake up and move on, first to reclaim or save the present life's harvest, whatever may be seen to lie beyond.

It is often said that the most dangerous and deeply rooted form of selfishness is religious selfishness—if this be so the person stands in perilous case whose whole anxiety is the salvation of his own soul. And indeed this is common enough. It is not limited to Christianity, it confronts us everywhere and perhaps nowhere is it so forcibly thrust on us as in the religious ascetic of the East, for there we see the depths of the endurance reached to secure the longed-for, so-called liberation, Moksha. We are indeed most of us appalled at the struggles undergone to reach the goal of Nirvâna. The Indian yogin who stands on one leg for 20 years, or holds up one arm till it becomes withered, is but an extreme exaggeration of the Plymouth brother who trembles to think he may not be one of the elect.

It is true that his methods are much more effective and have some scientific knowledge behind them, and any real knowledge means so much power, but in so far as his thought is still no wider than himself he really runs in company with the other man. Both alike are engrossed with what is spoken of in our most advanced books as the "Eye Doctrine of the Law."

This term will appear to many as only another way of putting some dogmatic tenet familiar to an Eastern creed and foreign to all else. Yet if they take the trouble to look into it people will see this is not so. They will find if they are deep enough in their research that in every one

of the great religions of the past there have been two quite distinct sets of teaching given by all—one for the mass and one for the few. In Egypt the outer ritual was for the gay and happy crowd of the teeming millions, and the inner ordeal for the Initiate Kings and their immediate disciples. We find the great Buddha also speaking in one strain in his sermons from the mount and plain, and in quite another when he addresses his disciple, Ananda, and his few and immediate followers; and our own great Teacher, Christ, is just as marked in the line he draws, and in what he gives to the babes and sucklings, and what to his band of followers. I need not quote the passages, they are familiar enough, and so plain they cannot escape the understanding of the most superficial reader. All this is but a re-stating of the great necessity for the two sets of teachings found through all history—now spoken of in our most advanced books such as the "Voice of the Silence" as the "Eye Doctrine" and the "Heart Doctrine."

Now though we find this idea of one teaching for the many and another for the few, running right through all great spiritual teaching, we are not to suppose that there is any separation of humanity into sheep on the one hand and goats on the other, that in fact some are 'elected' and some are not; rather is the thought suggested that the goats in time are to become sheep. The Shravana or hearer passes on to become the Arhat and the Teacher. So in the Hindu thought the man of lower caste passes on after the needful incarnations into the highest Brahman caste, and we find the idea expressed in Christian Scripture where it says, "Seek ye first the kingdom of God and all these things shall be added unto you"—clearly expressive, one and all, of the idea that the one is but a stage toward the other.

So we shall find this idea an absolutely universal one—the salvation of the man's own soul acting as a stimulus towards the point in evolution where a man shall sacrifice all, and no less to the carrying out of the objects of God's creation; where he can see the meaning of the words—"He that would save his soul shall lose it." And if we quietly think it out it will appear a quite natural sequence that after many, many lives, bringing great and varied experiences, and at last a knowledge of the objects and purposes of the Logos with regard to His Manifested Creation, we come to see the whole magnificent sweep of kosmical evolution as an endless procession of units—ourselves and our fellows in evolution with us. And when this is reached the desire will come, quite naturally, to work, whatever we do, in harmonious accord with the Wheel of Life, and this will take the form, necessarily, of self-denial in every variety and aspect.

But before this stage is reached we all go through the earlier and lower scale of effort for the salvation of the Individual. First for the salvation of the personality, or, shall we say, for each of the personalities in turn as they come along. In each of these we have the problem put before us—how much of each life lived can we

reclaim, transmute and carry on as faculty into the eternal life, take with us into the boundless realms of the unknown, for only so much as is capable of this is 'saved,' all the rest is burnt up in the great fire of time. It matters not whether a man perceives the great truth of this merely partial salvation or not, each character at all strongly built up already does intuitively perceive the essential fact and acts upon it. Witness the efforts strong characters will make to acquire qualities they observe in others and perceive they lack themselves. Is it that they think to acquire something that will carve a path in worldly prosperity? Scarcely so, for many of the qualities so sought and striven for are not of the kind the world will pay high prices for; and again they are just as eagerly sought for in old people who know full well the world has now nothing to give beyond a quiet corner to rest in. It is that they perceive that in the acquisition of a new strength, an added faculty, they build in something to the greater and wider Life which transcends personality. They may be able to tell you nothing of the process by which these hard-won qualities will remain their veritable possession, but feel absolutely satisfied that 'they' themselves are so much the richer for what has been acquired.

What then should be more fitting and proper in a kosmical scheme in which nothing is ever really wasted, than, at the close of any one individual career, when the harvest of the whole round of lives is gathered in and another one is added to the roll of the perfect, that this completed power should be put to use. I believe myself that the complete scheme of the Deity is that it should, and moreover that there is that away down in the deepest fount of our natures which will ever tend to prompt at last the offering up of all that we are for the helping of the race we belong to. It may be that for long the appeal—

"Shalt thou be saved and hear the whole world cry?"

will not awaken full response, but the time will come when some reply will be given by all, and the Great Renunciation be prepared for.

Thus then, as I conceive, is the great "Doctrine of the Heart" brought within measurable distance of the lives of all. It is true that on first presentation it seems so far away, so out of reach, that most will be inclined to close out the thought of such supreme self-sacrifice as the refusal to accept the course of life, that we may step down to help the crowd of struggling men behind us. Only by slow unfoldment can we realise that there is that within the mysterious fount of the Life of God, within the great flame of that fire from which we are a spark, which will make possible and *natural* the final act of Renunciation.

W. G. JOHN.

THE DATE OF SRI SANKARACHARYA.

SEVERAL scholars, Indian as well as European, have expended a great deal of learning in unravelling the exact date of the birth of Sri Sankarâchârya. But they have arrived at no unanimity of opinion on the question.

The foremost of the ancient Indian authorities on the subject is Sri Vidyâranya's Sankaradigvijaya. It refers to Sankara's birth, in verse 71 of Chapter V., which is,—

"Lagne subhe subhayute sushuve Kumâram
Sri-pârvati sujanani subhaviḥshite cha |
Jâyâ satî Sivagurornijatungasamsthe
Sûrye kuje ravisute cha guraucha kendre. ||"

It is interpreted by Danapathisûri as,—

"Sûrye meshasthe, bhaume makarasthe, ravisute
mande tulâsthe, gurau cha kendre chaturthâdanyatamarâsisthe."

(See book No. 21, page 54, Anandasrama Series, Poona).

In the recent work of 'Sankara Mandâra Saurabha,' by Nîlakantha Bhat, is given the date in a verse which is,—

Prâsûta tishye * saradâmatiyâtavatyâ-
mekâ dasâdhikatonachatussahasryâm.

Bhatta Yâgnosvara of Sûrat quotes this with approval in his *Ārya Vidyâ Sudhâkara* and understands Kaliyuga after the verse.† Pandit Siva Dutt, of Jeypur, identifies the given date with A.D. 788‡ of the Christian Era.

A traditional recital gives the same date in greater detail in the following couplet :—

Nidhinâgebhavavyâbde§ vibhave mâsi mādhave,
Sukle tithau dasamyâm cha Sankarâryodayah smritah.

It refers to the year Vibhava, month Vaisâkha, 10th of the bright fortnight.

The late Mr. Justice Telang of the Bombay High Court has dealt with the question at length in his learned introduction to the English Translation of the Bhagavad Gîtâ, (Sacred Books of the East), as well as in an able article in one of the early volumes of the *Theosophist*.|| As I have not the reference with me now, I cannot give his conclusions

* Read tishya (?)

† Tishya in the verse quoted above is a synonym for Kaliyuga.

‡ This is wrong; taking tata to signify 66 according to the *katapayâdi* system, the date will be Kali 3923 (=A.D. 821—22). This accords with the date of Sankara's *Guhâpravesa* as given by Mr. Pâthak (*Indian Antiquary*, Vol. XI., p. 1744).

§ Read Vahnayabde as given in *Indian Antiquary*, Vol. XI., p. 174.

|| See also *Indian Antiquary*, Vol. XIII., pp. 95 ff.

or reasons for the same, definitely. But I have a faint recollection that he gives the eighth or the ninth century A.D.*

The learned European Orientalists, from Colebrooke and Wilson downwards, have bestowed considerable attention on the subject and given different dates varying from the fourth to the ninth century, A.D.

Their opinions have, however, been successfully combated, as being based on insufficient data and fanciful surmises, in a lucid and exhaustive article in the *Theosophist* of 1883, by the late Mr. T. Subba Row of the Madras High Court, and theosophic fame. It occupies 22 pages, from 140 to 162, in the collection of his esoteric works. He takes Vidyâranya's biography as authoritative on the matter, coming as it does from a highly learned and vastly read Sanyâsin who is in every way expected to know the truth about the date of Sankara, the hero of his work. He also accepts the correctness of the pedigree of Pithâdhipatis, kept in Sringeri. The verse quoted above from Vidyâranya has not, however, been so much as referred to in the article. This pedigree, if I remember rightly, shows that Suresvarâchârya, the immediate successor of Sankara to the Sringeri Math, is stated to have lived for 700 years. This period of longevity is too hard a nut for the modern sceptical mind to crack, much less to swallow.

The talented writer also refers to the initiation of Sankara into the order of Sanyâsin, by Govinda Tirtha, as the main if not the sole point in determining the date of Sankara. He quotes the chapter and verse from Vidyâranya for supporting his view that Govinda Tirtha is but another name of Patanjali, the great commentator on Pânini's Sûtras of Grammar, after he had taken Sanyâsa Âsrama from his Guru, Gaudapâda Achârya, who, it is said, lived shortly before the age of Buddha. The writer concludes, on the authority of Tibetan and Indian initiates, by making a startling assertion that Sankarâchârya was born in B.C. 510 (51 years and two months after the date of Buddha's Nirvâna). He also assures the world that his revelation of the date of the great reformer's birth gains abundant evidence from the inscriptions at Conjeeveram,† Sringeri, Jagannath, Benares and Cashmere.

I shall feel greatly obliged if any astronomer should calculate the exact date of Sankara's birth as given above by Vidyâranya and other writers, and publish it to the world through the columns of your valuable journal. I shall also feel thankful if further light is thrown on this vexed question by reference to any inscriptions now extant in India, as well as to the age of king Sudhânva, who is said to have materially helped in the propaganda of his religion. SIVA.

[The contributor is not responsible for the addition of these foot-notes. Some learned Hindu might be able to definitely settle this question of date, which has been discussed from time to time in the pages of the *Theosophist*. Ed.]

* Mr. Telang (in the article from the *Indian Antiquary* quoted above) comes to the conclusion that Sankara must have lived about the latter half of the sixth century.*

† No inscription from this place hitherto discovered, corroborates the statement.

Theosophy in all Lands.

EUROPE.

LONDON, *April 29th*, 1900.

The early part of the month was devoted to holiday making in honour of the great spring festival whereby Christianity proclaims its underlying connection with much more ancient forms of faith. The Blavatsky and several other London lodges held no meetings until the third week of the month, and head-quarters was almost deserted as so many members went out of town.

Colonel Olcott arrived on the evening of Easter Sunday and partly owing to the absence of members, just referred to, and partly owing to a misunderstanding about time of arrival, only a few people had the pleasure of welcoming him on arrival and he went forward to fulfil engagements in Edinburgh and other northern centres the following day. From there we learn that his visit has been cordially appreciated by the members, who think our President-Founder looking vigorous, and more youthful than on the occasion of his last visit. In London we hope to meet him on many occasions, but for the time being he goes to Belgium and Scandinavia before spending any length of time here.

We rejoice to hear of Mrs. Besant's arrival in Italy during the past week, and faint echoes reach us of lectures to be given in Naples, Rome, Florence and Venice so that a fortnight may elapse before she will finally reach London. It is interesting and gratifying to learn that so much life is stirring in Italy: Venice and Naples are entirely new centres of activity. We gather that the invitation to lecture in Venice comes entirely from outside the Society and is the more notable on that account. One of our members at work in northern Italy reports that there is indeed ample field for workers who are able to offer the life-giving waters of Theosophy to the thirsty souls of younger Italy who are stifled beneath the upas tree of superstition, or forced into the black pit of materialism.

The Monday afternoon 'at homes' inaugurated by Countess Wachtmeister at 28, Albemarle St., have been continued during her absence by various lady members with varying success. During May and June, when it is hoped Mrs. Besant will be present, no doubt we shall have to report very packed attendance at these agreeable functions.

The regular Thursday meetings of the Blavatsky Lodge were resumed on the 19th instant when Mr. Worsdell, of Chiswick, made another thoughtful contribution to the already long list of papers which have been written to show how closely modern science is coming into line with occult teaching on many important points.

The "Earliest Inner Commentary on the Original Outer Gospel" was the title of Mr. Mead's first contribution to the lecture list of this session, and the subject is to be continued on two subsequent occasions. Mr. Mead's studies in Christian origins grow in interest and the present course will no doubt find still fuller exposition in print, and thus be within reach of all students.

Countess Wachtmeister has been 'on tour' in the southern and south-western Counties—with what result we have not as yet heard. She is expected back very shortly.

Mr. Leadbeater is lecturing and holding meetings in Holland and Belgium. From what we hear they are of a very satisfactory character, but doubtless a report goes to the *Theosophist* direct from the countries concerned.

The lecture room at 28, Albemarle Street, it is hoped, will be frequently utilised for the meetings of various organisations as it is intended, if possible, to make it a source of revenue which will assist in reducing the rent. Already the annual meeting of the Humanitarian League has taken place there and was signalised by the appearance of a new quarterly journal entitled the *Humane Review*, and with many of its objects theosophists are necessarily much in sympathy. Its first article by Mr. Bernard Shaw, shows up the false position of so-called medical science, with regard to all the noisome prophylactics its vivisectional methods have produced, in that humorous and sarcastic style that is so peculiarly his own. He wittily suggests that the amount of critical energy at the disposal of mankind is a certain fixed quantity (a very small quantity) and that so much of it being at present absorbed in Biblical criticism none is left for weighing the extravagant claims of the modern medicine man—on the principle of the Law of the Conservation of Energy. We may all be the better for a dose of Mr. Shaw's common sense. Alas! it is not only the medicine man whose tall stories are swallowed open mouthed by uncritical humanity, and above all, it behoves the would-be occultist to cultivate a wise scepticism in the presence of 'claims' based upon any special and sacred infallibility. It seems as though every great outpouring of spiritual force brought its sequelæ of less desirable phenomena and a well balanced mental attitude is eminently desirable if we would avoid being swept by the back-wash on to muddy and unprofitable shores.

Here is a definition of Death from a free church pulpit:—"Death is not the terminus but a wayside junction. We change carriages there; that is all." Not a bad simile—popular exponents please note!

A. B. C.

AMERICA.

A leading Chicago daily paper, the *Chronicle*, has offered to publish in its Sunday edition a series of articles upon Ancient Religions. These articles will be furnished by Mrs. Havens, one of the most ardent and indefatigable workers in Chicago. Newspapers offer a promising field at the present time for T. S. work, especially in the west.

The General Secretary, Mr. Alexander Fullerton, of New York City, is now established in new and very comfortable quarters at 46, 5th Avenue. His administration of the affairs of the Section are so characterised by justice and liberality that he has secured for the American Section the reputation of staunch steadfastness to the truths of Theosophy.

Mrs. Kate B. Davis spent two weeks in San Francisco, then visited Sacramento and is now in Seattle, Washington. She will visit several other points in the northwest and, returning to Minneapolis about the first of May will come from there to the T. S. Convention in Chicago, which opens May 20th.

A new Branch has been formed at Omaha, Nebraska, by Mr. Titus, who is now working at other western points. He expects to return to Chicago in time for the Convention.

Also a Branch has been formed at Corry, Penn., as the result of the earnest work of Mrs. Helen S. Johnson, assisted by a visit from Miss Walsh, last fall. Miss Walsh is still in Boston and will probably spend the summer in the east.

Mr. Randall, Pres. of the Chicago Branch, is now at East Las Vegas, New Mexico, giving lectures and class lessons under the auspices of the small but earnest Branch there. He will return to Chicago the last of April. All the Branches in Chicago still show much activity. The library of the Chicago Branch, at Headquarters, has recently had some important books added to its list, and the very efficient librarian, Miss Mary Adams, now has in the printers hands the MS. of the catalogue of the library. She has spent much time and labour in classifying and systematizing the issuing of books after the most approved methods, and as one result so far, is gratified to find an increase in the number of readers.

NEW ZEALAND.

The Annual Meeting of the Dunedin Branch was held on Feb. 7th, and the officers were re-elected for the ensuing year, Mr. G. Richardson being President and Mr. A. W. Maurais (Ravensbourne, Dunedin), Secretary. The Wellington Branch Secretary writes on the necessity of giving visiting members from other Branches a cordial welcome and letting them see that they are looked upon as brothers and sisters. The severe illness of the Secretary of the Woodville Branch (Mrs. Gilbert) has rather hindered work there; but with her improving health it will no doubt soon be resumed. The students' group at Nelson is studying the "Secret Doctrine" and the "Bhagavad Gītā."

Mrs. Driffin has given two lectures in Auckland, in the Branch Rooms, on the "Teachings of Buddha." The collections are in aid of the Indian Famine Fund. A general subscription for that fund has been solicited by the General Secretary throughout the Section.

Reviews.

AVATARAS.*

The subject chosen by Mrs. Besant, upon which to speak at the last Convention of the Theosophical Society, was that most difficult one to deal with, the incarnation of the Logos in human form. A question so profound, so holy, so far beyond our power to understand, that her hearers had not dared to try to explain it even to themselves, but waited for her more masterful intellect and larger knowledge to put into words all that might be said on the subject. She first showed how to judge of the truth of things; "where human heart and human voice speak a single word, there you have the mark of truth." So, too, that which in all ages is asserted by men of

* Four lectures delivered at the 24th Anniversary meeting of the Theosophical Society, Madras, *The Theosophist* Office, 1900. Price, paper-boards, Re. 1; cloth, Re. 1-8.

diverse faiths, bears the stamp of truth. Taking this, then, as a rule to guide us in our search, we find that each religion claims that its great Founder was either an Incarnation of God, or, in the case of Christianity, the Son of God, which practically amounts to the same thing, as the Son was said to be divine. What is an Avatâra? "Fundamentally He is the result of evolution." In past ages, those who were to be Avatâras climbed slowly, as we are climbing, through all the phases of consciousness and self-consciousness, from minerals up through the various stages to the liberated man, and "higher yet, up the mighty hierarchy that stretches beyond those who have liberated themselves from the bonds of humanity; until at last, thus climbing, they cast off not only all the limits of the separated Ego, not only burst asunder the limitations of the separated self, but entered Ishvara Himself and expanded into the all-consciousness of the Lord, . . . living in that life, centres without circumferences, living centres, one with the Supreme." And the path to be trod by the aspirant is that of love—twofold love, "love to the One in whom he is to merge, and love to those whose very life is the life of God." The first, the losing oneself in adoration, the other, the giving of oneself in action. The first, the means by which we learn, the second, that by which we grow. And that which is beautiful in us, as we grow into larger consciousness; that which is beautiful in all about us; "all is the reflection of that tejas which is His and His alone. For as there is nought in the Universe without his love and life, so there is no beauty that is not His beauty." Dealing with the question of the source of Avatâras, Mrs. Besant traces it to the second of the Trinity; not to the Supreme Logos, not to the manifested Wisdom of the Logos, but to Him who is the builder and sustainer of form. He alone who is the life and consciousness of all forms, takes upon himself the limitation of a form. In the third lecture Mrs. Besant deals with special Avatâras; with those called the "fish," the "tortoise," the "boar," the "man-lion," the Avatâra which came in the stage of transition from beast to man; and showed how it might be possible for the Logos to limit himself to such forms and the need for such limitation. Then, passing rapidly over the first five human Incarnations, each with his great lesson to teach infant humanity, she, in the last lecture, deals at length with that great, that marvellous Avatâra, the Lord, Sri Krishna. How nobly all his words and actions stand out when explained by one who can catch the inner meaning and purport of them! and how unjust seem all the criticisms so freely passed upon Him by those who cannot perceive the divine purpose behind each act! Then the purpose of His coming, to prepare for the spiritualisation of the world, is shown and the method by which it was to be brought about explained. One may perhaps say that Mrs. Besant has given us, in these lectures, the most valuable of all her books, and yet, had we not had those she has written before, could we have understood in the least this wonderful and holy subject?

N. E. W.

THE STREAM OF SPIRITUAL TEACHING.*

We are glad to welcome, in book form, these interesting essays by Mrs. Cooper-Oakley which appeared originally in the *Theosophical Review*. The author has been indefatigable in her search through books and manuscripts

* "Traces of a Hidden Tradition in Masonry and Mediæval Mysticism," by Mrs. Cooper-Oakley. London, Theosophical Publishing Society, 1900. Price Rs. 2-12.

in many languages, for each trace of history or tradition which would show that there has been a constant stream of spiritual teaching reaching from the misty past down to our own time. The subject is vast and there are the records of many centuries to examine, so that one finds in this book merely a few out of the many links in the chain.

We students of Theosophy have often been told that our Society is only the latest body through which the "Guardians of the World" are trying to help mankind, and through which spiritual teaching is given. When one reads records such as these, one dimly realizes the possibility that there may have been other movements equal to our own in value. Societies are destroyed when there is need of change; when the especial ideas which they were to inculcate are no longer of paramount importance; when further truths must be taught or when the members begin to care more for ceremony than for the meaning hidden under the symbols. Change and progress are the laws of the universe and are operative in societies as well as in animate forms, yet each society has had its place in preserving the ancient truths and in raising individuals from the mire of materialism and sensuality.

In the early childhood of humanity, nay, far on into manhood, ceremonies and symbols are valuable aids in religious effort. So we find in the ancient Indian teachings, and in all societies—religious or philosophical—in all ages, that certain acts must be performed and words must be repeated, with the purpose of arousing the higher nature. But this is the building of form, and "the building of form—even religious form—is materializing in its tendency." So when a form is outgrown, when it becomes rigid and cramps the life within, it is broken up and all that was of use in it is handed on to its successor.

Very interesting is the history of the masonic movement with all its transformations, many of these necessary because of the persecutions of the church. It is certain that the movement had spread all over Europe, and even to Africa. The standard of morality was high and the secret teachings were, in many instances, identical with our own theories. In the 3rd essay the Order of Knights of the Temple, that body of mystics whose teachings and ideals were so beautiful, is discussed. One historian of the Order speaks of a definite connection between the Templars and the Essenes, of whose community the man Jesus is said to have been a member. The following chapter is devoted to the Troubadours, a body of singers, who, under the form of supposedly imaginative poetry, sang the eternal truths in many countries for those who were able to understand the mystic symbolism, and who thus kept up communication between the students, scattered by persecutions. The closing chapter presents the story of the Holy Grail with its hidden meaning and with all historical data to be obtained. We think the student must find this little book of great value, both to himself and in convincing others of the thoughtful care which has always been shown in placing such spiritual teachings within the reach of man, as were fitted for his stage of evolution.

N. E. W.

THE SRI-BHĀSHYA OF RĀMANUJĀCHĀRYA,

TRANSLATED INTO ENGLISH, BY M. RANGA'CHĀRYA, M.A.,

AND

M. B. VARADARA'JA AIYANGA'R, B.A., B.L., VOL. I. *

The Sri-Bhāshya, the Holy Exposition, is one of the most authoritative Sanskrit commentaries extant on the Brahma-sūtra which expounds in a terse, succinct and argumentative form the fundamental truths of the Vedic Religion in its highest aspect. The whole teaching of the Vedic Religion is thoroughly discussed in the commentaries on that vast body of sūtras (aphorisms) which is known by the name of Mīmāṃsā-Darsana, a system of philosophy and religion based entirely on the teachings of the Veda, the most ancient sacred scriptures of the Indo-Aryans. This system is divided into two great sections: (1) the Pūrva-mīmāṃsā of Jaimini, dealing with the details of the ritualistic portion of the Vedic teaching and hence called also Karma-mīmāṃsā, and (2) the Uttara-mīmāṃsā of Bādarāyana, treating of the nature of the soul, the universe, and God and hence called Brahma-mīmāṃsā. This latter is popularly called the Vedānta-sūtras, because it is mainly concerned with the teachings of the Upanishads, the Vedāntas, the final word of the Veda or Wisdom-Religion. The Upanishads—as the etymology of the word shows—are calculated to impart that kind of knowledge which, by way of eradicating the popular mistaken notions as to the nature of God, the soul, and the universe, leads ultimately to the soul's union with the Supreme. The Sāriraka-mīmāṃsā is another name by which the work is known, because it is an enquiry into the nature of the individual embodied soul, whose realisation is a means to the realisation of 'the Supreme who is the source of all being.

Such is the general scope of the Brahma-sūtras, one of the most tersely written works, and therefore, it naturally lends itself to different interpretations varying with different standpoints. Out of the many teachers who have commented upon the work, each from his own standpoint, and whose commentaries are still extant, may be mentioned, as most familiar to our readers, the names of Sankarāchārya, Rāmānujāchārya, Śrīkantha-Sivāchārya, Madhvāchārya, and Vallabbāchārya, who are all leaders, if not also the founders, of the systems popularly known as the Advaita, Vaishnava, Visishtādvaita, Śaiva-Visishtādvaita, Dvaita, and Suddhādvaita Schools of the Vedānta, respectively. Their views as to the mutual relation of God, the soul and the universe, vary very widely from one another, ranging from the absolute non-duality of the Advaita School of Sankarāchārya to the most pronounced and thorough-going dualism of the Dvaita School of Madhvāchārya. It is indeed very hard, nay impossible, to make out, so as to convince all, that the truth lies on any one side only. But wherever in fact the absolute truth may be found, these several interpretations are all valuable as so many attempts at systematising the scattered truths of the Vedic Religion, smoothing away as best they can all its rugged paths and explaining all its apparent incongruities and self-contradictions, and thus enabling whole classes of persons with distinctive intellectual and moral temperaments to hold to a religion which sets up the highest goal of human aspiration and points out the least thorny and yet the most certain path by which to reach that goal.

* The *Brahmavidin* Press, Triplicane, Madras, Rs. 5.

It has been a common complaint, voiced by the press and individual scholars, in India as well as in Europe, that while Sankarâchârya's School of the Vedânta has been before the English-reading public in one form or another for a generation or two, not even the most important works of the other schools have been translated into English. It was the *Arya Bala Bodhini* (if we mistake not) that complained—and, we think, rightly—that even a follower of Râmânujâchârya's school of the Vedânta devoted his first attempts to the propagation of Sankarâchârya's system for which so much had been already done. Very recently, in a letter published in one of the Madras papers, Prof. Cowell, one of the leading European Sanskrit Scholars, has declared that too much attention has been paid to Sankarâchârya's system of the Vedânta to the exclusion of other systems. The complaint is no doubt founded on fact; for, Sankarâchârya's most genuine works, namely, his commentaries on the Brahma-Sûtras, on most of the Upanishads, and on the Gîtâ, have all been translated into English by Indian and European Scholars, whereas the works belonging to other schools of the Vedânta which have considerable followings in India have been sealed books to all English readers, except it be to the most erudite Sanskrit scholars among them. Lately there has taken place a very happy change for the better. The *Siddhânta-Deepikâ* or *The Light of Truth* has been giving in its columns, an English translation of S'rikantha-Sivâchârya's commentary on the Brahma-Sûtra, prepared by Mr. A. Mahâdeva Sâstri of Mysore, which has reached the third pâda of the third adhyâya; and the latest issue of the *Theosophist* has announced the preparation of an English translation of Madhvâchârya's commentary on the same work. It is not quite two years since Mr. Govindâchârya, F. T. S., of Mysore, brought out for the first time, at great expense and with much labour, an English translation of Râmânujâchârya's commentary—a most important work of his,—on the Bhagavadgîtâ, the Aryan Scriptural work on which his doctrine of Bhakti, (devotion of love to a personal God) mainly rests. For the philosophy, however, of his system as a whole, we should look only to the Sri-Bhâshya, his most elaborate commentary on the Brahma-sûtra. It is really a matter for congratulation that, following so close upon the publication of an English translation of the commentary on the Gîtâ, should come an English translation of the S'ri-Bhâshya, a more laborious and costly undertaking, presupposing, on the part of the translator, even a more thorough insight into the different systems of Indian philosophy.

It is also fortunate that this mighty task has been undertaken and partially fulfilled by Prof. Bangâchârya, of the Madras Educational Department,—a name which needs no introduction from us to the people of the Madras Presidency and the adjoining provinces where he is known as a thoughtful writer and an eloquent speaker on many a literary, historical and religious subject. His collaborateur, Mr. M. B. Varadarâja Aiyangar, is an Advocate of the Mysore bar, taking a deep interest in the study of Sanskrit literature. The ponderous volume before us, written in good English, bears ample testimony to the learning, care, and study the translators have brought to bear upon the self-imposed task. It is the first of the three volumes in which the translators intend to bring out the translation of the S'ri-Bhâshya, and closes with the end of the first pâda of the first adhyâya. As the translators say in the preface, "the discussion of the various Vedântic problems dealt with in this volume is so full and so well expressive of the fundamental con-

clusions embodied in the B'ri-Bhāshya, that it gives the volume a characteristic completeness in spite of its being only a part of the whole book."

To enter a little more into the details of the contents. In the first place Sankarāchārya's Advaita doctrine of the Vedānta is tersely set forth in some of its details and refuted at great length. His theory that the universe proceeds from Consciousness owing to avidyā (nescience) or non-perception of the true nature of the Absolute Consciousness has been criticised from seven points of view. It has been argued that avidyā, such as is spoken of by the Advaitins, is inconceivable in itself; that there is no valid proof of the existence of such avidyā; that it cannot inhere in the Absolute Consciousness; that it cannot veil consciousness; that such avidyā is not a thing which is neither real, nor unreal, nor both real and unreal; that such avidyā is not a thing which can be removed by the knowledge of Brahman; and that, even if such avidyā should exist, more knowledge cannot remove it. Further, as against Sankarāchārya's system, Rāmānujāchārya has established that the universe is real; that the individual souls are many and distinct from one another and from the Supreme Being; that the attributes spoken of in the Upanishads in connection with Brahman are real; that salvation is attainable only through Bhakti or Devotion in Love to the Supreme Lord conceived to be quite a distinct being from the devotee; and, lastly, that the non-duality, so often referred to in the scriptures, applies to Brahman who is immanent in the whole universe of matter and sentient souls, these last being as real as Himself and held in complete subordination to Him, forming His body as it were.

Another point has been discussed at great length in the volume. The Mimāṃsakas of the Ritualistic School maintain that the Vedas are intended to teach what a man has to do; to teach acts, the rites and the sacrifices by which he may attain various ends ranging from the goods of this world up to the highest good of salvation; that the Vedas are not meant to impart a knowledge of what things are in themselves, having nothing to do with an act enjoined; that, in short, instruction as to what Brahman is in Himself does not fall within the province of the Vedic teaching. This position of the Mimāṃsakas has been overthrown in much the same way as Sankarāchārya and others have done. By way of clearing the ground, all the Vedānta Schools have had to establish, as against the Mimāṃsaka, that the Vedas teach the nature of Brahman in Himself as well as what man has to do to attain some specific ends in this world or in the future.

Among other important topics treated in the volume may be noted (1) the refutation of the doctrine of the atheistic Mimāṃsakas that works themselves can yield their fruits, without the intervention of God, an Intelligent Dispenser of the fruits of actions being a gratuitous assumption; (2) the overthrow of the Naiyāyika's attempt to establish the existence of God by mere inference (*anumāna*) unaided by Revelation (*Sruti*); and (3) the refutation of the Sāṅkhya doctrine that Pradhāna, the insentient Root of Matter, can of itself evolve into the whole universe while Purusha or Spirit is a mere looker-on, so that Pradhāna, not Brahman, is the material cause of the universe.

The original Sanskrit Sūtras are given in the volume under review in the Roman type, each Sūtra being followed by a clear English rendering, with all omissions in the original supplied. The translation of the Bhāshya is literal and mostly clear. We are only afraid that the close literalness of the

translation has left the meaning of some of the passages somewhat obscure, especially in those sections which deal with controversial topics. One might wish that, in rendering some of the passages which treat of the Naiyāyika, the Mīmāṃsaka and the Advaitin's positions, of a highly technical nature, the translators had added such notes of their own or extracts from the *Srutasprākāśikā*, (a gloss on the *S'ri-Bhāṣya*), as may throw more light on the points which cannot be made clear by a close literal translation. It may be that all such attempts at elucidation may but confuse the dilettante reader. An earnest student, however, who may like to follow the *Bhāṣya*, will certainly stand in need of further elucidation on such abstruse discussions.

The translators have prefixed to the volume an analytical outline of its contents which will surely be of great help to a student who may wish to refresh his memory after once studying the volume. In its place or in addition to it, we would recommend marginal notes, or a table of contents such as may be found prefixed to Bain's works on mental and moral science which may better catch the student's eye and enable him to know at sight the main heads under which the subject-matter is treated in the volume as well as its details.

On carefully comparing with the original some paragraphs in the English rendering, we have found that here and there some passages or portions of passages have been misconstrued and admit of improvement in rendering, as for instance p. 4, ll. 1—2; p. 34, ll. 1—13; pp. 243—246; p. 256, ll. 1—4; p. 266, l. 8 and the last five lines; p. 267, ll. 1—7; p. 268, ll. 2—5; p. 269, last two lines; p. 273, ll. 16—20. Faults such as these are perhaps inevitable in rendering a difficult work like *S'ri-Bhāṣya*, however careful the translators may be. But we cannot help observing that absolute freedom from such defects will go far to clear the reader's path which is beset with so many difficulties. The translation is, on the whole, a meritorious performance, for which the thanks of all students of religion and philosophy are due to the authors and the publisher.

The perfect uniform system of transliteration of Sanskrit words occurring in the work forms a very satisfactory feature of the volume; while the style of printing and the general get-up reflect great credit upon the self-sacrificing and energetic publisher, Mr. Alasinga Perumal, B.A., of the *Brahmavādin* Press, who, with his limited resources, has been able to issue such an attractive volume at a comparatively low price. The undertaking deserves all success and we anxiously await the publication of the remaining volumes of the work so useful to students of religion and philosophy.

A. M. S.

"THE TAITTIRĪYA UPAṆISHAD WITH COMMENTARIES."*

By A. MAHADEVA SASTRI, B.A.

The above is perhaps one of the most valuable contributions to the literature of the Upanishads. The first 2 of the 4 parts are before us; Part I is 'an introduction to the study of the Upanishads,' by that famous scholar, Vidyaranya Swamin. It is an exhaustive treatise on (1) the specific theme of the Upanishad; (2) the end in view; (3) as related to the other parts of the Veda, and, (4) those for whom its teachings are intended. The theme of this

* Price, Part I, Introduction, As. 8; Part II, Upanishad with Com., Re. 1-8.

science of the Upanishad is the Advaita, the non-duality of self, which cannot be known by immediate perception, subjective or objective, or empirical inference or by revelation. The immediate end in view is the attainment of the clear knowledge of the real nature of the Self as one with the secondless Brahman. The first in the series of results is the manifestation of Self as one with Parabrahman, who is the All. Then the loosening of the tie of the avidya and then of the tie of the heart; then the cessation of all doubts; then the extinction of Kurma; then the abandonment of joy and grief; then the extinction of desire; then playing with the self exclusively; then the sole occupation of rejoicing in the self; then the sense of having done all that one has to do; then the state of perfect Bliss. The relation of the theosophical section of the Veda to the ritualistic section is that of end and means, either by way of purifying the Manas or creating a taste for knowledge. The end of the Upanishads being to impart knowledge, they are therefore intended for him who *knows*, not for him who *does*. The above points are treated of here with great lucidity of argument and closeness of logic and leave nothing to be desired in the way of an exhaustive discussion of the subject.

Part II is the Upanishad itself with the Commentary of Sankarâchârya, the Vartika of his pupil Suresvaracharya, the Bhashya of Sayana and the Tika of Anandagiri. Under the various headings of philosophy, of contemplation, the question of what to contemplate, the Vyahritis as a symbol of the Universe or the Brahman formed of thought and other attributes, the contemplation of Pranava, and whether the highest good results from good works or knowledge, the most important points of the Vedanta and the most knotty ones are dealt with and successfully solved.

The translation is faultlessly accurate and very happy in expression. The general get-up of the books is very neat and attractive and leaves nothing to be desired.

C. R. S.

TWO BOOKS ON PSYCHIC DEVELOPMENT.

"Easy Lessons in Psychometry, Clairvoyance and Inspiration," by J.C.F. Grumbine. Paper cover, price, \$ 50.

"Clairvoyance" by J.C.F. Grumbine, Syracuse N. Y., 2nd. Edition. Cloth, price \$3'00.

These two small books belong to that class of writing which lauds the development of clairvoyant capacities and which gives rules whereby any aspirant to the possession of these usually unprofitable faculties, is sure to attain the desired end. In the first book we find simple teachings and lessons. The author, although he has read some Theosophical books, speaks of man as a duality. His material portion consists of the physical body and that which we call the etheric body. All beyond that is spirit. So, to him the development of faculties dealing with the astral senses seems the grasping of spiritual or divine qualities. Psychometry is defined as "the science of feeling," and its object "is primarily to substitute, so far as it is possible and feasible, the intuition for feeling and reason, or guided by reason to allow intuition to penetrate the divine effluence or aura of life and thus to avoid the law and limitations of matter and reap the benefits of Divinity. Its researches are in and through the sphere of intuition." The

student is advised to "let the world babble." The light which he is seeking "is unquenchable, the truth indestructible and the spirit must cycle on to Nirvana." "Clairvoyance is the inalienable endowment, like instinct or any mental faculty, of spirit." When the student has "succeeded in mastering the System of Philosophy concerning Psychometry and Clairvoyance, that of Inspiration follows." It will be a new idea to students of theosophy that one may take lessons in *intuition* and *inspiration* as one takes lessons in spelling or arithmetic, with perhaps even more certainty of ultimately becoming a seer, than one has of being a scholar. The student is cautioned to see "that conditions are prepared whereby the intuition may perceive and spiritual consciousness receive divine direction. Keep the mind moist with spirit. Then all doubtful problems will be solved." The author says truly that "it is by means of this power which we designate prescience or intuition that man realizes his spiritual nature and eternity."

In the publisher's note to "Clairvoyance" we find the following modest statement: "The author is a seer; and while the philosophy herein declared and taught will satisfy the needs of those who recognize spirit, the spiritual nature and life of the world, its merits will and must stand the test of the invisible yet omnipotent spirit which shapes civilization and evolves consciousness." The definition of clairvoyance, as given in the "Easy Lessons," is amplified and we learn that the nature of clairvoyance is "the law of consciousness that makes clairvoyance the source or means of acquiring truth." Human nature is a possession and is the stage of evolution immediately preceding the development of the clairvoyant faculty. In the chapter entitled "Spirit limited in Matter" we are told that "for every spirit there is so much matter, and this matter is its property, and belongs to it forever." The body "is a photograph of a more interior and divine negative or image of soul; negative, because and when spiritualized, positive because and when materialized." There are some germs of truth in these books but they are so hidden in ambiguous phraseology that they are hard to find. The books will scarcely repay perusal when one may consult, instead, such a masterly work on "Clairvoyance" as that by Mr. Leadbeater. The prices of the books are exorbitant—"Clairvoyance" is worth, as books are priced, 50 cents instead of the amount named.

N. E. W.

IDEAL GODS AND OTHER ESSAYS AND POEMS,

BY WM. SHARPE, M.D.*

The main poem in this book, namely, "Humanity and the Man," was issued a year or two ago, but appears in this volume revised. The author says his various poems "will be found to supplement each other in many particulars, and may therefore be looked upon each as a part of one poem on human life and evolution, both physical and spiritual, which might aptly be named, 'The Ascent of Man through the Worship of Ideals.'" Dr. Sharpe's other poems, "The Fall of Lucifer," and "The Dual Image," have been previously published in pamphlet form. There is much to commend in these works, some portions of which are above the average of poetic writings, but the book abounds in mistakes (due to careless proof-reading) which mar the general effect.

* H. A. Copley, Canning Town, London, E.

MAGAZINES.

The opening essay in *The Theosophical Review* for May is on "The Ideal Philosophy of Leibnitz." It is written by Professor E. M. Chesley, and is a valuable contribution. The first portion of "The Story of Lila," by a Hindu Student, promises the opening up of some rich veins of esoteric lore. Miss Hardcastle writes on "The Psychology and Philosophy of the Christian Mystic, Rosmini." "Apollonius among the Gymnosophists and with the Emperors," is discussed by Mr. Mead with his usual classical grace of diction. Dr. A. A. Wells treats "Theism and Pantheism" mainly from the Western standpoint, and not exhaustively, for he proposes to throw some additional light upon the theme, in the next issue. "What is Theosophy?" is a translation from the French, relating to a highly interesting conversation held with a mysterious visitor, who, after elucidating the fundamental truths of Theosophy, suddenly vanishes. "The Value of Devotion," by Mrs. Besant, needs no recommendation to the reader, and Mr. Leadbeater's first instalment of "Some Misconceptions about Death" will richly repay perusal.

The original articles in *Theosophy in Australasia* are, "Does Justice Harbour All?" by W. G. John, and "Children and Theosophy," by R. B. "Faith, Doubt and Certitude," is the opening portion of one of Dr. Pascal's articles, as translated from *Le Lotus Bleu*.

The Theosophic Gleaner opens with the notes taken by Mr. B. K. Manker of Mrs. Besant's lecture delivered in Bombay on 6th April last. This is followed by "A Zoroastrian Prayer"—a lecture which was delivered before the Bombay Branch T.S.—and other articles of interest.

The Arya Bala Bodhini also republishes, from *The Gleaner*, the lecture given by Mrs. Besant in Bombay, gives an extended account of the White Lotus Day proceedings at Adyar, and has, among other matters, a few words about "Vaishnavism."

Revue Théosophique. The April number contains a translation of Mrs. Besant's helpful lecture, "The Law of Sacrifice" and the continuation of Mr. Leadbeater's "Our Relation to Children." Dr. Pascal has an interesting essay upon "Ancient Sociology of Castes and Classes." There are "Questions and Answers," a few paragraphs on "Mysterious Photography," "Echoes of Theosophic Movement," Reviews and an instalment of the "Secret Doctrine."

In *Theosophia*, for April, is a translation of an article of H. P. B.'s in the *Theosophist*, entitled "Yoga Philosophy." The translation of "Esoteric Buddhism" is continued, as are also the essays on "Tao-Te King" and "Confucius." "Letters from abroad," "Golden Thoughts," "White Lotus Day Fund" and notes of the theosophical movement fill the remaining pages.

Teosofia, Rome, April. In this number the article by the editor, Señor Decio Calvari, is concluded; there are further portions of the translations of the essays by Mrs. Besant and Mr. Leadbeater. In "Notes of the Theosophic Movement" we find references to Mrs. Besant's visit to Rome and the programme of her intended Italian tour, in which she is to visit Florence, Milan and Venice. There is a paragraph upon the tour of the President-Founder. Also notes of Mr. Chatterji's work in Florence.

Sophia.—"Emotion, Intellect and Spirituality"; "The Astral Records"; "Apollonius of Tyana"; "Ancient Peru," all being translations from the English.

We beg to acknowledge with thanks the receipt of the first eight numbers of the journal, *Sastra Mukthavali* from Pandit Anantā Chāryār, its

editor and publisher. It is a monthly magazine devoted chiefly to the Vedānta, Mīmāṃsā and Nyāya systems of the Hindu Philosophy and printed in Devanagari characters—at present the common alphabet to all. Pandit Anantā Chāryār is well-known in Southern India as an erudite Sanskrit scholar and his undertaking to conduct the journal assures its future prosperous course. The numbers one to eight contain 'Purnshasūktā Bhāshya,' 'Gitārtha Sangraha' and 'Satadūshini' of Vedānta, 'Bhāttarahasya' of Mīmāṃsā, and 'Prāmānyavāda' of Nyāya, and the journal is conducted on the line of the *Benares College Magazine*. Its annual subscription is Rs. 5-6-0. We wish the journal success, and hope, considering the lowness of its subscription price that it will be amply supported by the public.

We acknowledge with thanks the receipt of the March, April and May issues of *Knowledge*, an illustrated magazine of Science, Literature and Art, published in London and founded by Richard A. Proctor. The latest achievements and experiments in science are here noted and the illustrations are of a high order. Among the contents of the April number we notice the following, which may serve as a sample of the regular issues: "The Karkino-kosm, or World of Crustacea"; "The Photography of Clouds"; "Astronomy without a Telescope"; "Earthquake Sounds"; "Is the Universe Infinite"; "The Constitution of the Sun"; "Across the Downs"; "The Mud-nest building Birds of Australia"; "Notes on Comets and Meteors"; "The face of the Sky for April," etc.

Acknowledged with thanks:—*The Vāhan, Light, Modern Astrology, Iohis Blüthen, L'Initiation, Immortality, Mind, The Ideal Review* (the old title, *The Metaphysical Magazine*, was a good one), *Notes and Queries, The New Century, Phrenological Journal, Banner of Light, Suggestive Therapeutics, Vegetarian Magazine, Brahmacharin, Brahmanvādin, The Light of the East, Indian Journal of Education, Prabuddha Bhārati, Journal of the Mahā-Bodhi Society, The Lamp, The Temple of Health, Rays of Light, Universal Brotherhood Path, The Arena, The Theosophic Messenger, The Golden Chain, The Dawn.*

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Memory of *previous Incarnations.* M. Flournoy, one of the Professors at the University of Geneva, has published a book entitled, "From India to the Planet Mars: A study of a case of Somnambulism." The book contains 420 pages and a great number of illustrations, among which are sample pages of writing in Sanskrit, Arabic and Martian (the supposed language of the inhabitants of Mars). Referring to this book, the San Francisco *Chronicle* has the following despatch:

"NEW YORK, MARCH 10.—A special to the Sun from Paris says: The greatest interest is shown here in a book by M. Flournoy, professor in the faculty of sciences of the Geneva University, giving the history of some remarkable observations. The case is the apparent reincarnation of a woman aged 30. She is of irreproachable character and engaged in a commercial house. She is subject to fits of somnambulism in which she refers to three previous existences—on the planet Mars, in India, and in France in the time of Marie Antoinette.

"Professor Flournoy, who at first suspected trickery, either spontaneous or instigated, abandoned the hypothesis when the woman, in telling of her life on Mars, spoke in presumably Martian language, using clearly articulated

sounds and forming words corresponding with definite ideas. The same words always corresponded to the same ideas. She also writes peculiar characters, which do not vary.

"As regards India, she speaks and writes Sanskrit and Arabic, showing a thorough knowledge of both. Flournoy verified, by means of old historical manuscripts accessible only to students of history, the truth of the phenomenal episodes to which she referred.

"No stress is laid on the Marie Antoinette period, as opportunity for trickery is too evident. As regards the other two, Flournoy vouches for their accuracy. The woman remembers nothing when she awakes. She never had an opportunity, in this life at least, of learning Arabic or Sanskrit. Flournoy offers no conclusions. He simply narrates occurrences, but does not disguise his perplexity.

"Several savants are investigating."

* * *

Some ideas concerning the twentieth century
are simplified by the New York *Sun*, in a logical
manner as follows :

*The
Twentieth
Century.*

QUESTIONS AND ANSWERS.

What is a year ?

Three hundred and sixty-five days.

What is a century ?

One hundred years.

When did the year 1 end ?

December 31 of the year 1.

When did the year 2 begin ?

January 1 of the year 2.

When did the year 99 end ?

December 31 A.D. 99.

Did that complete the century ?

No.

When was the century completed ?

At the close of the year following 99, or at the close of the year 100.

When did the second century begin ?

January 1 of the year 1 of the second century, that is January 1, A.D. 101.

When does the nineteenth century end ?

At the close of the nineteen hundredth year, or at the close of 1900.

When does the twentieth century begin ?

It begins on day No. 1 of year No. 1, of the twentieth hundred years, that is, on January 1, A.D. 2000.

We must still see one more Christmas before the twentieth century begins.

* * *

The Rev. Father Desmet, S.J., writes :—" Make
the wound bleed, and apply pure carbolic acid
with a feather or a piece of cloth. I have seen in
eight days three cures by this means. All the other
cases treated by Rev. Father Deprius have been a
success. Should the wound not bleed, make two or three incisions
above the wound, and apply there carbolic acid. This simple treat-
ment will save thousands of lives."

*Remarkable
Snake-Bite
Cure.*

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THE THEOSOPHIST.

VOL. XXI, NO. 10, JULY 1900.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER IX.

(YEAR 1889).

ON the evening of the same day I formed—well, no, I can hardly say formed, but went through the ceremony of forming a local Branch T. S. with Hongwanji officials for officers. The Branch never did any practical work as such and, for common-sense reasons that were explained to me, I was not dissatisfied. When discussing the question of the extension of T. S. work to Japan with some of the most enlightened statesmen in the sects, they said that if I would come and settle in the country, they would make as many Branches and give me as many thousand members as I chose; but otherwise it would be useless, for the spirit of sectarianism was so rife that they could never consent to come into an organisation where, of necessity, some must be officers and the others simple members, and it would be an even chance if the leaders were not of some sect antipathetic to their own. Only a white man, a foreigner outside all their sects and social groups, could carry on such a society successfully: moreover, he would have to be a sincere Buddhist else his motives would be open to misconstruction, and as I was the only man they knew who possessed these requirements, they made me the offer in question. The knowledge of this circumstance, added to my intimacy with the Sinhalese and Burmese nations, caused me to see that, if I could be spared from the theosophical movement proper and were free to occupy myself exclusively with Buddhistic interests, I could very soon build up an International Buddhistic League that might send the Dharma like a tidal wave around the world. This was the chief motive which prompted me to offer my resignation of the Presidency, and to pass it over to H.P.B.,

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-8-0.

for reasons specified in my Annual Address before the Fifteenth Convention of the T.S. (*Theosophist*, Vol. XII). Old readers will be able to recall the effect of this offer on her. She found that she had crowded me too far, and that if she let me go, something like an avalanche of official responsibility would come tumbling on her head ; so she wrote and cabled that if I resigned she would at once quit the Society. Still, this would not have stopped me if a far higher personage than she had not come and told me that the Buddhist scheme must be postponed and that I must not leave the post confided to me. The Buddhist League is, therefore, a great and splendid work that lies in the closed hand of the future ; for it goes without saying that it can never be effected by any existing organisation known as a Buddhistic agency.

On the 5th May I said farewell to the assembled Chief Priests of all the sects, advising them most strongly to keep up the Central Committee and use it as the best practical instrument in cases where something had to be done for Buddhism as a whole. At 3 P.M. I lectured for the last time in Kioto before H.E. the Governor, the Chief Justice and many other persons of influence, military, civil, and ecclesiastic. On the 6th I left for Osaka by the noon train, and thence took steamer for Okayama. The boat was small, the saloon a den into which eleven persons were packed—like an overcrowded sheepfold, it seemed to me. And as the between decks was built for a smaller race than ours, I had to bend nearly double to walk through. We landed at San Banco at 3 in the morning and took refuge in a hotel at the landing. The Governor of Okayama, Mr. Chisoka, kindly sent his carriage for me in the morning and was very polite in his attentions during my visit to the place. I was put up at the Club, in a splendid garden laid out in the unique Japanese style, with stone and wooden bridges, little islets, artificial mounds, stone lanterns, dwarfed and quaintly trimmed trees, and abundance of flowers. At 3 P.M. I gave my first lecture before the public. The local committee had, for inscrutable reasons, issued 10,000 tickets but, as not more than half that number could squeeze into the building, there was much confusion outside. Some medical students who had come early and placed themselves near the platform with intent to create a disturbance, made just one little attempt. When I said that Buddhism had brought with it into Japan the refinements of life, a young fellow sitting close by my feet cried out "No! No!" Remembering Noguchi's forewarning at Madras, and knowing how to deal with such young conspirators, I stopped speaking, turned towards him, looked at him steadily until he felt that he was under observation by the whole audience, and then continued my remarks. After that a flock of lambs could not have kept more quiet. Later in the day, the Governor called and took me to an exhibition of autographs of noted personages, i.e., signatures with or without accompanying sentences or single words, written vertically on large rolls of silk paper, in big characters, with a brush and India ink. There were also some pictures, of which His Excellency purchased and

gave me one representing a Japanese warrior of the old style, mounted on horseback. A second public lecture and an address to priests was given on the following day, after which we left in a small boat, sculled by four men, for Takamatsu, which was reached at 5 P.M. Mr. Tadas Hyash, the Governor, formerly of the Japanese Legations at Washington and London, called on me and, in the evening, I lectured to 2,000 people. The trip across the Inland Sea was lovely.

At 10 the next morning a lecture was given on "The Evidence of Buddhism," to a great assemblage which was very cordial. That afternoon an exhibition of Japanese wrestling was given us in the public park, in the presence of the Governor. It is needless to describe it since it has been so often described by travellers; suffice it to say that the style is quite different from ours, and that the favourite athlete was a very fat man whose weight was enough to crush down any antagonist on whom he might succeed in getting the upper hold. We left at 3 P.M. by steamer for Inabaru, and had a miserable time of it on board. There was almost every conceivable inconvenience to endure, but as the others seemed to regard them with indifference I could do no less. It was a splendid day and the picture before us on approaching the landing was striking. A stone-paved slope leading up from the water's edge was black with thousands of people, who also lined the crest and spread away to right and left. A boat, with purple silk awnings from the temple, and National and Buddhist flags flying, took me to the stone pier, amid the bursting of bombs, the ringing of bells and the roar of shouting voices. The projection into the air of paper bells, umbrellas, dragons, fish and other devices when the clay bombs burst high up overhead, was something new to me. What charmed me most, however, was the projection of a Buddhist flag, made of thin stripes of paper of the conventional colors, so arranged with a tiny parachute at the top end of a retaining string and 5 oz. of small shot in a little bag at the lower end, as to stand up straight in the air as though nailed to a pole; while it fluttered in the gentle breeze and the sun shone vividly through the colors, as it floated very gently away to leeward. Instantly the fiction of the seeing by Constantine of the figure of a Cross in the air with the legend "*In hoc signo Vincet*," came to my mind. Pointing to the lovely object before us in the sky, I said—referring to that story, that was probably false—"but there, my brothers, you see the symbol of our religion under which we may conquer the minds and hearts of men of all nations, if we unite for fraternal co-operation." The lecture was fixed for 9 the next morning, and after it we left by specially chartered steamer for Hiroshima, one of the most important political and military centres of the empire. The day was fine, the boat dressed with flags, the Buddhist flag at the fore and peak. After a run of 5 hours we arrived and found an even more enthusiastic welcome awaiting us. The throngs at the pier and through the town were immense; a number of bombs were fired, from them two very large and several smaller Buddhist flags emerging; a military company of

boys, with muskets, fife and drums, as an escort and hundreds of school children, boys and girls, drawn up in two lines for us to pass through. The Senior Army Surgeon, Dr. Endo, a staunch Buddhist and holder of the Imperial University Igakushi degree of Doctor of Medicine, drove me in his own carriage in the very imposing procession in which we moved slowly towards our assigned quarters. The Committee of Reception wore as a badge a gilt circular plate transpierced with the Svastika emblem, so pretty that I procured a supply of them to introduce among the Sinhalese, and it was adopted by the Women's Education Society of Ceylon as their badge. On the morrow I addressed an audience of 5,000 and, later, the school children. On the 13th (May) another 5,000 audience, and after that an address to the senior boys of the Buddhist School. Then came a special lecture before H. E. the Governor of Hiroshima, Viscount Nodzu, the General Commanding the District, and the other principal officers and officials, after which the Governor gave me a collation. I considered it a very great privilege to make the acquaintance of Gen. Nodzu, for he was at the same time a most staunch Buddhist, one of the greatest soldiers of the Empire and a man of the most blameless character in every respect. In the recent war with China, it will be remembered, he commanded one of the two wings of the invading army and won for himself great renown. Letters have comparatively recently been exchanged between us about the religious state of his country, in which his friendly regard for myself was clearly shown.

Our Hiroshima visit ended that night and we pushed on by water towards Shimonoséki. It poured in torrents when we got to the pier, yet the Committee had had it lighted up with torches as bright as day; flags were flying, friends thronging, the air was rent with cheers. We had to change boats at Bakwan and make a fresh start at 3 A.M. We got to Shimonoséki at 7 P.M., and found only a few waiting, for the boat had been expected at 2 and the multitude had dispersed after waiting several hours. We stopped only three hours and left at 10 for Nagatsu, where there were the usual crowds, bomb-firing, flags, parades of school boys, etc. From one bomb was flung out a very long streamer of paper, on which was written in giant characters the words, "Olcott San is come!" This, I was told, was to notify the inhabitants of the surrounding districts so that they might come into town. (*San* is the common honorific suffix, having something of the same value as our *Esquire*). At 1 P.M. I lectured in the Theatre to 3,500 people, some of whom had come 50 miles, and others shorter distances, from neighbouring islands and camped all night in the Theatre. Others had taken their places at daybreak. We left Shimonoséki at 8 P.M., by the Yokohama-Shanghai Mail Steamer, "Tokio Maru," for Nagasaki. She was a very fine and commodious boat, seeming quite palatial after my experience in small coasting steamers, and the supper and breakfast served us were something to remember. To my great surprise and pleasure the breakfast bill-of-fare contained those popular American

dishes, boiled hominy and buckwheat cakes, neither of which had I tasted since leaving home. There seems a confusion of entries in my Diary so that I do not see how I got from Nagatsu to take the steamer, but I certainly did, and it appears that the Committee took the size of my audience there, 2,500, all admitted by tickets, as a measure by which to calculate the average size of my audiences throughout the tour. So that as 75 lectures in all were given, the gross number of my auditors at the above average would be 187,500; and when one remembers that the Committee managed to bring me before all classes and conditions of men, one may be prepared to believe the statements made to the Adyar Convention of 1890 by the Japanese Delegates, in their address, to which place will be given in the proper connection. Certainly, it was one of the most remarkable events in contemporary history and we Theosophists are compelled to see in the results the working beneath the surface of influences far more potent than the efforts of the inferior agent who helped to throw the shuttle in the loom of Karma.

The steamer landed us at Nagasaki at 10 A.M. on the 18th May and I lectured at 3 P.M. My excellent and respected interpreter, Prof. Sakuma, was confined to bed the next day, and my experiences at the second lecture were not of the happiest kind, for I had two interpreters: one would listen to me and tell the other briefly in Japanese what I had said, while the second would render it to the audience. It is enough to make one shudder to think what misconceptions as to my views must have been given to the public by this roundabout plan. The Committee gave me a farewell banquet and then there was a lantern-and-jinricksha procession to escort me to the Harbour. All of which splendor made me lose my steamer for Kumamoto, my southernmost place on the programme. We got away the next day at noon and landed at Missooni at 6, spending the night there and going by jinricksha the next day. The intestinal troubles again attacked me and gave me much pain. I tried to lecture to a great crowd in the Theatre on the 21st, but as Prof. Sakuma was laid up at Nagasaki, and two amateur interpreters broke down in an attempt to see me through, I had to give up the attempt. Somehow, I seem to have succeeded better the next day, for I see that I lectured in a temple to a crowd which packed the building and filled the courtyard, and at 3 P.M. before the Governor and other chief officials, military and civilian, after which we returned by jinricksha to rejoin the steamer at Missooni.

We got to Nagasaki at noon on the 23rd, where I went ashore and passed a pleasant day. I was presented a dwarf orange tree on which were two or three dozen fruits growing, two Buddhist flags in silk crêpe, and other tokens of regard. A lecture on "Practical Religion" was given at a Hongwanji temple in the afternoon, and I returned to the steamer at bed-time. The next two days were passed at sea amid charming surroundings and a part of the time was utilised in drafting a Memorandum about the rules which should be adopted by the Chief Priests for sending students to Colombo to pursue their studies in Sanskrit, Pali and Sinhalese, under the High Priest Sumangala. We reached Kobé

on Sunday, the 26th, and went to a town named Hameiji, two hours by rail, to lecture and got back by 8-30 P.M. The morning of the 27th was taken up with getting my return tickets and with other preparations for leaving, and at 4 P.M. I gave my 76th and last lecture at a new Preaching Hall of the local Hongwanji to an overflowing audience. As I stood there facing the door, the whole town and harbor of Kobé was spread out before me like a beautiful picture lighted up by dazzling sunshine. I hardly ever saw anything more charming. A last dinner was given me at a regular Japanese hotel in the native fashion, my hosts being the members of the Joint General Committee, who were most kind and cordial. After dinner I had many invitations to write Buddhist moralities and my name in Chinese characters on the paper or silk scrolls, called *Kakomono*, which, mounted on map-rollers, are suspended in Japanese houses as ornaments or, when the scroll (then called *mendara*) bears a religious picture, as objects promotive of devotional feeling. I had done numberless things of the kind throughout my tour until, as I told the Committee, I had squeezed my brain dry of Buddhistic axioms. But this being our time of parting they urged me to compliance, so I went ahead as usual. Finally a certain lay member of the Committee who was too much inclined to drink *Saké*, the national beverage—a slightly alcoholic liquor obtained from rice—importuned me to do a *Kakomono* for him. I protested on the ground that while at Kioto I had done two or three for his temple, but he said that was for others, not for himself; so as he was an obliging, cheerful sort of fellow, I consented. He brought me a piece of fine silk, the Indian-ink cake, small water-bottle and mixing saucer, and a large hair pencil. I asked him what he wanted me to write. "Oh, some sound Buddhistic maxim," he replied. So, spreading the silk out on a little lacquered stand, I painted this: "Break thy *Saké*-bottle if thou would'st reach Nirvana." There was a general roar of laughter when it was translated to him and he was good-natured enough to join in the merriment.

The next day we were steaming down the Inland sea on the French Mail Steamer, "Oxus," having left Kobé at 5 A.M. Among the passengers was a Father Villion, a Roman Catholic priest and savant who had lived 23 years in Japan and was thoroughly versed in the language and literature as well as in Northern Buddhism. Shanghai was reached on the 30th, and the passengers went ashore to look about. I passed some pleasant hours with my compatriots, the American Consul General, Judge O. N. Denny, Adviser to the King of Corea, Mrs. Denny and others. I also had as close an inspection of the Chinese town as I shall ever care to make and was almost choked with the foul smells, which excel anything of the sort I ever came to a knowledge of. In the evening the Master of the local temple of the Hongwanji, and the Chief Priest of a Chinese Buddhist temple and Mr. Shevey Yeesan, Minister of Provincial Military affairs, came aboard to call on me. The Chief Priest made me the valuable present for our Library of a copy of

the *Lalita Vishtara*, or *Legendary Life of the Buddha*, in folio, in several volumes, every other page being faced with a full page picture engraved on wood. Every important detail of the life of the Buddha, as we have it narrated to us in the canon, is there depicted in outline engravings which are simply admirable examples of the art. In some there are hosts of figures of men and gods. This is the book first translated by Eugène Burnouf and which really introduced the story of the Buddha to the notice of Western scholars. From the Chinese General and the Chief Priest I had a warm invitation to come and make a tour in China like that in Japan, but I had to decline it for various reasons.

Under a queer arrangement of the Messageries Maritimes Company the homeward bound boats wait at Shanghai until relieved, a fortnight later by the next ship in the list. Thus we were transhipped at Shanghai to the "Natal" and dropped down the river to Woosung, in readiness to start with the next day's ebb tide. That night I was aroused from sleep to receive visits from the Chief Priest of the Zen-shin temple and a delegate from the General, who brought a letter of thanks from him for a reply I had sent to a letter of his. Presents of books were also made me. The ship weighed anchor at 1 A.M. and sailed for Hong Kong. The day was fine and clear. We reached Hong Kong on the second day, but the weather was so damp and hot that I did not go ashore until the morrow, when I found a scene of desolation in the city. A cloud-burst, two days previously, had discharged 24 inches of water and caused a loss of \$1,500,000 to Government, besides enormous losses to merchants. The main street was buried three feet deep in sand washed down from the hills, the sewers had burst, some houses had been swept away and great trees, uprooted, had been washed down into the town. The funicular railway track, climbing to the Peak, was broken up and long stretches had completely disappeared. On the 6th, at noon, we sailed for Saigon, and got there on the 9th. A party of us went ashore to pass the time and see the quaint types of humanity and strange objects that abound. The Steamer sailed the next morning for Singapore and got there on the 11th and to Colombo on the 18th, without notable incident, save that on emerging from the straits of Sumatra we were buffeted by the monsoon and had rough weather the rest of the way. Our welcome was enthusiastic at our Theosophical headquarters that evening. The High Priest presided, W. Subhuti and a representative of the Wimelasara sect were present, and an improvised audience filled the place to suffocation. The room was tastefully decorated with flowers, leaf compositions and garlands and brilliantly illuminated with Japanese lanterns, while trophies of Buddhist and Japanese flags increased the festive appearance of the Hall. An hour before the time of meeting the headquarters was packed, hundreds being turned away for want of standing room. The first number on the Programme was the reading of an Address from the Women's Education Society by Miss M. E. DeSilva, this being the first time when a Sinhalese young lady

had ever read an address in English. A few brief remarks by Sumangala Thero preceded my report of the mission for international religious comity, in the course of which I introduced four young Japanese *Samaneras* (theological students) who had, on my appeal, been sent here to study under the High Priest and Pandit Batuvantudawe, and take back with them copies of the Tripitakas of the Southern Canon. The Japanese each made short addresses, expressive of the hope of their sects that there might henceforth be a close brotherly relationship between the two hitherto isolated sections of the Buddhist family, after which the High Priest said: "You have all heard Col. Olcott's account of his mission to Japan, and it must have made you all glad and proud to hear it. The propagation and improvement of Buddhism is the noblest work in the world, and that is the work in which Col. Olcott has been engaged. It is true that there is a slight difference between the Northern and Southern Churches, but still the Japanese are Buddhists as we are, and are struggling against the maleficent influence of Christianity, as we are, and we therefore look upon them as brothers. We must never forget the cordial reception they have given to Col. Olcott as our representative, and the brotherly love that they have shown towards us. I trust that this may be the commencement of a real spiritual union between all Buddhist countries." The four young priests from Japan preceded my return to Adyar by a steamer earlier than mine, under the charge of Dharmapala, and had settled down by the time of my arrival.

A glance at the map of Japan will show the large extent of area which my tour covered, viz., from Sendai, in the extreme North, to Kumamoto in the far South of the Empire. From day of arrival to day of embarkation I was ashore 107 days: during which time I visited thirty-three towns and delivered seventy-six public and semi-public addresses, reaching, as above stated, 187,500 hearers. This was more work of the sort than I had ever done before, the nearest approach to it having been in my Galle Province tour for the Sinhalese Buddhistic Fund, when I lectured fifty-seven times within 100 days.

To finish the story of the Japan tour, it will be better that we should insert here the testimony of Mr. Tokusawa as given by him to the T. S. Convention of 1890, as it gives in a condensed statement the tangible and permanent results of my mission. Mr. Tokusawa said:

"BROTHERS:—My presence, and that of this Buddhist Priest, Mr. Kozen Gunaratne, indicates the influence which your Society, through the President, has acquired in our distant country. With my little smattering of English, it is impossible for me to describe all that Colonel Olcott has done there. The effect of his tour through Japan last year has been so great and so lasting, that the current of public opinion has been actually turned in the opposite direction. The letters and newspapers received weekly at Colombo by myself and compatriots prove what I have just stated. It is wonderful that one man could have done so much. When I think of the condition of my religion three years ago, I feel inclined

to shudder, because it was then at its lowest ebb. The more I reflect upon these evil times, the more inclined I am to bless the Theosophical Society and Colonel Olcott. A comparison between the state of Buddhism then and now justifies what I say.....Till quite recently the more educated of our people regarded Buddhism and its priests with contempt. A few staunch followers of the Lord Buddha's doctrine tried to counteract the influence of the Christians, but it was in vain. It was at this dark moment that the Buddhists came to hear of the work of Colonel Olcott, and asked his aid and sympathy. Therefore, last year, Mr. Noguchi was sent to this country to persuade the Colonel to go to Japan and make a lecturing tour through the whole country. This, I am happy to say, he did, and his success was far beyond our most sanguine expectations. Buddhism took life again, and Buddhists began everywhere to undertake the revival of their ancient faith. Among the most conspicuous effects of this revival are the three Buddhist Universities and various Colleges now about to be instituted; and the establishment of about three hundred periodicals advocating and defending Buddhism. The spread of materialism and scepticism was checked; the insufficiency of Christianity for our wants, was shown, and the truth of Buddhism vindicated. A reaction of a most marvellous character has—as I have remarked—set in in favour of Buddhism. The founding of many Buddhist Schools, Buddhist newspapers and religious journals, are the visible results of the Colonel's mission. Imperial Princes and Princesses have begun to take a prominent part in Buddhist education and propaganda. An Imperial Princess has become the patroness of the Buddhist Women's Society of Nagoya, which was founded soon after he had lectured in that city and in consequence of his tribute to woman. An Imperial Prince has become President of the "Dasa Sila Society"; a body founded ten years ago, for promoting the observance of the ten precepts of Buddhism but which, owing to the strong opposition of the Christian and sceptical classes, had died out. After the Colonel's mission it has been revived and is now working. The people now look to the Colonel as their benefactor, and to many he is almost their father. The Christians have ceased to be so aggressive as before: their converts are inventing a new form of their faith. Yes, the mission of Col. Olcott to Japan will be recorded in history. The Japanese will ever remain grateful to him and to his Society, and I hope, Brothers, you will always take a kindly interest in our people."

Naturally, I should have liked to go home and have some rest after the Japan tour, but it could not be done, so I stopped three weeks in the Island, visiting Anuradhapura, where I lectured under the shade of the historical Bo-tree (whose original stock, a cutting from the sacred Bo-tree of Buddha Gya, under which the Bodhisattva Siddhartha had attained enlightenment, had been brought from India by the Princess Sanghamitta, daughter of the Emperor Asoka); Matale (where I formed a T. S. Branch); Kandy (where a big procession took me

through the streets, and where I gave two lectures) ; Gampola ; Marvawella in the Four Korales ; Kaigalle ; Kurunegalle, where I formed another Branch and where the picturesque surroundings at my open-air lectures so vividly linger in my memory that I must give them more than a parenthesis. How I wished for a photographer to take the scene ! Back of me rose a hill in which is excavated a rock temple of Buddha. A spur called Elephant Rock sprang out from the hill side. A crowd of 1,500 or so were clustered in a natural amphitheatre at my feet ; to the right, front and left was a grove of old cocoanut trees without undergrowth, and from the trunks were suspended Buddhist flags and other decorations, giving the needed touch of bright color to make the picture perfect. Messrs. Leadbeater, Hogen and Kawakami, the latter two from Japan, addressed the crowd and received great applause. The name given to the new Branch, the Maliyadeva, was that of the last of the historical great adepts, the time of whose decease I am not acquainted with, but it was long ago. Since then Ceylon has had no recognized real Arahats, and it is no wonder that the Buddhism has been growing less and less spiritual, until now one would search in vain from Hambantotte to Uva for a single man to whom the Sinhalese could look up with adoring reverence, as the embodiment of the truth of the efficacy of the esoteric Yogic system practised and taught by the Founder. That is what makes my work so hard among them ; all they care for is the intellectual and moral training of their families, the spiritual is something beyond their grasp, and when I first went to the Island they even told me the ridiculous story that the time for development of Arahats had elapsed, whereas (as shown in the *Buddhist Catechism*), the Buddha himself expressly declares that there would never be lack of Arahats, so long as the members of his Sangha continued to observe the Ten Precepts.*

My tour also took me to several wards in Colombo and to Matara, far away down in the Southern Province, where that saintly woman, Mrs. Cecilia Dias Ilangakoon lived, and where I lectured at her large house, in presence of the chief priests of the Province, all of whom were interested to hear about the state of Buddhism in Japan. It was during this visit to her that Mrs. Ilangakoon gave into my possession the splendid collection of the Tripitikas, in 60 volumes, which she had copied for me by 12 copyists at a cost of £300, and which work occupied two years in the doing. It is, perhaps, the finest collection of palm leaf writings to be seen in India. Mrs. Ilangakoon also promised me to add to it the Tikka, or Commentary, which would fill about the same number of volumes, and an old relative of hers at Galle told me last season when I called on him, that she had put a clause in her Will to that effect, but all I can say is, that while I have reason to know that there is a clause ordering the Tikka to be prepared, it has not come to my hands

* Cf. *Buddhist Catechism* ; foot note, page 56 (33d. Ed.) "In the *Digha Nikāya* the Buddha says : Hear, Subhadra ! The world will never be without Arahats if the ascetics (Bhikkhus) in my congregations well and truly keep my precepts."

as yet, although her estate was large and the cost could well have been afforded. Possibly her representatives or executors are not so friendly in feeling towards us as she was, and so have indefinitely postponed the fulfilment of her wishes. I visited Kataluwa, and then Galle, where great courtesies were shown me; thence back to Colombo and, on the 8th July, sailed for Madras. The ever blessed Adyar saw me again on the 11th, as glad a person to get home as ever was.

H. S. OLCOTT.

THE WISDOM OF THE SAGES.*

I HAVE accepted this theme rather falteringly, feeling it was such a vast one that I could but faintly touch it here and there, for the Wisdom of the Sages always has been and always must be knowledge of Deity, and a knowledge of the processes by which Deity works in this universe of His building, wherein man may pass from manhood to Godhood.

The Sages, the Guardians of men, the Guardians of humanity, the God-wise men who guard, shelter and teach earth's children, have expressed in many ways Their Wisdom to this human family over which They have a care. In the early or infant stage of human life, the lesson was taught through social form and government. Just for a moment let us glance back at one of those pictures from the olden times that occult history gives us, when truly "Divinity did hedge about the king," and from whose days that legend has come down to man, and still drapes with saintly garb, in the minds of devoted subjects, the anything but saintly men who to-day fill the positions of kings to humanity.

In those days, Initiates were the kings and rulers of this child-humanity of earth. They first taught humanity through the law and order of an ideal social state, through government. They taught unselfishness, lofty ideals, and pure life; for in those olden days no want drove men to crime. Upon the king was the fault if there was any suffering in the kingdom, and in obedience to the law that he inaugurated, every man was compelled to do that which was right and just in service, and was given a service by which he might grow in human stature. Just for a moment, to give you a little definite picture of that olden time, let us glance back at a state existent twelve thousand years ago wherein the king and his immediate assistants in the State were Initiates, God-wise men, men who had transcended the human intellectualism of the present humanity. In past ages they had lived and had transcended all human difficulties, and therefore were they fitted to become the Guardians of the humanity not yet come to the independent mental state. The kings held all of the land in trust for the people. A division was effected, by which a certain return of a portion of the holding of the land was assigned to the needs of the people—one-third. One-third was assigned to the up-keep of the priesthood, and one-third

* (A Lecture delivered in San Francisco, March 17th, 1900).

*MESSENGERS OF TRUTH. **

EVER since the rearing of the Aryan Root Race, in past ages, by its Manu, the Masters of Wisdom Who form the guardian wall of humanity and Who are ceaselessly working for the uplifting of the Great Orphan and its advancement in evolution, have from time to time sent forth Their messengers to Their younger brothers, to proclaim to them, in a fitting garb, such portions of Truth whereof They are the custodians, as in Their far-reaching sight and wisdom They have deemed necessary for the evolution of the infant human race, for the rise of the struggling orphan on to the next rung of the mighty ladder whose feet rest in the mire of the earth but whose height is lost in the glory and splendour of Almighty God Himself. Of all grades of wisdom and power have been these glorious Messengers who have appeared amongst us to teach us wisdom, to point out to us our true origin and destiny, to draw our attention to the path up which we have to climb, to show us the means that at our stage in evolution the Mighty Ones deemed best suited for furthering our onward march on our glorious journey. With tireless patience have the Teachers of Compassion been watching our struggles, noting our failures, encouraging our endeavours, and with the keen insight born of wisdom have They mercifully guided us and taught us, led us on with parental love and affection through the entanglements of our surroundings and proclaimed to us now and again some of the great truths of evolution suited to our intellect and for our progress, thus taking us as far onwards on our way as our little strength and capacity would allow. The great Rishis of old, wise and strong, were sent to us by Them. The holy Zoroaster, Lord of Purity, came from the Great White Lodge to instruct us; Gautama Buddha, Lord of Compassion, brought to us Their message; the Gentle Christ, Lord of Love, came from Their lodge to teach us, and in our own day have glimpses of truth hitherto hidden been proclaimed to us by a later messenger, our beloved H. P. B. Her message, like that of her illustrious predecessors, has inspired us once more with strength and hope. Not clothed as heretofore in the garb of a new exoteric religion, not hidden as hitherto in the protecting vesture of symbology, her proclamation has given us deep joy in that it has conveyed to us their assurance that the orphan has so far outgrown its infancy as to be capable of receiving a message of union and not separation; of comprehending the unity underlying all faiths and needing no longer for its progress the covering of truth in the mantle of an exoteric faith, a new religion superseding the older faiths and therefore more or less in antagonism with the latter. So far, to us Their judgment has been encouraging. To an age blinded by gross selfishness and materialism

* A lecture read before the Hyderabad Branch, T. S., on White Lotus Day.

was her message delivered. Five and twenty years, the cycle of strife and struggle, have glided away since she began to instruct us; bitter and carping indeed has been the opposition that the world has given to the messenger and her teachings, but thanks to Their gracious mercy, her self-sacrificing labours, and the Yeoman's service rendered by a few of her faithful disciples, the storm has been successfully braved and we are entering upon a promising cycle filled with hope and joy, with strength and courage. It is meet then that on this the first White Lotus Day of the dawning cycle of fair weather, when the clouds have lifted and the weather bids fair to be calm and peaceful, we, to whose hearts her message has brought joy and peace unspeakable that nothing else could bestow, should offer our humble but heart-felt feelings of love and gratitude to our beloved H. P. B. and should reverently bow to the Great Ones Whose messenger to us she was. Those only who knew H. P. B. can form an adequate conception of the sufferings she bore, of the pains she endured, the outbursts of ridicule, abuse, slander and hatred she faced; she, who brought to us tidings of peace and harmony and joy; she to whom we owe so much that we now possess of happiness; she who was prepared to sacrifice her very life for our elevation and advancement. And if the Theosophical Society which she founded is now on a sound and stable footing, if the noble teachings she gave out are going home to the hearts and spirits of an ever widening circle of men, if the stately ship of our Society is sailing over smooth and unruffled waters at present, let us not be oblivious to the fact that it is because she cleared away the initial difficulties; it is because she bore the brunt of the attack; it is because she sacrificed herself in order that her child might live and thrive. To this noble soul therefore let us humbly offer to-day our devout respects and humble reverence, our sincere sense of indebtedness and our deepest gratitude, and let us raise throughout the four corners of this world where her teachings have spread peace, our united voice of thanksgiving to her who brought us Light, who revealed to us Truth, who pointed out to us once more the way to immortality and who lifted us once again from our petty surroundings to the bosom of our Father in Heaven "in whom we live and move and have our being." And if it be asked what we each in our sphere can do to show our sense of gratefulness to our beloved teacher, there can be but one answer—SERVICE, dedication to eternal service. Service to the Society which she founded, service to Humanity for whom she sacrificed everything, service to the Masters of Compassion who sent her to instruct us; service to the mighty Logos Whose life is our life and Who is "nearer to us than breathing, closer than hands and feet."

Service and sacrifice are the glorious privileges of humanity, and to these privileges H. P. B. has brought us. Life is real only in so far as it is one of service. The joy in serving our fellowmen has no diminution, knows no ending; the bliss in the service of the Lords of Truth is incapable of decline; the Ananda in sacrificing to our Father

in Heaven, Who sacrificed Himself that we might be, passeth description. There is but one way of reaching the Feet of the Logos, the goal of evolution, and that is the way of sacrifice, the way of doing in miniature what the Mighty Lord did for us at the dawn of manifestation. Let us then, on this sacred day, imprint in golden letters on our heart of hearts the word "Service" and resolve to make our humble lives of sacrifice, so that from our joint devotion to the noble life that she bade us to live, from our joint dedication to the service of our fellow-men, may arise powerful flames that may consume the dross of whatever in us is gross and selfish and evil, and leave the pure gold of love and devotion that shall purify the world and help on the evolution and uplifting of humanity. In so far only as we attempt, steadily and unflinchingly, to lead purer and nobler lives, to purge away whatever in us is impure and selfish, to carry peace and love wherever we go, can we prove ourselves worthy of the teachings and deserving of the message brought to us by H. P. B.

J. J. VIMADALAL.

CYCLES.

THE law of cycles, which is one of the most important in the theosophical system, has been propounded by the oldest religions in the world. It was taught by the Greek philosophers and afterwards defended by the Theosophists of the Middle Ages, but flatly denied by the "Wise men of the West." At the present time it is however again coming into prominence and in some instances men of science have themselves brought it forward.

Now what is a cycle? If we turn to the dictionary for the meaning of the word, we find among others the following definitions: (1), Cycle, a ring, a circle, akin to the Sanskrit *chakra*, a wheel or circle; (2), also an imaginary circle or orbit in the heavens, one of the celestial spheres; (3), an interval of time, in which a certain succession of events or phenomena is completed and then returns again and again, uniformly and continually in the same order; (4), a periodical space of time, marked by the recurrence of something peculiar, as the cycles of the seasons or the years.

From all these definitions we see that the cycles we are dealing with are ever recurring periods of time of different lengths; some are exceedingly small and others such as we cannot conceive of, a great many moving inside one another—wheels within wheels, as was said by Ezekiel in the Bible (Ez. I., 16-17).

As in a wheel there are ascending and descending arcs and as, after it has completed one revolution, it goes on again from its starting point, but at a farther distance on the road, so in the cycle, which is really progress by evolution, there is ascent and descent, repetition of

events, but at periods of certain distances or lengths of time apart from each other. We see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till having reached the lowest point, humanity reasserts itself and mounts up once more; the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it before descended.

The beginning of a cycle must be a moment, moments make a second, seconds minutes, minutes hours, hours days, days again months, years, decades and centuries. These are about all the cycles that people in Europe and America generally recognize, besides the moon and the great sidereal cycle. The cycle of the moon—golden number or metonic cycle, so called from Meton, who first proposed it—comprises a period of 19 years, after the lapse of which the new and full moon return to the same days of the year. The sidereal or solar cycle contains a period of 28 years, at the end of which time the days of the month return to the same days of the week, and the dominical or Sunday letter is the same again and follows the same order, hence it is also called the cycle of the Sunday letter according to the Julian calendar. The solar cycle is so arranged that the first year of the first cycle corresponds to 9 B.C. Besides these there are the Calippic cycle, so called from Calippus, who proposed it as an improvement on the Metonic cycle, a period of 76 years or 4 Metonic cycles; there is also, further, the cycle of *Eclipses*, a period of about 6,588 days, the time of revolution of the moon's node, and lastly the cycle of indiction, a period of 15 years, employed in Roman and ecclesiastical chronology; not founded on any astronomical period but having reference to certain judicial acts.

The cycles are looked upon by most people as simple measures of time or as used for astronomical purposes, only not as having any influence or bearing on the life and destiny of man. But we are told in the "Secret Doctrine:" "With the Pagans—of whom Coleridge rightly says, time, cyclical time, was their abstraction of the Deity, that Deity manifesting co-ordinately with, and only through Karma and being that Karma Nemesis itself—the Cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of the seasons or of certain constellations or sidereal motions. The latter are inseparably blended with the destinies of nations and men." Yes, if the doctrine of the cycles were fully known, all the future would lie before us like an open book, which he who runs might read. The same things return in other forms, whether in the outward, physical world or in the inner world of thought, as represented in the various systems and doctrines, creeds, dogmas and mental paraphernalia

in general, in which men dress up old ideas, believing and making others believe that they are something new.

Poets and philosophers at all times seem to have had, if not a definite knowledge, yet an intuition of this doctrine of cycles, else what did Shelley mean when he said :

The world's great age begins anew, the golden days return,
The earth doth like a snake renew, her winter-weeds outworn ;

Or Fichte, when he assures us that " it is a phenomenon of frequent occurrence, particularly in past ages, that what we shall become is pictured by something which we have already been ; and that what we have to obtain is represented as something which we have formerly lost. And, he adds, what Rousseau, under the name of Nature, and the old poets by the title of the Golden Age, place behind us, lies actually before us. Shall we then expect at some recurring cycle to re-become that which we are now ? To obtain a glance into the future cycle we have but to examine the situation around us in the present day, for history repeats itself.

Yes, if the doctrines of karma and reincarnation are true, then history must repeat itself ; then the doctrine of cycles must also be true, for karma and reincarnation and the cycles go hand in hand ; they form what might be called the Upper Triad of theosophical doctrines. Everything in the universe is subject to these. It is stated that even the Causeless Cause, the final goal of all rational philosophies, seems to yield obeisance to the law of karma which proceeds out of its own abyss ; for the manifestation of universes would appear to be only links in an infinite cycle of necessity. To work out its karma every soul, or every spark of the universal Over-soul, has to pass through its cycle of necessity through the process of involution and evolution until it goes back to its godlike origin. No soul can, we are taught, gain conscious (i.e., individual) existence, unless it has passed through all the grades of such a cycle, unless it has gained this individuality ; at first through a natural impulse, then through its own efforts, which it imposes on itself and which are the fruits of its own reflections. Thus the vine trailing upon the soil, rises, first through the impulse which is given to it through the strength of its germ and then through the constant effort of its tendrils to climb up to higher and ever higher points. This individual consciousness has to pass through all the degrees of development and cyclic evolution ; there is a continual, gradual unfolding from the quite latent consciousness of the mineral to the highest vision of an archangel, and all advancement, all success, must be the result of its own efforts. No being can become a God or Deva unless he pass through the human life-cycle of karmic and cyclic rebirth. As this work cannot possibly be accomplished during the time of one earth-life, the soul has to reincarnate again and again, and thus be brought back upon this globe after a certain length of time. One cannot treat the subject of cycles without also touching upon karma and reincarnation.

As we have different kinds of karma, individual, national and racial, it follows that there must be the corresponding kinds of cycles, individual, national and racial, growing out of the spiritual, psychic and moral ones, which affect men more particularly. Sometimes they are divided into a sevenfold group to correspond with sevenfold nature, thus : the spiritual or divine ; the psychic or semi-divine ; the intellectual ; the passional ; the instinctual or cognitional ; the semi-corporeal ; and the purely material or physical. The individual cycles are of reincarnation, sensation and impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years and this in its turn gives us a large historical cycle, one moving within the other. For as the masses of persons return from devachan, in regularly recurring periods, to the earth and thus bring back to the globe the arts, the civilization, yea, the very individuals who once were on it at work, it must follow that the Roman, the Greek, the old Aryan and people from other ages will be seen again and can to a great extent be plainly traced. As the units in nations and races are connected together by invisible, strong threads, large bodies of such units moving slowly but surely, all together reunite at different times and emerge again and again together into new races and civilizations as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which, being added to what others have done for the development of the human race in character and knowledge, will produce a new and higher state of civilization. This newer and better state of development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed as far as physical evidence goes ; but the soul, ever retaining in Manas the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. Various statistics have been collected, of war, great men, periods of progress at large commercial centres, the rise and fall of arts and sciences, cataclysms, such as earthquakes, epidemics, periods of extraordinary cold and heat, cycles of revolutions and the rise and fall of empires, etc. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by the inevitable recurrence of similar historical events, reaching in turn every one of them and after the same lapse of time.

The historical cycles of wars and peace have been very well represented by Dr. E. Fasse in the shape of small and large wave lines running over the area of the old world. He points out the fact that if we divide the map of the old World into five parts, into Eastern Asia, Central and Western Asia, Eastern Europe, Western Europe and Egypt, then we will easily perceive that every 250 years an enormous wave passes over these areas bringing into each in its turn the events it has brought to the one next preceding. These waves may be called the historical waves of the 250 years' cycle. The first of them began in

China 2000 years B. C., the golden age of that Empire, the age of philosophy, discoveries and reforms. In 1750 B. C., the Mongolians of Central Asia established a powerful empire. In 1500 Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia, and about 1250 the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition and dies out in 1000 B. C., at the siege of Troy.

A second historical wave appears about that time in Central Asia. The Scythians leave the steppes and, towards the year B.C. 750, inundate the adjoining countries, going towards the South and West; about the year 500 begins in Western Asia an epoch of splendor for ancient Persia and the wave moves on to the East of Europe, where, about B. C. 250, Greece reaches her highest state of culture and civilization and further on to the West, where at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness.

Again at this time we find the rising of a third historical wave in the East. China, after long revolutions, once more forms a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A. D. a new and powerful Persian kingdom is formed; in 750, in Eastern Europe, the Byzantine Empire, and in 1000 the second Roman Empire springs up, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy. At the same time the fourth historical wave approaches from the Orient. China is again flourishing. In 1250 the Mongolian wave from Central Asia covered an enormous area of land, including with it Russia. In Western Asia—about the year 1500—the Ottoman Empire rises in all its might and conquers the Balkan peninsula, but at the same time, in Eastern Europe, Russia throws off the Tartar yoke and rises to unexpected splendor in about 1750, during the reign of the Empress Catherine. What changes the year 2000 will bring forth remain to be seen. Besides these cycles of 250 years, every century is marked by the rise or development of Empires. Beginning with 700 B. C., there rise and fall in turn the Assyrian, Median, Babylonian, Persian, Greek, Macedonian, Carthaginian, Roman and Germanic Empires. The striking periodicity of the wars in Europe was also noticed by Dr. E. Fasse. Beginning with 1700, every 10 years is signalized by either a war or a revolution—and about every 50 years more particularly so. It would occupy too much space to enumerate them all; but if we just begin with 1712 when all European nations were fighting at the same time, we come, in 1761, to the seven years war; in 1810 and the following years, to the wars of Napoleon I., and a little before 1860, the Crimean, and a little after, the American Civil war.

Man is also affected by astronomical cycles, because he is an integral part of the whole and these cycles mark the periods when mankind as a whole will undergo a change. Modern wisdom is

satisfied with astronomical computations and prophecies, based on unerring mathematical laws ; but ancient wisdom added to the old shell of astronomy the vivifying elements of its soul and spirit, astrology. Therefore the belief of the ancients in astrologers, soothsayers and augurs was warranted, because these in their day occupied the same place as our historians, astronomers and meteorologists, who perceive the movements and note the behaviour of meteors and comets, and record the periodical advents of these wanderers and "flaming messengers," and prophesy, in consequence, earthquakes, meteoric showers, and the apparition of certain stars, comets, etc. Astronomers are not laughed at or disbelieved because they foretell these things ; then why should occultists and astrologers be disbelieved when they prophesy the return of some cyclic event on the same mathematical principles ? Why should the claim that they know this return, be ridiculed ? It is not prophecy, but simply knowledge and mathematically correct calculations which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such and such a catastrophe ; or that France is nearing a certain point in her cycle, or Europe in general is threatened with a cataclysm to which her racial cycle has brought her.

Both Egyptians and Greeks had their cycles ; they are thought to have been taught by Eastern Sages, but it would be mere speculation to discuss the unknown Laros and Naros of the former. Of the Brahmanical cycles however we have had some information given. There is, it is stated in the "Secret Doctrine," a work among the secret books, called the "Mirror of Futurity," wherein all the Kalpas within Kalpas and Cycles within the bosom of Shesha, or infinite Time, are recorded. This work is ascribed to Pesh-Hun-Narada. There is another old work which is attributed to various Atlanteans.

C. KOFEL.

[*To be continued.*]

ANUBHAVANANDA LAHARI.*

(*Concluded from page 751, Vol. XX.*)

HE alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, whose essentially pure intellect, having escaped falling into the mire of the blemish of looking at differentiation (as such), is unbounded, imperturbable, free from eager thirst after the vain pleasures of the world, and immersed in Parabrahm having for its beautiful form, Existence, Consciousness, and pure Spirituality.

41. He alone is in enjoyment of self-emancipation during life and is a very great sage, respected by all other sages, whose mind is always

* Translated by members of the Palghat Branch.

meditating upon God and in whose pure heart is implanted this pure beatitude-giving enquiry after emancipation which shoots forth into a Mandara tree * being nourished with the sprinkling of the nectar of Practice.

42. The disciple said: "O Guru, embodiment of knowledge, I ever bow to thee; O Thou, participating in the bliss of Parabrahm, tell me (please) who is superior to the other of the two great knowers of Atman, viz., he who is in Samādhi (or deep contemplation) and he who is sporting in the world."

43. The reverend Guru said: "The knower (of Atman) who with a calm mind dwells in the forest, and the knower (of Atman) who is sunk in materiality are both equals, inasmuch as both have their intellects pure (free from attachment), immersed in the eternal consciousness, and inasmuch as both of them have emancipation and participate in the bliss of Parabrahm.†

44. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who hold their minds always in Parabrahm (the causeless cause), having tied their minds to the vision of pure and supreme beatitude, enjoyed by very great ascetics.

45. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who realise (the truth); (as if each were saying to himself) 'I am not the Creator, but the enjoyer; I am not the actor, but the thinker; I am not sunk in material pleasures, but I am of the essence of the Creator of the Universe.'

46. "Equals are those two sets of emancipated souls, participating in the bliss of Parabrahm, who fully realise (the truth); (as if each said to himself) 'I am not the earth or any other portion of the (vast) universe, neither the mind nor the intellect, neither birth, nor death nor the desire to know; I am neither bound nor free.'

47. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who have crossed the ocean of Samsara (the wheel of births and deaths) with the aid of the qualities already spoken of by me as existing in both in common, qualities which are realised by the wise and admired by sages like Vasishta."‡

48. The disciple said: "O Guru, of pure intellect, having your mind engrossed in abstract purity, tell me, O Lord, how the pure and emancipated souls become entangled in the mire of worldly existence and how he who is emancipated even during life amuses himself. O Lord, cool as soon as possible my mind, burnt by the fire of doubt."

* One of the five trees of the Gods, these are Mandara, Parijata, Santhana, Kalpa and Harichandana.

† Have come to realise that they are no longer to return to rebirth.

‡ Says the Sruti (or the Veda), "This is the real essence of knowledge, viz.: there is neither destruction nor creation; there are neither the bound nor the striving, neither the abolition-desiring nor the emancipated." Also the Sruti says, "Here there is no variety at all."

49. The reverend Guru said : " When ignorance is destroyed, when the cloud of imagination is drifted away, when the transcendental troubleless seat of Atman is attained, when the whole group of modifications is cut away and when the ocean of beatitude-giving truth is realised, then sporting in the world is like that of the rays of the sun (which are not contaminated by anything they come in contact with).

50. " When the false duality, exciting fears of eternal births and deaths, is broken up, and when the unsullied Truth, the one without a second, Consciousness-Bliss, not having even a very few modifications, too high to be reached by mind or speech, praised by many psalms in the Vedas—when such truth is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything).

51. " When consciousness is well pleased with taking the full delight of enjoying Supreme Bliss, when the truth, beyond the wheel of births and deaths, ever existent beyond the (three) qualities (of satva, rajas and tamas), worthy of being known, reached by the great gods like Siva and others, and beyond all this illusion of form (gross and subtle) is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything).

52. " The body is itself a moving chariot, all the organs of sense are so many unbroken horses, the charioteer is the great intellect. Ascending this car I (shall) to-day enter into the house of great happiness (beatitude) ; I will not be subject to the difficulties of births and deaths. When thus the truth is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything)."

53. He who keeps this treatise on the emancipated in his heart, being possessed of the qualities of calmness, restraint and deep meditation, will really enjoy supreme beatitude, free from all hallucinations, and will become the embodiment of pure Bliss, which deserves to be sought after even by Brahma, Hari and Siva.*

54. Those who sing,† hear or meditate upon this delightful and auspicious hymn composed by the best of ascetics, Sri Kesavananda, will surely and speedily attain to Absolution giving Supreme Bliss. ‡

* The Hindu Trinity (Creator, Preserver and Destroyer.)

† All the Stanzas in the originals can be sung so as to produce a melodious effect.

‡ This last Stanza is what is known as Phalaruti (the verse speaking of the effect of reading or studying the book), generally given at the end of every book.

SELF SALVATION OR SELF SACRIFICE.

ONE of the most prominent facts in connection with the spread of the T. S. is the wide diversity of people who seek admission to the Society, stamping it at once with a catholic character on the outside, which is in strict harmony with what those who enter find Theosophy itself to be. Through various channels all sorts and conditions of men (which includes women) filter in. We welcome them from the student's quiet room, the busy world of business, the scientific laboratory, very largely from the spiritualistic circle, and still more largely from the dim religious light of the churches. I say most largely from the last, for I use the word churches in its very widest sense, not merely thinking of the people who fill the places of worship every Sunday, from these we do not recruit to any extent, but thinking rather of those by whom the devotional religious life would still fain be followed under the church's wing except for the fact that reason will no longer endorse the teaching—the bread has become a stone. Many years of the life may be passed in a sort of debatable land across which these souls journey, from church dogmatism en route to the Ancient Wisdom, so many years in some cases that the people themselves will think of themselves as altogether divorced from any aroma of devotional aspiration—yet the result of some careful observation tends to show me that those who have suffered the wrench from belief in the Christian or other atonement are those who bring the best foundation with them for practice of the devotional side of the Higher Life in Theosophy. Indeed I seem to see that the previous experience which makes the latter at all possible must have been had in some environment saturated very largely with religious forms and habits. These may or may not have been in this incarnation, but certainly in a recent one. Taking this larger view of the Ego's career, great has been the office of the religious life in preparing the soul for receiving the strong food of the Ancient Wisdom.

So, on this question of self-salvation, I want more particularly to speak to those who trace in themselves a strain of distinctly religious thought, dragging in questions of self-discipline in the present and of self-salvation as to the future. Now the general problem as to the soul's future presented by the churches all the world over, is that of the salvation of the man's own soul. Our own European form of 'religious belief' is exceptionally saturated with this. It is a continual harping on the one string. By such and such a stated method you can save your soul alive. Do this or do that, lest you should perish utterly. A whole life passed however nobly in an atmosphere deeply saturated with incentive for self-salvation cannot but have a deep influence upon the way in which that student of Theosophy who comes to it from the

churches will receive the teachings as to the great purpose of the Ego's life and the growth of the soul through many lives of more or less sustained struggle. It is true that if a grasp is obtained of the real great life of the Ego, salvation can never shape itself quite as before, but I see there is a danger of only, after all, immensely widening the periphery of the soul's life, while still remaining in the same old groove as to the prime necessity for saving our own souls, and making *that* the chief aim and goal of our efforts. Now I do not want to deny or detract from the fact of such prime necessity; but I want to say a word in denial of this being the end and aim of our great evolutionary career. I want plainly to put this question: "When at last you *have* saved your soul what are you going to do with it?" It is no longer possible to answer this with any reference to the inanities of golden crowns, and clouds and trumpets; people nowadays come to see this is indeed a very serious question. What *are* we going to do with the great Life when it is ours? Will it be enough, we ask ourselves, if we then reflect upon the vast panorama of experiences we have been through in the untold millions of years we shall have conquered? For a space it might content us, but in due course the tale will be ended, the summing up be done, or enough to compare these with those of all who have come through with us. Vast as the process may seem, this also will come at last to a close. And must it not occur to us that these very reflections and comparisons will be endlessly throwing up before us the question—"What about the others left behind? What about the untold host of units who have been partly through the panorama of our lives—unfolding the tale of their lives shoulder to shoulder with ourselves—these along side of whom we have sinned and suffered, whose groans of agony have gone up in unison with our own, or whose shouts of joy we have helped to swell and yet who still struggle on? What of those by contact with whom the very qualities which have made up the aroma of the perfected self have been ground out. Are all these through whom we have thus become what we are, to be nothing to us?" Nor will it be possible to feel that there is one unit amongst them who is not of great interest, of deep solicitation to us. No real thinker can shirk these questions when he comes to go down to the bed rock of what the future holds for him.

Now I know the utter futility of attempting to make the finished Nirmanakaya at a bound, but fully recognise that there are true disciples to be found at all stages between the occupants of the penitent's form, at the revival meetings, and the man who makes the Great Renunciation—but I think there are special calls at times to speak to some who dimly see the last great stage as something within possible reach before them. At any rate the mere picturing it as a possibility for any other one to reach must sometimes suggest a personal application, and bring up thoughts of wonder as to the measure of one's own capacity or future attainment. It is possible that these words may reach some

who first stand in this position and are even now asking themselves, "What am I going to do with my great future?"

Of course most of us are merely concerned now with the near future and to give this paper a practical value let me hasten back to the task of the present, to the question of present, of personal salvation, so as to consider its place in regard to the great Sutratma or thread on which the present is only strung like a bead. It is indeed most useful that the man of our time should feel that he *should* save his soul alive; anything rather than utter indifference, than cold contentment with what share can be got in the scramble for ease and comfort. Anything rather than the steeling of the heart to the refining sorrows of life, by the excluding walls of social, intellectual or even moral culture. If either you or I can do anything in this dark time to shake up out of this dreadful sleep any of the great host who are lying literally in the stillness, the apathy, of death, we should be indeed doing them the best service. It will matter but little what line of action they may take, whether they weep as Salvation Army penitents, or go to work in the city slums, or start Theosophical propaganda, so long as they set to work to do something for the future. However, let us all recognise that this waking up process is going on without our aid, in all stages of the pulsating life around us. The mere turning of the wheel of life is compelling more and more to wake up and move on, first to reclaim or save the present life's harvest, whatever may be seen to lie beyond.

It is often said that the most dangerous and deeply rooted form of selfishness is religious selfishness—if this be so the person stands in perilous case whose whole anxiety is the salvation of his own soul. And indeed this is common enough. It is not limited to Christianity, it confronts us everywhere and perhaps nowhere is it so forcibly thrust on us as in the religious ascetic of the East, for there we see the depths of the endurance reached to secure the longed-for, so-called liberation, Moksha. We are indeed most of us appalled at the struggles undergone to reach the goal of Nirvâna. The Indian yogin who stands on one leg for 20 years, or holds up one arm till it becomes withered, is but an extreme exaggeration of the Plymouth brother who trembles to think he may not be one of the elect.

It is true that his methods are much more effective and have some scientific knowledge behind them, and any real knowledge means so much power, but in so far as his thought is still no wider than himself he really runs in company with the other man. Both alike are engrossed with what is spoken of in our most advanced books as the "Eye Doctrine of the Law."

This term will appear to many as only another way of putting some dogmatic tenet familiar to an Eastern creed and foreign to all else. Yet if they take the trouble to look into it people will see this is not so. They will find if they are deep enough in their research that in every one

of the great religions of the past there have been two quite distinct sets of teaching given by all—one for the mass and one for the few. In Egypt the outer ritual was for the gay and happy crowd of the teeming millions, and the inner ordeal for the Initiate Kings and their immediate disciples. We find the great Buddha also speaking in one strain in his sermons from the mount and plain, and in quite another when he addresses his disciple, Ananda, and his few and immediate followers; and our own great Teacher, Christ, is just as marked in the line he draws, and in what he gives to the babes and sucklings, and what to his band of followers. I need not quote the passages, they are familiar enough, and so plain they cannot escape the understanding of the most superficial reader. All this is but a re-stating of the great necessity for the two sets of teachings found through all history—now spoken of in our most advanced books such as the "Voice of the Silence" as the "Eye Doctrine" and the "Heart Doctrine."

Now though we find this idea of one teaching for the many and another for the few, running right through all great spiritual teaching, we are not to suppose that there is any separation of humanity into sheep on the one hand and goats on the other, that in fact some are 'elected' and some are not; rather is the thought suggested that the goats in time are to become sheep. The Shravana or hearer passes on to become the Arhat and the Teacher. So in the Hindu thought the man of lower caste passes on after the needful incarnations into the highest Brahman caste, and we find the idea expressed in Christian Scripture where it says, "Seek ye first the kingdom of God and all these things shall be added unto you"—clearly expressive, one and all, of the idea that the one is but a stage toward the other.

So we shall find this idea an absolutely universal one—the salvation of the man's own soul acting as a stimulus towards the point in evolution where a man shall sacrifice all, and no less to the carrying out of the objects of God's creation; where he can see the meaning of the words—"He that would save his soul shall lose it." And if we quietly think it out it will appear a quite natural sequence that after many, many lives, bringing great and varied experiences, and at last a knowledge of the objects and purposes of the Logos with regard to His Manifested Creation, we come to see the whole magnificent sweep of kosmical evolution as an endless procession of units—ourselves and our fellows in evolution with us. And when this is reached the desire will come, quite naturally, to work, whatever we do, in harmonious accord with the Wheel of Life, and this will take the form, necessarily, of self-denial in every variety and aspect.

But before this stage is reached we all go through the earlier and lower scale of effort for the salvation of the Individual. First for the salvation of the personality, or, shall we say, for each of the personalities in turn as they come along. In each of these we have the problem put before us—how much of each life lived can we

reclaim, transmute and carry on as faculty into the eternal life, take with us into the boundless realms of the unknown, for only so much as is capable of this is 'saved,' all the rest is burnt up in the great fire of time. It matters not whether a man perceives the great truth of this merely partial salvation or not, each character at all strongly built up already does intuitively perceive the essential fact and acts upon it. Witness the efforts strong characters will make to acquire qualities they observe in others and perceive they lack themselves. Is it that they think to acquire something that will carve a path in worldly prosperity? Scarcely so, for many of the qualities so sought and striven for are not of the kind the world will pay high prices for; and again they are just as eagerly sought for in old people who know full well the world has now nothing to give beyond a quiet corner to rest in. It is that they perceive that in the acquisition of a new strength, an added faculty, they build in something to the greater and wider Life which transcends personality. They may be able to tell you nothing of the process by which these hard-won qualities will remain their veritable possession, but feel absolutely satisfied that 'they' themselves are so much the richer for what has been acquired.

What then should be more fitting and proper in a kosmical scheme in which nothing is ever really wasted, than, at the close of any one individual career, when the harvest of the whole round of lives is gathered in and another one is added to the roll of the perfect, that this completed power should be put to use. I believe myself that the complete scheme of the Deity is that it should, and moreover that there is that away down in the deepest fount of our natures which will ever tend to prompt at last the offering up of all that we are for the helping of the race we belong to. It may be that for long the appeal—

"Shalt thou be saved and hear the whole world cry?"

will not awaken full response, but the time will come when some reply will be given by all, and the Great Renunciation be prepared for.

Thus then, as I conceive, is the great "Doctrine of the Heart" brought within measurable distance of the lives of all. It is true that on first presentation it seems so far away, so out of reach, that most will be inclined to close out the thought of such supreme self-sacrifice as the refusal to accept the course of life, that we may step down to help the crowd of struggling men behind us. Only by slow unfolding can we realise that there is that within the mysterious fount of the Life of God, within the great flame of that fire from which we are a spark, which will make possible and *natural* the final act of Renunciation.

W. G. JOHN.

THE DATE OF SRI SANKARACHARYA.

SEVERAL scholars, Indian as well as European, have expended a great deal of learning in unravelling the exact date of the birth of Sri Sankarāchārya. But they have arrived at no unanimity of opinion on the question.

The foremost of the ancient Indian authorities on the subject is Sri Vidyāranya's Sankaradigvijaya. It refers to Sankara's birth, in verse 71 of Chapter V., which is,—

“Lagne subhe subhayute sushuve Kumāram
Sri-pārvatī sujananī subhavikshite cha |
Jâyā sati Sivagurornijatungasamsthe
Sūrye kuje ravisute cha guraucha kendre. ||”

It is interpreted by Danapathisūri as,—

“Sūrye meshasthe, bhaume makarasthe, ravisute
mande tulāsthe, gurau cha kendre chaturthādanyatamarāsissthe.”

(See book No. 21, page 54, Anandasrama Series, Poona).

In the recent work of ‘Sankara Mandāra Saurabha,’ by Nīlakantha Bhat, is given the date in a verse which is,—

Prāsūta tishye * saradāmatiyātavatyā-
mekā dasādhikatatonachatussahasryām.

Bhatta Yāgnosvara of Sūrat quotes this with approval in his *Arya Vidyā Sudhākara* and understands Kaliyuga after the verse.† Pandit Siva Dutt, of Jeypur, identifies the given date with A.D. 788‡ of the Christian Era.

A traditional recital gives the same date in greater detail in the following couplet:—

Nidhināgebhavavyābde§ vibhave māsi mādhave,
Sukle tithau dasamyām cha Sankarāryodayah smritah.

It refers to the year Vibhava, month Vaisākha, 10th of the bright fortnight.

The late Mr. Justice Telang of the Bombay High Court has dealt with the question at length in his learned introduction to the English Translation of the Bhagavad Gītā, (Sacred Books of the East), as well as in an able article in one of the early volumes of the *Theosophist*.|| As I have not the reference with me now, I cannot give his conclusions

* Read tishya (?)

† Tishya in the verse quoted above is a synonym for Kaliyuga.

‡ This is wrong; taking tata to signify 86 according to the *katapayādi* system, the date will be Kali 3923 (=A.D. 821–22). This accords with the date of Sankara's *Guhāpraveśa* as given by Mr. Pāthak (*Indian Antiquary*, Vol. XI., p. 1744).

§ Read Vahnyābde as given in *Indian Antiquary*, Vol. XI., p. 174.

|| See also *Indian Antiquary*, Vol. XIII., pp. 95 ff.

or reasons for the same, definitely. But I have a faint recollection that he gives the eighth or the ninth century A.D.*

The learned European Orientalists, from Colebrooke and Wilson downwards, have bestowed considerable attention on the subject and given different dates varying from the fourth to the ninth century, A.D.

Their opinions have, however, been successfully combated, as being based on insufficient data and fanciful surmises, in a lucid and exhaustive article in the *Theosophist* of 1883, by the late Mr. T. Subba Row of the Madras High Court, and theosophic fame. It occupies 22 pages, from 140 to 162, in the collection of his esoteric works. He takes Vidyāranya's biography as authoritative on the matter, coming as it does from a highly learned and vastly read Sanyāsin who is in every way expected to know the truth about the date of Sankara, the hero of his work. He also accepts the correctness of the pedigree of Pithādhipatis, kept in Sringeri. The verse quoted above from Vidyāranya has not, however, been so much as referred to in the article. This pedigree, if I remember rightly, shows that Suresvarāchārya, the immediate successor of Sankara to the Sringeri Math, is stated to have lived for 700 years. This period of longevity is too hard a nut for the modern sceptical mind to crack, much less to swallow.

The talented writer also refers to the initiation of Sankara into the order of Sanyāsin, by Govinda Tirtha, as the main if not the sole point in determining the date of Sankara. He quotes the chapter and verse from Vidyāranya for supporting his view that Govinda Tirtha is but another name of Patanjali, the great commentator on Pāṇini's Sūtras of Grammar, after he had taken Sanyāsa Āsrama from his Guru, Gaṇḍapāda Achārya, who, it is said, lived shortly before the age of Buddha. The writer concludes, on the authority of Tibetan and Indian initiates, by making a startling assertion that Sankarāchārya was born in B.C. 510 (51 years and two months after the date of Buddha's Nirvāṇa). He also assures the world that his revelation of the date of the great reformer's birth gains abundant evidence from the inscriptions at Conjeeveram,† Sringeri, Jagannath, Benares and Cashmere.

I shall feel greatly obliged if any astronomer should calculate the exact date of Sankara's birth as given above by Vidyāranya and other writers, and publish it to the world through the columns of your valuable journal. I shall also feel thankful if further light is thrown on this vexed question by reference to any inscriptions now extant in India, as well as to the age of king Sudhānva, who is said to have materially helped in the propaganda of his religion. SIVA.

[The contributor is not responsible for the addition of these foot-notes. Some learned Hindu might be able to definitely settle this question of date, which has been discussed from time to time in the pages of the *Theosophist*. ED.]

* Mr. Telang (in the article from the *Indian Antiquary* quoted above) comes to the conclusion that Sankara must have lived about the latter half of the sixth century.*

† No inscription from this place hitherto discovered, corroborates the statement.

Theosophy in all Lands.

EUROPE.

LONDON, *April 29th*, 1900.

The early part of the month was devoted to holiday making in honour of the great spring festival whereby Christianity proclaims its underlying connection with much more ancient forms of faith. The Blavatsky and several other London lodges held no meetings until the third week of the month, and head-quarters was almost deserted as so many members went out of town.

Colonel Olcott arrived on the evening of Easter Sunday and partly owing to the absence of members, just referred to, and partly owing to a misunderstanding about time of arrival, only a few people had the pleasure of welcoming him on arrival and he went forward to fulfil engagements in Edinburgh and other northern centres the following day. From there we learn that his visit has been cordially appreciated by the members, who think our President-Founder looking vigorous, and more youthful than on the occasion of his last visit. In London we hope to meet him on many occasions, but for the time being he goes to Belgium and Scandinavia before spending any length of time here.

We rejoice to hear of Mrs. Besant's arrival in Italy during the past week, and faint echoes reach us of lectures to be given in Naples, Rome, Florence and Venice so that a fortnight may elapse before she will finally reach London. It is interesting and gratifying to learn that so much life is stirring in Italy: Venice and Naples are entirely new centres of activity. We gather that the invitation to lecture in Venice comes entirely from outside the Society and is the more notable on that account. One of our members at work in northern Italy reports that there is indeed ample field for workers who are able to offer the life-giving waters of Theosophy to the thirsty souls of younger Italy who are stifled beneath the upas tree of superstition, or forced into the black pit of materialism.

The Monday afternoon 'at homes' inaugurated by Countess Wachtmeister at 28, Albemarle St., have been continued during her absence by various lady members with varying success. During May and June, when it is hoped Mrs. Besant will be present, no doubt we shall have to report very packed attendance at these agreeable functions.

The regular Thursday meetings of the Blavatsky Lodge were resumed on the 19th instant when Mr. Worsdell, of Chiswick, made another thoughtful contribution to the already long list of papers which have been written to show how closely modern science is coming into line with occult teaching on many important points.

The "Earliest Inner Commentary on the Original Outer Gospel" was the title of Mr. Mead's first contribution to the lecture list of this session, and the subject is to be continued on two subsequent occasions. Mr. Mead's studies in Christian origins grow in interest and the present course will no doubt find still fuller exposition in print, and thus be within reach of all students.

Countess Wachtmeister has been 'on tour' in the southern and south-western Counties—with what result we have not as yet heard. She is expected back very shortly.

Mr. Leadbeater is lecturing and holding meetings in Holland and Belgium. From what we hear they are of a very satisfactory character, but doubtless a report goes to the *Theosophist* direct from the countries concerned.

The lecture room at 28, Albemarle Street, it is hoped, will be frequently utilised for the meetings of various organisations as it is intended, if possible, to make it a source of revenue which will assist in reducing the rent. Already the annual meeting of the Humanitarian League has taken place there and was signalised by the appearance of a new quarterly journal entitled the *Humane Review*, and with many of its objects theosophists are necessarily much in sympathy. Its first article by Mr. Bernard Shaw, shows up the false position of so-called medical science, with regard to all the noisome prophylactics its vivisectional methods have produced, in that humorous and sarcastic style that is so peculiarly his own. He wittily suggests that the amount of critical energy at the disposal of mankind is a certain fixed quantity (a very small quantity) and that so much of it being at present absorbed in Biblical criticism none is left for weighing the extravagant claims of the modern medicine man—on the principle of the Law of the Conservation of Energy. We may all be the better for a dose of Mr. Shaw's common sense. Alas! it is not only the medicine man whose tall stories are swallowed open mouthed by uncritical humanity, and above all, it behoves the would-be occultist to cultivate a wise scepticism in the presence of 'claims' based upon any special and sacred infallibility. It seems as though every great outpouring of spiritual force brought its sequelæ of less desirable phenomena and a well balanced mental attitude is eminently desirable if we would avoid being swept by the back-wash on to muddy and unprofitable shores.

Here is a definition of Death from a free church pulpit:—"Death is not the terminus but a wayside junction. We change carriages there; that is all." Not a bad simile—popular exponents please note!

A. B. C.

AMERICA.

A leading Chicago daily paper, the *Chronicle*, has offered to publish in its Sunday edition a series of articles upon Ancient Religions. These articles will be furnished by Mrs. Havens, one of the most ardent and indefatigable workers in Chicago. Newspapers offer a promising field at the present time for T. S. work, especially in the west.

The General Secretary, Mr. Alexander Fullerton, of New York City, is now established in new and very comfortable quarters at 46, 5th Avenue. His administration of the affairs of the Section are so characterised by justice and liberality that he has secured for the American Section the reputation of staunch steadfastness to the truths of Theosophy.

Mrs. Kate B. Davis spent two weeks in San Francisco, then visited Sacramento and is now in Seattle, Washington. She will visit several other points in the northwest and, returning to Minneapolis about the first of May will come from there to the T. S. Convention in Chicago, which opens May 20th.

A new Branch has been formed at Omaha, Nebraska, by Mr. Titus, who is now working at other western points. He expects to return to Chicago in time for the Convention.

Also a Branch has been formed at Corry, Penn., as the result of the earnest work of Mrs. Helen S. Johnson, assisted by a visit from Miss Walsh, last fall. Miss Walsh is still in Boston and will probably spend the summer in the east.

Mr. Randall, Pres. of the Chicago Branch, is now at East Las Vegas, New Mexico, giving lectures and class lessons under the auspices of the small but earnest Branch there. He will return to Chicago the last of April. All the Branches in Chicago still show much activity. The library of the Chicago Branch, at Headquarters, has recently had some important books added to its list, and the very efficient librarian, Miss Mary Adams, now has in the printers hands the MS. of the catalogue of the library. She has spent much time and labour in classifying and systematizing the issuing of books after the most approved methods, and as one result so far, is gratified to find an increase in the number of readers.

NEW ZEALAND.

The Annual Meeting of the Dunedin Branch was held on Feb. 7th, and the officers were re-elected for the ensuing year, Mr. G. Richardson being President and Mr. A. W. Maurais (Ravensbourne, Dunedin), Secretary. The Wellington Branch Secretary writes on the necessity of giving visiting members from other Branches a cordial welcome and letting them see that they are looked upon as brothers and sisters. The severe illness of the Secretary of the Woodville Branch (Mrs. Gilbert) has rather hindered work there; but with her improving health it will no doubt soon be resumed. The students' group at Nelson is studying the "Secret Doctrine" and the "Bhagavad Gītā."

Mrs. Draffin has given two lectures in Auckland, in the Branch Rooms, on the "Teachings of Buddha." The collections are in aid of the Indian Famine Fund. A general subscription for that fund has been solicited by the General Secretary throughout the Section.

Reviews.

AVATĀRAS.*

The subject chosen by Mrs. Besant, upon which to speak at the last Convention of the Theosophical Society, was that most difficult one to deal with, the incarnation of the Logos in human form. A question so profound, so holy, so far beyond our power to understand, that her hearers had not dared to try to explain it even to themselves, but waited for her more masterful intellect and larger knowledge to put into words all that might be said on the subject. She first showed how to judge of the truth of things; "where human heart and human voice speak a single word, there you have the mark of truth." So, too, that which in all ages is asserted by men of

* Four lectures delivered at the 24th Anniversary meeting of the Theosophical Society. Madras, *The Theosophist* Office, 1900. Price, paper-boards, Re. 1; cloth, Re. 1-8.

diverse faiths, bears the stamp of truth. Taking this, then, as a rule to guide us in our search, we find that each religion claims that its great Founder was either an Incarnation of God, or, in the case of Christianity, the Son of God, which practically amounts to the same thing, as the Son was said to be divine. What is an Avatâra? "Fundamentally He is the result of evolution." In past ages, those who were to be Avatâras climbed slowly, as we are climbing, through all the phases of consciousness and self-consciousness, from minerals up through the various stages to the liberated man, and "higher yet, up the mighty hierarchy that stretches beyond those who have liberated themselves from the bonds of humanity; until at last, thus climbing, they cast off not only all the limits of the separated Ego, not only burst asunder the limitations of the separated self, but entered Ishvara Himself and expanded into the all-consciousness of the Lord, . . . living in that life, centres without circumferences, living centres, one with the Supreme." And the path to be trod by the aspirant is that of love—twofold love, "love to the One in whom he is to merge, and love to those whose very life is the life of God." The first, the losing oneself in adoration, the other, the giving of oneself in action. The first, the means by which we learn, the second, that by which we grow. And that which is beautiful in us, as we grow into larger consciousness; that which is beautiful in all about us; "all is the reflection of that tejas which is His and His alone. For as there is nought in the Universe without his love and life, so there is no beauty that is not His beauty." Dealing with the question of the source of Avatâras, Mrs. Besant traces it to the second of the Trinity; not to the Supreme Logos, not to the manifested Wisdom of the Logos, but to Him who is the builder and sustainer of form. He alone who is the life and consciousness of all forms, takes upon himself the limitation of a form. In the third lecture Mrs. Besant deals with special Avatâras; with those called the "fish," the "tortoise," the "boar," the "man-lion," the Avatâra which came in the stage of transition from beast to man; and showed how it might be possible for the Logos to limit himself to such forms and the need for such limitation. Then, passing rapidly over the first five human Incarnations, each with his great lesson to teach infant humanity, she, in the last lecture, deals at length with that great, that marvellous Avatâra, the Lord, Sri Krishna. How nobly all his words and actions stand out when explained by one who can catch the inner meaning and purport of them! and how unjust seem all the criticisms so freely passed upon Him by those who cannot perceive the divine purpose behind each act! Then the purpose of His coming, to prepare for the spiritualisation of the world, is shown and the method by which it was to be brought about explained. One may perhaps say that Mrs. Besant has given us, in these lectures, the most valuable of all her books, and yet, had we not had those she has written before, could we have understood in the least this wonderful and holy subject?

N. E. W.

THE STREAM OF SPIRITUAL TEACHING.*

We are glad to welcome, in book form, these interesting essays by Mrs. Cooper-Oakley which appeared originally in the *Theosophical Review*. The author has been indefatigable in her search through books and manuscripts

* "Traces of a Hidden Tradition in Masonry and Mediæval Mysticism," by Mrs. Cooper-Oakley. London, Theosophical Publishing Society, 1900. Price Rs. 2-12.

in many languages, for each trace of history or tradition which would show that there has been a constant stream of spiritual teaching reaching from the misty past down to our own time. The subject is vast and there are the records of many centuries to examine, so that one finds in this book merely a few out of the many links in the chain.

We students of Theosophy have often been told that our Society is only the latest body through which the "Guardians of the World" are trying to help mankind, and through which spiritual teaching is given. When one reads records such as these, one dimly realizes the possibility that there may have been other movements equal to our own in value. Societies are destroyed when there is need of change; when the especial ideas which they were to inculcate are no longer of paramount importance; when further truths must be taught or when the members begin to care' more for ceremony than for the meaning hidden under the symbols. Change and progress are the laws of the universe and are operative in societies as well as in animate forms, yet each society has had its place in preserving the ancient truths and in raising individuals from the mire of materialism and sensuality.

In the early childhood of humanity, nay, far on into manhood, ceremonies and symbols are valuable aids in religious effort. So we find in the ancient Indian teachings, and in all societies—religious or philosophical—in all ages, that certain acts must be performed and words must be repeated, with the purpose of arousing the higher nature. But this is the building of form, and "the building of form—even religious form—is materializing in its tendency." So when a form is outgrown, when it becomes rigid and cramps the life within, it is broken up and all that was of use in it is handed on to its successor.

Very interesting is the history of the masonic movement with all its transformations, many of these necessary because of the persecutions of the church. It is certain that the movement had spread all over Europe, and even to Africa. The standard of morality was high and the secret teachings were, in many instances, identical with our own theories. In the 3rd essay the Order of Knights of the Temple, that body of mystics whose teachings and ideals were so beautiful, is discussed. One historian of the Order speaks of a definite connection between the Templars and the Essenes, of whose community the man Jesus is said to have been a member. The following chapter is devoted to the Troubadours, a body of singers, who, under the form of supposedly imaginative poetry, sang the eternal truths in many countries for those who were able to understand the mystic symbolism, and who thus kept up communication between the students, scattered by persecutions. The closing chapter presents the story of the Holy Grail with its hidden meaning and with all historical data to be obtained. We think the student must find this little book of great value, both to himself and in convincing others of the thoughtful care which has always been shown in placing such spiritual teachings within the reach of man, as were fitted for his stage of evolution.

N. E. W.

THE ŚRĪ-BHĀSHYA OF RĀMANUJĀCHĀRYA,

TRANSLATED INTO ENGLISH, BY M. RANGA'CHĀRYA, M.A.,

AND

M. B. VARADARA'JA AIYANGA'R, B.A., B.L., VOL. I. *

The Śrī-Bhāshya, the Holy Exposition, is one of the most authoritative Sanskrit commentaries extant on the Brahma-sūtra which expounds in a terse, succinct and argumentative form the fundamental truths of the Vedic Religion in its highest aspect. The whole teaching of the Vedic Religion is thoroughly discussed in the commentaries on that vast body of sūtras (aphorisms) which is known by the name of Mīmāṃsā-Darsana, a system of philosophy and religion based entirely on the teachings of the Veda, the most ancient sacred scriptures of the Indo-Aryans. This system is divided into two great sections: (1) the Pūrva-mīmāṃsā of Jaimini, dealing with the details of the ritualistic portion of the Vedic teaching and hence called also Karma-mīmāṃsā, and (2) the Uttara-mīmāṃsā of Bādarāyana, treating of the nature of the soul, the universe, and God and hence called Brahma-mīmāṃsā. This latter is popularly called the Vedānta-sūtras, because it is mainly concerned with the teachings of the Upanishads, the Vedāntas, the final word of the Veda or Wisdom-Religion. The Upanishads—as the etymology of the word shows—are calculated to impart that kind of knowledge which, by way of eradicating the popular mistaken notions as to the nature of God, the soul, and the universe, leads ultimately to the soul's union with the Supreme. The Śāriraka-mīmāṃsā is another name by which the work is known, because it is an enquiry into the nature of the individual embodied soul, whose realisation is a means to the realisation of the Supreme who is the source of all being.

Such is the general scope of the Brahma-sūtras, one of the most tersely written works, and therefore, it naturally lends itself to different interpretations varying with different standpoints. Out of the many teachers who have commented upon the work, each from his own standpoint, and whose commentaries are still extant, may be mentioned, as most familiar to our readers, the names of Sankarāchārya, Rāmānujāchārya, Srikantha-Sivāchārya, Madhvāchārya, and Vallabhāchārya, who are all leaders, if not also the founders, of the systems popularly known as the Advaita, Vaishnava, Visishtādvaita, Saiva-Visishtādvaita, Dvaita, and Suddhādvaita Schools of the Vedānta, respectively. Their views as to the mutual relation of God, the soul and the universe, vary very widely from one another, ranging from the absolute non-duality of the Advaita School of Sankarāchārya to the most pronounced and thorough-going dualism of the Dvaita School of Madhvāchārya. It is indeed very hard, nay impossible, to make out, so as to convince all, that the truth lies on any one side only. But wherever in fact the absolute truth may be found, these several interpretations are all valuable as so many attempts at systematising the scattered truths of the Vedic Religion, smoothing away as best they can all its rugged paths and explaining all its apparent incongruities and self-contradictions, and thus enabling whole classes of persons with distinctive intellectual and moral temperaments to hold to a religion which sets up the highest goal of human aspiration and points out the least thorny and yet the most certain path by which to reach that goal.

* The *Brahmavadin* Press, Triplicane, Madras, Rs. 5.

It has been a common complaint, voiced by the press and individual scholars, in India as well as in Europe, that while Sankarāchārya's School of the Vedānta has been before the English-reading public in one form or another for a generation or two, not even the most important works of the other schools have been translated into English. It was the *Arya Bala Bodhini* (if we mistake not) that complained—and, we think, rightly—that even a follower of Rāmānujāchārya's school of the Vedānta devoted his first attempts to the propagation of Sankarāchārya's system for which so much had been already done. Very recently, in a letter published in one of the Madras papers, Prof. Cowell, one of the leading European Sanskrit Scholars, has declared that too much attention has been paid to Sankarāchārya's system of the Vedānta to the exclusion of other systems. The complaint is no doubt founded on fact; for, Sankarāchārya's most genuine works, namely, his commentaries on the Brahma-Sūtras, on most of the Upanishads, and on the Gītā, have all been translated into English by Indian and European Scholars, whereas the works belonging to other schools of the Vedānta which have considerable followings in India have been sealed books to all English readers, except it be to the most erudite Sanskrit scholars among them. Lately there has taken place a very happy change for the better. The *Siddhānta-Deepikā* or *The Light of Truth* has been giving in its columns, an English translation of Srikantha-Sivāchārya's commentary on the Brahma-Sūtra, prepared by Mr. A. Mahādeva Sāstri of Mysore, which has reached the third pāda of the third adhyāya; and the latest issue of the *Theosophist* has announced the preparation of an English translation of Madhrāchārya's commentary on the same work. It is not quite two years since Mr. Govindāchārya, F. T. S., of Mysore, brought out for the first time, at great expense and with much labour, an English translation of Rāmānujāchārya's commentary—a most important work of his,—on the Bhagavadgītā, the Aryan Scriptural work on which his doctrine of Bhakti, (devotion of love to a personal God) mainly rests. For the philosophy, however, of his system as a whole, we should look only to the Sri-Bhāshya, his most elaborate commentary on the Brahma-sūtra. It is really a matter for congratulation that, following so close upon the publication of an English translation of the commentary on the Gītā, should come an English translation of the S'ri-Bhāshya, a more laborious and costly undertaking, presupposing, on the part of the translator, even a more thorough insight into the different systems of Indian philosophy.

It is also fortunate that this mighty task has been undertaken and partially fulfilled by Prof. Rangāchārya, of the Madras Educational Department,—a name which needs no introduction from us to the people of the Madras Presidency and the adjoining provinces where he is known as a thoughtful writer and an eloquent speaker on many a literary, historical and religious subject. His collaborateur, Mr. M. B. Varadarāja Aiyangar, is an Advocate of the Mysore bar, taking a deep interest in the study of Sanskrit literature. The ponderous volume before us, written in good English, bears ample testimony to the learning, care, and study the translators have brought to bear upon the self-imposed task. It is the first of the three volumes in which the translators intend to bring out the translation of the S'ri-Bhāshya, and closes with the end of the first pāda of the first adhyāya. As the translators say in the preface, "the discussion of the various Vedāntic problems dealt with in this volume is so full and so well expressive of the fundamental con-

clusions embodied in the B'ri-Bhāshya, that it gives the volume a characteristic completeness in spite of its being only a part of the whole book."

To enter a little more into the details of the contents. In the first place Śāṅkarācārya's Advaita doctrine of the Vedānta is tersely set forth in some of its details and refuted at great length. His theory that the universe proceeds from Consciousness owing to avidyā (nescience) or non-perception of the true nature of the Absolute Consciousness has been criticised from seven points of view. It has been argued that avidyā, such as is spoken of by the Advaitins, is inconceivable in itself; that there is no valid proof of the existence of such avidyā; that it cannot inhere in the Absolute Consciousness; that it cannot veil consciousness; that such avidyā is not a thing which is neither real, nor unreal, nor both real and unreal; that such avidyā is not a thing which can be removed by the knowledge of Brahman; and that, even if such avidyā should exist, mere knowledge cannot remove it. Further, as against Śāṅkarācārya's system, Rāmāṇjācārya has established that the universe is real; that the individual souls are many and distinct from one another and from the Supreme Being; that the attributes spoken of in the Upanishads in connection with Brahman are real; that salvation is attainable only through Bhakti or Devotion in Love to the Supreme Lord conceived to be quite a distinct being from the devotee; and, lastly, that the non-duality, so often referred to in the scriptures, applies to Brahman who is immanent in the whole universe of matter and sentient souls, these last being as real as Himself and held in complete subordination to Him, forming His body as it were.

Another point has been discussed at great length in the volume. The Mimāṃsakas of the Ritualistic School maintain that the Vedas are intended to teach what a man has to do; to teach acts, the rites and the sacrifices by which he may attain various ends ranging from the goods of this world up to the highest good of salvation; that the Vedas are not meant to impart a knowledge of what things are in themselves, having nothing to do with an act enjoined; that, in short, instruction as to what Brahman is in Himself does not fall within the province of the Vedic teaching. This position of the Mimāṃsakas has been overthrown in much the same way as Śāṅkarācārya and others have done. By way of clearing the ground, all the Vedānta Schools have had to establish, as against the Mimāṃsaka, that the Vedas teach the nature of Brahman in Himself as well as what man has to do to attain some specific ends in this world or in the future.

Among other important topics treated in the volume may be noted (1) the refutation of the doctrine of the atheistic Mimāṃsakas that works themselves can yield their fruits, without the intervention of God, an Intelligent Dispenser of the fruits of actions being a gratuitous assumption; (2) the overthrow of the Naiyāyika's attempt to establish the existence of God by mere inference (*anumāna*) unaided by Revelation (*Sruti*); and (3) the refutation of the Sāṅkhya doctrine that Pradhāna, the insentient Root of Matter, can of itself evolve into the whole universe while Puruṣa or Spirit is a mere looker-on, so that Pradhāna, not Brahman, is the material cause of the universe.

The original Sanskrit Sūtras are given in the volume under review in the Roman type, each Sūtra being followed by a clear English rendering, with all omissions in the original supplied. The translation of the Bhāshya is literal and mostly clear. We are only afraid that the close literalness of the

translation has left the meaning of some of the passages somewhat obscure, especially in those sections which deal with controversial topics. One might wish that, in rendering some of the passages which treat of the Naiyāyika, the Mīmāṃsaka and the Advaitin's positions, of a highly technical nature, the translators had added such notes of their own or extracts from the *Srutapra-kāśikā*, (a gloss on the *Sri-Bhāṣya*), as may throw more light on the points which cannot be made clear by a close literal translation. It may be that all such attempts at elucidation may but confuse the dilettante reader. An earnest student, however, who may like to follow the *Bhāṣya*, will certainly stand in need of further elucidation on such abstruse discussions.

The translators have prefixed to the volume an analytical outline of its contents which will surely be of great help to a student who may wish to refresh his memory after once studying the volume. In its place or in addition to it, we would recommend marginal notes, or a table of contents such as may be found prefixed to Bain's works on mental and moral science which may better catch the student's eye and enable him to know at sight the main heads under which the subject-matter is treated in the volume as well as its details.

On carefully comparing with the original some paragraphs in the English rendering, we have found that here and there some passages or portions of passages have been misconstrued and admit of improvement in rendering, as for instance p. 4, ll. 1—2; p. 34, ll. 1—13; pp. 243—246; p. 256, ll. 1—4; p. 266, l. 8 and the last five lines; p. 267, ll. 1—7; p. 268, ll. 2—5; p. 269, last two lines; p. 273, ll. 16—20. Faults such as these are perhaps inevitable in rendering a difficult work like *S'ri-Bhāṣya*, however careful the translators may be. But we cannot help observing that absolute freedom from such defects will go far to clear the reader's path which is beset with so many difficulties. The translation is, on the whole, a meritorious performance, for which the thanks of all students of religion and philosophy are due to the authors and the publisher.

The perfect uniform system of transliteration of Sanskrit words occurring in the work forms a very satisfactory feature of the volume; while the style of printing and the general get-up reflect great credit upon the self-sacrificing and energetic publisher, Mr. Alasinga Perumal, B.A., of the *Brahmavādin* Press, who, with his limited resources, has been able to issue such an attractive volume at a comparatively low price. The undertaking deserves all success and we anxiously await the publication of the remaining volumes of the work so useful to students of religion and philosophy.

A. M. S.

"THE TAITTIRIYA UPAṆISHAD WITH COMMENTARIES."*

By A. MAHADEVA SASTRI, B.A.

The above is perhaps one of the most valuable contributions to the literature of the Upanishads. The first 2 of the 4 parts are before us; Part I is 'an introduction to the study of the Upanishads,' by that famous scholar, Vidyaranya Swamin. It is an exhaustive treatise on (1) the specific theme of the Upanishad; (2) the end in view; (3) as related to the other parts of the Veda, and, (4) those for whom its teachings are intended. The theme of this

* Price, Part I, Introduction, As. 8; Part II, Upanishad with Com., Re. 1-8.

science of the Upanishad is the Advaita, the non-duality of self, which cannot be known by immediate perception, subjective or objective, or empirical inference or by revelation. The immediate end in view is the attainment of the clear knowledge of the real nature of the Self as one with the secondless Brahman. The first in the series of results is the manifestation of Self as one with Parabrahman, who is the All. Then the loosening of the tie of the avidya and then of the tie of the heart; then the cessation of all doubts; then the extinction of Karma; then the abandonment of joy and grief; then the extinction of desire; then playing with the self exclusively; then the sole occupation of rejoicing in the self; then the sense of having done all that one has to do; then the state of perfect Bliss. The relation of the theosophical section of the Veda to the ritualistic section is that of end and means, either by way of purifying the Manas or creating a taste for knowledge. The end of the Upanishads being to impart knowledge, they are therefore intended for him who *knows*, not for him who *does*. The above points are treated of here with great lucidity of argument and closeness of logic and leave nothing to be desired in the way of an exhaustive discussion of the subject.

Part II is the Upanishad itself with the Commentary of Sankarâchârya, the Vartika of his pupil Suresvaracharya, the Bhashya of Sayana and the Tika of Anandagiri. Under the various headings of philosophy, of contemplation, the question of what to contemplate, the Vyahritis as a symbol of the Universe or the Brahman formed of thought and other attributes, the contemplation of Pranava, and whether the highest good results from good works or knowledge, the most important points of the Vedanta and the most knotty ones are dealt with and successfully solved.

The translation is faultlessly accurate and very happy in expression. The general get-up of the books is very neat and attractive and leaves nothing to be desired.

C. R. S.

TWO BOOKS ON PSYCHIC DEVELOPMENT.

"Easy Lessons in Psychometry, Clairvoyance and Inspiration," by J.C.F. Grumbine. Paper cover, price, \$ 50.

"Clairvoyance" by J.C.F. Grumbine, Syracuse N. Y., 2nd. Edition. Cloth, price \$3'00.

These two small books belong to that class of writing which lauds the development of clairvoyant capacities and which gives rules whereby any aspirant to the possession of these usually unprofitable faculties, is sure to attain the desired end. In the first book we find simple teachings and lessons. The author, although he has read some Theosophical books, speaks of man as a duality. His material portion consists of the physical body and that which we call the etheric body. All beyond that is spirit. So, to him the development of faculties dealing with the astral senses seems the grasping of spiritual or divine qualities. Psychometry is defined as "the science of feeling," and its object "is primarily to substitute, so far as it is possible and feasible, the intuition for feeling and reason, or guided by reason to allow intuition to penetrate the divine effluence or aura of life and thus to avoid the law and limitations of matter and reap the benefits of Divinity. Its researches are in and through the sphere of intuition." The

student is advised to "let the world babble." The light which he is seeking "is unquenchable, the truth indestructible and the spirit must cycle on to Nirvana." "Clairvoyance is the inalienable endowment, like instinct or any mental faculty, of spirit." When the student has "succeeded in mastering the System of Philosophy concerning Psychometry and Clairvoyance, that of Inspiration follows." It will be a new idea to students of theosophy that one may take lessons in *intuition* and *inspiration* as one takes lessons in spelling or arithmetic, with perhaps even more certainty of ultimately becoming a seer, than one has of being a scholar. The student is cautioned to see "that conditions are prepared whereby the intuition may perceive and spiritual consciousness receive divine direction. Keep the mind moist with spirit. Then all doubtful problems will be solved." The author says truly that "it is by means of this power which we designate prescience or intuition that man realizes his spiritual nature and eternity."

In the publisher's note to "Clairvoyance" we find the following modest statement: "The author is a seer; and while the philosophy herein declared and taught will satisfy the needs of those who recognize spirit, the spiritual nature and life of the world, its merits will and must stand the test of the invisible yet omnipotent spirit which shapes civilization and evolves consciousness." The definition of clairvoyance, as given in the "Easy Lessons," is amplified and we learn that the nature of clairvoyance is "the law of consciousness that makes clairvoyance the source or means of acquiring truth." Human nature is a possession and is the stage of evolution immediately preceding the development of the clairvoyant faculty. In the chapter entitled "Spirit limited in Matter" we are told that "for every spirit there is so much matter, and this matter is its property, and belongs to it forever." The body "is a photograph of a more interior and divine negative or image of soul; negative, because and when spiritualized, positive because and when materialized." There are some germs of truth in these books but they are so hidden in ambiguous phraseology that they are hard to find. The books will scarcely repay perusal when one may consult, instead, such a masterly work on "Clairvoyance" as that by Mr. Leadbeater. The prices of the books are exorbitant—"Clairvoyance" is worth, as books are priced, 50 cents instead of the amount named.

N. E. W.

IDEAL GODS AND OTHER ESSAYS AND POEMS,

By WM. SHARPE, M.D.*

The main poem in this book, namely, "Humanity and the Man," was issued a year or two ago, but appears in this volume revised. The author says his various poems "will be found to supplement each other in many particulars, and may therefore be looked upon each as a part of one poem on human life and evolution, both physical and spiritual, which might aptly be named, 'The Ascent of Man through the Worship of Ideals.'" Dr. Sharpe's other poems, "The Fall of Lucifer," and "The Dual Image," have been previously published in pamphlet form. There is much to commend in these works, some portions of which are above the average of poetic writings, but the book abounds in mistakes (due to careless proof-reading) which mar the general effect.

* H. A. Copley, Canning Town, London, E.

MAGAZINES.

The opening essay in *The Theosophical Review* for May is on "The Ideal Philosophy of Leibnitz." It is written by Professor E. M. Chesley, and is a valuable contribution. The first portion of "The Story of Lila," by a Hindu Student, promises the opening up of some rich veins of esoteric lore. Miss Hardcastle writes on "The Psychology and Philosophy of the Christian Mystic, Rosmini." "Apollonius among the Gymnosophists and with the Emperors," is discussed by Mr. Mead with his usual classical grace of diction. Dr. A. A. Wells treats "Theism and Pantheism" mainly from the Western standpoint, and not exhaustively, for he proposes to throw some additional light upon the theme, in the next issue. "What is Theosophy?" is a translation from the French, relating to a highly interesting conversation held with a mysterious visitor, who, after elucidating the fundamental truths of Theosophy, suddenly vanishes. "The Value of Devotion," by Mrs. Besant, needs no recommendation to the reader, and Mr. Leadbeater's first instalment of "Some Misconceptions about Death" will richly repay perusal.

The original articles in *Theosophy in Australasia* are, "Does Justice Harbour All?" by W. G. John, and "Children and Theosophy," by R. B. "Faith, Doubt and Certitude," is the opening portion of one of Dr. Pascal's articles, as translated from *Le Lotus Bleu*.

The Theosophic Gleaner opens with the notes taken by Mr. B. K. Manker of Mrs. Besant's lecture delivered in Bombay on 6th April last. This is followed by "A Zoroastrian Prayer"—a lecture which was delivered before the Bombay Branch T.S.—and other articles of interest.

The Arya Bala Bodhini also republishes, from *The Gleaner*, the lecture given by Mrs. Besant in Bombay, gives an extended account of the White Lotus Day proceedings at Adyar, and has, among other matters, a few words about "Vaishnavism."

Revue Théosophique. The April number contains a translation of Mrs. Besant's helpful lecture, "The Law of Sacrifice" and the continuation of Mr. Leadbeater's "Our Relation to Children." Dr. Pascal has an interesting essay upon "Ancient Sociology of Castes and Classes." There are "Questions and Answers," a few paragraphs on "Mysterious Photography," "Echoes of Theosophic Movement," Reviews and an instalment of the "Secret Doctrine."

In *Theosophia*, for April, is a translation of an article of H. P. B.'s in the *Theosophist*, entitled "Yoga Philosophy." The translation of "Esoteric Buddhism" is continued, as are also the essays on "Tao-Te King" and "Confucius." "Letters from abroad," "Golden Thoughts," "White Lotus Day Fund" and notes of the theosophical movement fill the remaining pages.

Teosofia, Rome, April. In this number the article by the editor, Señor Decio Calvari, is concluded; there are further portions of the translations of the essays by Mrs. Besant and Mr. Leadbeater. In "Notes of the Theosophic Movement" we find references to Mrs. Besant's visit to Rome and the programme of her intended Italian tour, in which she is to visit Florence, Milan and Venice. There is a paragraph upon the tour of the President-Founder. Also notes of Mr. Chatterji's work in Florence.

Sophia.—"Emotion, Intellect and Spirituality"; "The Astral Records"; "Appollonius of Tyana"; "Ancient Peru," all being translations from the English.

We beg to acknowledge with thanks the receipt of the first eight numbers of the journal, *Sastra Mukthavut* from Pandit Anantā Chāryār, its

editor and publisher. It is a monthly magazine devoted chiefly to the Vedānta, Mīmāṃsā and Nyāya systems of the Hindu Philosophy and printed in Devanagari characters—at present the common alphabet to all. Pandit Anantā Chāryār is well-known in Southern India as an erudite Sanskrit scholar and his undertaking to conduct the journal assures its future prosperous course. The numbers one to eight contain 'Purushasūkta Bhāṣhya,' 'Gītārtha Sangraha' and 'Satadūshini' of Vedānta, 'Bhāttarahasya' of Mīmāṃsā, and 'Prāmānyavāda' of Nyāya, and the journal is conducted on the line of the *Benares College Magazine*. Its annual subscription is Rs. 5-6-0. We wish the journal success, and hope, considering the lowness of its subscription price that it will be amply supported by the public.

We acknowledge with thanks the receipt of the March, April and May issues of *Knowledge*, an illustrated magazine of Science, Literature and Art, published in London and founded by Richard A. Proctor. The latest achievements and experiments in science are here noted and the illustrations are of a high order. Among the contents of the April number we notice the following, which may serve as a sample of the regular issues: "The Karkino-kosm, or World of Crustacea"; "The Photography of Clouds"; "Astronomy without a Telescope"; "Earthquake Sounds"; "Is the Universe Infinite"; "The Constitution of the Sun"; "Across the Downs"; "The Mud-nest building Birds of Australia"; "Notes on Comets and Meteors"; "The face of the Sky for April," etc.

Acknowledged with thanks:—*The Vāhan, Light, Modern Astrology, Lotus Blüthen, L'Initiation, Immortality, Mind, The Ideal Review* (the old title, *The Metaphysical Magazine*, was a good one), *Notes and Queries, The New Century, Phrenological Journal, Banner of Light, Suggestive Therapeutics, Vegetarian Magazine, Brahmacharin, Brahmavādin, The Light of the East, Indian Journal of Education, Prabuddha Bhārata, Journal of the Mahā-Bodhi Society, The Lamp, The Temple of Health, Rays of Light, Universal Brotherhood Path, The Arena, The Theosophic Messenger, The Golden Chain, The Dawn.*

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Memory of M. Flournoy, one of the Professors at the University of Geneva, has published a book entitled, "From *previous* India to the Planet Mars: A study of a case of Somnambulism." The book contains 420 pages and a great number of illustrations, among which are sample pages of writing in Sanskrit, Arabic and Martian (the supposed language of the inhabitants of Mars). Referring to this book, the *San Francisco Chronicle* has the following despatch:

"NEW YORK, MARCH 10.—A special to the Sun from Paris says: The greatest interest is shown here in a book by M. Flournoy, professor in the faculty of sciences of the Geneva University, giving the history of some remarkable observations. The case is the apparent reincarnation of a woman aged 30. She is of irreproachable character and engaged in a commercial house. She is subject to fits of somnambulism in which she refers to three previous existences—on the planet Mars, in India, and in France in the time of Marie Antoinette.

"Professor Flournoy, who at first suspected trickery, either spontaneous or instigated, abandoned the hypothesis when the woman, in telling of her life on Mars, spoke in presumably Martian language, using clearly articulated

sounds and forming words corresponding with definite ideas. The same words always corresponded to the same ideas. She also writes peculiar characters, which do not vary.

"As regards India, she speaks and writes Sanskrit and Arabic, showing a thorough knowledge of both. Flournoy verified, by means of old historical manuscripts accessible only to students of history, the truth of the phenomenal episodes to which she referred.

"No stress is laid on the Marie Antoinette period, as opportunity for trickery is too evident. As regards the other two, Flournoy vouches for their accuracy. The woman remembers nothing when she awakes. She never had an opportunity, in this life at least, of learning Arabic or Sanskrit. Flournoy offers no conclusions. He simply narrates occurrences, but does not disguise his perplexity.

"Several savants are investigating."

* * *

Some ideas concerning the twentieth century are simplified by the New York *Sun*, in a logical manner as follows :

The Twentieth Century.

QUESTIONS AND ANSWERS.

What is a year ?

Three hundred and sixty-five days.

What is a century ?

One hundred years.

When did the year 1 end ?

December 31 of the year 1.

When did the year 2 begin ?

January 1 of the year 2.

When did the year 99 end ?

December 31 A.D. 99.

Did that complete the century ?

No.

When was the century completed ?

At the close of the year following 99, or at the close of the year 100.

When did the second century begin ?

January 1 of the year 1 of the second century, that is January 1, A.D. 101.

When does the nineteenth century end ?

At the close of the nineteen hundredth year, or at the close of 1900.

When does the twentieth century begin ?

It begins on day No. 1 of year No. 1, of the twentieth hundred years, that is, on January 1, A.D. 2000.

We must still see one more Christmas before the twentieth century begins.

* * *

Remarkable Snake-Bite Cure. The Rev. Father Desmet, S.J., writes :—"Make the wound bleed, and apply 'pure carbolic acid with a feather or a piece of cloth. I have seen in eight days three cures by this means. All the other cases treated by Rev. Father Deprius have been a success. Should the wound not bleed, make two or three incisions above the wound, and apply there carbolic acid. This simple treatment will save thousands of lives."

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THE THEOSOPHIST.

VOL. XXI, NO. 10, JULY 1900.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER IX.

(YEAR 1889).

ON the evening of the same day I formed—well, no, I can hardly say formed, but went through the ceremony of forming a local Branch T. S. with Hongwanji officials for officers. The Branch never did any practical work as such and, for common-sense reasons that were explained to me, I was not dissatisfied. When discussing the question of the extension of T. S. work to Japan with some of the most enlightened statesmen in the sects, they said that if I would come and settle in the country, they would make as many Branches and give me as many thousand members as I chose; but otherwise it would be useless, for the spirit of sectarianism was so rife that they could never consent to come into an organisation where, of necessity, some must be officers and the others simple members, and it would be an even chance if the leaders were not of some sect antipathetic to their own. Only a white man, a foreigner outside all their sects and social groups, could carry on such a society successfully: moreover, he would have to be a sincere Buddhist else his motives would be open to misconstruction, and as I was the only man they knew who possessed these requirements, they made me the offer in question. The knowledge of this circumstance, added to my intimacy with the Sinhalese and Burmese nations, caused me to see that, if I could be spared from the theosophical movement proper and were free to occupy myself exclusively with Buddhistic interests, I could very soon build up an International Buddhistic League that might send the Dharma like a tidal wave around the world. This was the chief motive which prompted me to offer my resignation of the Presidency, and to pass it over to H.P.B.,

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-8-0.

for reasons specified in my Annual Address before the Fifteenth Convention of the T.S. (*Theosophist*, Vol. XII). Old readers will be able to recall the effect of this offer on her. She found that she had crowded me too far, and that if she let me go, something like an avalanche of official responsibility would come tumbling on her head ; so she wrote and cabled that if I resigned she would at once quit the Society. Still, this would not have stopped me if a far higher personage than she had not come and told me that the Buddhist scheme must be postponed and that I must not leave the post confided to me. The Buddhist League is, therefore, a great and splendid work that lies in the closed hand of the future ; for it goes without saying that it can never be effected by any existing organisation known as a Buddhistic agency.

On the 5th May I said farewell to the assembled Chief Priests of all the sects, advising them most strongly to keep up the Central Committee and use it as the best practical instrument in cases where something had to be done for Buddhism as a whole. At 3 P.M. I lectured for the last time in Kioto before H.E. the Governor, the Chief Justice and many other persons of influence, military, civil, and ecclesiastic. On the 6th I left for Osaka by the noon train, and thence took steamer for Okayama. The boat was small, the saloon a den into which eleven persons were packed—like an overcrowded sheepfold, it seemed to me. And as the between decks was built for a smaller race than ours, I had to bend nearly double to walk through. We landed at San Banco at 3 in the morning and took refuge in a hotel at the landing. The Governor of Okayama, Mr. Chisoka, kindly sent his carriage for me in the morning and was very polite in his attentions during my visit to the place. I was put up at the Club, in a splendid garden laid out in the unique Japanese style, with stone and wooden bridges, little islets, artificial mounds, stone lanterns, dwarfed and quaintly trimmed trees, and abundance of flowers. At 3 P.M. I gave my first lecture before the public. The local committee had, for inscrutable reasons, issued 10,000 tickets but, as not more than half that number could squeeze into the building, there was much confusion outside. Some medical students who had come early and placed themselves near the platform with intent to create a disturbance, made just one little attempt. When I said that Buddhism had brought with it into Japan the refinements of life, a young fellow sitting close by my feet cried out "No! No!" Remembering Noguchi's forewarning at Madras, and knowing how to deal with such young conspirators, I stopped speaking, turned towards him, looked at him steadily until he felt that he was under observation by the whole audience, and then continued my remarks. After that a flock of lambs could not have kept more quiet. Later in the day, the Governor called and took me to an exhibition of autographs of noted personages, *i.e.*, signatures with or without accompanying sentences or single words, written vertically on large rolls of silk paper, in big characters, with a brush and India ink. There were also some pictures, of which His Excellency purchased and

gave me one representing a Japanese warrior of the old style, mounted on horseback. A second public lecture and an address to priests was given on the following day, after which we left in a small boat, sculled by four men, for Takamatsu, which was reached at 5 P.M. Mr. Tadas Hyash, the Governor, formerly of the Japanese Legations at Washington and London, called on me and, in the evening, I lectured to 2,000 people. The trip across the Inland Sea was lovely.

At 10 the next morning a lecture was given on "The Evidence of Buddhism," to a great assemblage which was very cordial. That afternoon an exhibition of Japanese wrestling was given us in the public park, in the presence of the Governor. It is needless to describe it since it has been so often described by travellers; suffice it to say that the style is quite different from ours, and that the favourite athlete was a very fat man whose weight was enough to crush down any antagonist on whom he might succeed in getting the upper hold. We left at 3 P.M. by steamer for Imabaru, and had a miserable time of it on board. There was almost every conceivable inconvenience to endure, but as the others seemed to regard them with indifference I could do no less. It was a splendid day and the picture before us on approaching the landing was striking. A stone-paved slope leading up from the water's edge was black with thousands of people, who also lined the crest and spread away to right and left. A boat, with purple silk awnings from the temple, and National and Buddhist flags flying, took me to the stone pier, amid the bursting of bombs, the ringing of bells and the roar of shouting voices. The projection into the air of paper bells, umbrellas, dragons, fish and other devices when the clay bombs burst high up overhead, was something new to me. What charmed me most, however, was the projection of a Buddhist flag, made of thin stripes of paper of the conventional colors, so arranged with a tiny parachute at the top end of a retaining string and 5 oz. of small shot in a little bag at the lower end, as to stand up straight in the air as though nailed to a pole; while it fluttered in the gentle breeze and the sun shone vividly through the colors, as it floated very gently away to leeward. Instantly the fiction of the seeing by Constantine of the figure of a Cross in the air with the legend "*In hoc signo Vinces*," came to my mind. Pointing to the lovely object before us in the sky, I said—referring to that story, that was probably false—"but there, my brothers, you see the symbol of our religion under which we may conquer the minds and hearts of men of all nations, if we unite for fraternal co-operation." The lecture was fixed for 9 the next morning, and after it we left by specially chartered steamer for Hiroshima, one of the most important political and military centres of the empire. The day was fine, the boat dressed with flags, the Buddhist flag at the fore and peak. After a run of 5 hours we arrived and found an even more enthusiastic welcome awaiting us. The throngs at the pier and through the town were immense; a number of bombs were fired, from them two very large and several smaller Buddhist flags emerging; a military company of

boys, with muskets, fife and drums, as an escort and hundreds of school children, boys and girls, drawn up in two lines for us to pass through. The Senior Army Surgeon, Dr. Endo, a staunch Buddhist and holder of the Imperial University Igakushi degree of Doctor of Medicine, drove me in his own carriage in the very imposing procession in which we moved slowly towards our assigned quarters. The Committee of Reception wore as a badge a gilt circular plate transpierced with the Svastika emblem, so pretty that I procured a supply of them to introduce among the Sinhalese, and it was adopted by the Women's Education Society of Ceylon as their badge. On the morrow I addressed an audience of 5,000 and, later, the school children. On the 13th (May) another 5,000 audience, and after that an address to the senior boys of the Buddhist School. Then came a special lecture before H. E. the Governor of Hiroshima, Viscount Nodzu, the General Commanding the District, and the other principal officers and officials, after which the Governor gave me a collation. I considered it a very great privilege to make the acquaintance of Gen. Nodzu, for he was at the same time a most staunch Buddhist, one of the greatest soldiers of the Empire and a man of the most blameless character in every respect. In the recent war with China, it will be remembered, he commanded one of the two wings of the invading army and won for himself great renown. Letters have comparatively recently been exchanged between us about the religious state of his country, in which his friendly regard for myself was clearly shown.

Our Hiroshima visit ended that night and we pushed on by water towards Shimonoséki. It poured in torrents when we got to the pier, yet the Committee had had it lighted up with torches as bright as day; flags were flying, friends thronging, the air was rent with cheers. We had to change boats at Bakwan and make a fresh start at 3 A.M. We got to Shimonoséki at 7 P.M., and found only a few waiting, for the boat had been expected at 2 and the multitude had dispersed after waiting several hours. We stopped only three hours and left at 10 for Nagatsu, where there were the usual crowds, bomb-firing, flags, parades of school boys, etc. From one bomb was flung out a very long streamer of paper, on which was written in giant characters the words, "Olcott San is come!" This, I was told, was to notify the inhabitants of the surrounding districts so that they might come into town. (*San* is the common honorific suffix, having something of the same value as our Esquire). At 1 P.M. I lectured in the Theatre to 3,500 people, some of whom had come 50 miles, and others shorter distances, from neighbouring islands and camped all night in the Theatre. Others had taken their places at daybreak. We left Shimonoséki at 8 P.M., by the Yokohama-Shanghai Mail Steamer, "Tokio Maru," for Nagasaki. She was a very fine and commodious boat, seeming quite palatial after my experience in small coasting steamers, and the supper and breakfast served us were something to remember. To my great surprise and pleasure the breakfast bill-of-fare contained those popular American

dishes, boiled hominy and buckwheat cakes, neither of which had I tasted since leaving home. There seems a confusion of entries in my Diary so that I do not see how I got from Nagatsu to take the steamer, but I certainly did, and it appears that the Committee took the size of my audience there, 2,500, all admitted by tickets, as a measure by which to calculate the average size of my audiences throughout the tour. So that as 75 lectures in all were given, the gross number of my auditors at the above average would be 187,500; and when one remembers that the Committee managed to bring me before all classes and conditions of men, one may be prepared to believe the statements made to the Adyar Convention of 1890 by the Japanese Delegates, in their address, to which place will be given in the proper connection. Certainly, it was one of the most remarkable events in contemporary history and we Theosophists are compelled to see in the results the working beneath the surface of influences far more potent than the efforts of the inferior agent who helped to throw the shuttle in the loom of Karma.

The steamer landed us at Nagasaki at 10 A.M. on the 18th May and I lectured at 3 P.M. My excellent and respected interpreter, Prof. Sakuma, was confined to bed the next day, and my experiences at the second lecture were not of the happiest kind, for I had two interpreters: one would listen to me and tell the other briefly in Japanese what I had said, while the second would render it to the audience. It is enough to make one shudder to think what misconceptions as to my views must have been given to the public by this roundabout plan. The Committee gave me a farewell banquet and then there was a lantern-and-jinricksha procession to escort me to the Harbour. All of which splendor made me lose my steamer for Kumamoto, my southernmost place on the programme. We got away the next day at noon and landed at Missooni at 6, spending the night there and going by jinricksha the next day. The intestinal troubles again attacked me and gave me much pain. I tried to lecture to a great crowd in the Theatre on the 21st, but as Prof. Sakuma was laid up at Nagasaki, and two amateur interpreters broke down in an attempt to see me through, I had to give up the attempt. Somehow, I seem to have succeeded better the next day, for I see that I lectured in a temple to a crowd which packed the building and filled the courtyard, and at 3 P.M. before the Governor and other chief officials, military and civilian, after which we returned by jinricksha to rejoin the steamer at Missooni.

We got to Nagasaki at noon on the 23rd, where I went ashore and passed a pleasant day. I was presented a dwarf orange tree on which were two or three dozen fruits growing, two Buddhist flags in silk crêpe, and other tokens of regard. A lecture on "Practical Religion" was given at a Hongwanji temple in the afternoon, and I returned to the steamer at bed-time. The next two days were passed at sea amid charming surroundings and a part of the time was utilised in drafting a Memorandum about the rules which should be adopted by the Chief Priests for sending students to Colombo to pursue their studies in Sanskrit, Pali and Sinhalese, under the High Priest Sumangala. We reached Kobé

on Sunday, the 26th, and went to a town named Hameiji, two hours by rail, to lecture and got back by 8-30 p.m. The morning of the 27th was taken up with getting my return tickets and with other preparations for leaving, and at 4 p.m. I gave my 76th and last lecture at a new Preaching Hall of the local Hongwanji to an overflowing audience. As I stood there facing the door, the whole town and harbor of Kobé was spread out before me like a beautiful picture lighted up by dazzling sunshine. I hardly ever saw anything more charming. A last dinner was given me at a regular Japanese hotel in the native fashion, my hosts being the members of the Joint General Committee, who were most kind and cordial. After dinner I had many invitations to write Buddhist moralities and my name in Chinese characters on the paper or silk scrolls, called *Kakomono*, which, mounted on map-rollers, are suspended in Japanese houses as ornaments or, when the scroll (then called *mendara*) bears a religious picture, as objects promotive of devotional feeling. I had done numberless things of the kind throughout my tour until, as I told the Committee, I had squeezed my brain dry of Buddhistic axioms. But this being our time of parting they urged me to compliance, so I went ahead as usual. Finally a certain lay member of the Committee who was too much inclined to drink *Saké*, the national beverage—a slightly alcoholic liquor obtained from rice—importuned me to do a *Kakomono* for him. I protested on the ground that while at Kioto I had done two or three for his temple, but he said that was for others, not for himself; so as he was an obliging, cheerful sort of fellow, I consented. He brought me a piece of fine silk, the Indian-ink cake, small water-bottle and mixing saucer, and a large hair pencil. I asked him what he wanted me to write. "Oh, some sound Buddhistic maxim," he replied. So, spreading the silk out on a little lacquered stand, I painted this: "Break thy *Saké*-bottle if thou would'st reach Nirvana." There was a general roar of laughter when it was translated to him and he was good-natured enough to join in the merriment.

The next day we were steaming down the Inland sea on the French Mail Steamer, "*Oxus*," having left Kobé at 5 a.m. Among the passengers was a Father Villion, a Roman Catholic priest and savant who had lived 23 years in Japan and was thoroughly versed in the language and literature as well as in Northern Buddhism. Shanghai was reached on the 30th, and the passengers went ashore to look about. I passed some pleasant hours with my compatriots, the American Consul General, Judge O. N. Denny, Adviser to the King of Corea, Mrs. Denny and others. I also had as close an inspection of the Chinese town as I shall ever care to make and was almost choked with the foul smells, which excel anything of the sort I ever came to a knowledge of. In the evening the Master of the local temple of the Hongwanji, and the Chief Priest of a Chinese Buddhist temple and Mr. Shevey Yessan, Minister of Provincial Military affairs, came aboard to call on me. The Chief Priest made me the valuable present for our Library of a copy of

the *Lalita Vishtara*, or *Legendary Life of the Buddha*, in folio, in several volumes, every other page being faced with a full page picture engraved on wood. Every important detail of the life of the Buddha, as we have it narrated to us in the canon, is there depicted in outline engravings which are simply admirable examples of the art. In some there are hosts of figures of men and gods. This is the book first translated by Eugène Burnouf and which really introduced the story of the Buddha to the notice of Western scholars. From the Chinese General and the Chief Priest I had a warm invitation to come and make a tour in China like that in Japan, but I had to decline it for various reasons.

Under a queer arrangement of the Messageries Maritimes Company the homeward bound boats wait at Shanghai until relieved, a fortnight later by the next ship in the list. Thus we were transshipped at Shanghai to the "Natal" and dropped down the river to Woosung, in readiness to start with the next day's ebb tide. That night I was aroused from sleep to receive visits from the Chief Priest of the Zen-shin temple and a delegate from the General, who brought a letter of thanks from him for a reply I had sent to a letter of his. Presents of books were also made me. The ship weighed anchor at 1 A.M. and sailed for Hong Kong. The day was fine and clear. We reached Hong Kong on the second day, but the weather was so damp and hot that I did not go ashore until the morrow, when I found a scene of desolation in the city. A cloud-burst, two days previously, had discharged 24 inches of water and caused a loss of \$1,500,000 to Government, besides enormous losses to merchants. The main street was buried three feet deep in sand washed down from the hills, the sewers had burst, some houses had been swept away and great trees, uprooted, had been washed down into the town. The funicular railway track, climbing to the Peak, was broken up and long stretches had completely disappeared. On the 6th, at noon, we sailed for Saigon, and got there on the 9th. A party of us went ashore to pass the time and see the quaint types of humanity and strange objects that abound. The Steamer sailed the next morning for Singapore and got there on the 11th and to Colombo on the 18th, without notable incident, save that on emerging from the straits of Sumatra we were buffeted by the monsoon and had rough weather the rest of the way. Our welcome was enthusiastic at our Theosophical headquarters that evening. The High Priest presided, W. Subhuti and a representative of the Wimelasara sect were present, and an improvised audience filled the place to suffocation. The room was tastefully decorated with flowers, leaf compositions and garlands and brilliantly illuminated with Japanese lanterns, while trophies of Buddhist and Japanese flags increased the festive appearance of the Hall. An hour before the time of meeting the headquarters was packed, hundreds being turned away for want of standing room. The first number on the Programme was the reading of an Address from the Women's Education Society by Miss M. E. DeSilva, this being the first time when a Sinhalese young lady

had ever read an address in English. A few brief remarks by Sumangala Thero preceded my report of the mission for international religious comity, in the course of which I introduced four young Japanese *Samaneras* (theological students) who had, on my appeal, been sent here to study under the High Priest and Pandit Batuvantudawe, and take back with them copies of the Tripitakas of the Southern Canon. The Japanese each made short addresses, expressive of the hope of their sects that there might henceforth be a close brotherly relationship between the two hitherto isolated sections of the Buddhist family, after which the High Priest said: "You have all heard Col. Olcott's account of his mission to Japan, and it must have made you all glad and proud to hear it. The propagation and improvement of Buddhism is the noblest work in the world, and that is the work in which Col. Olcott has been engaged. It is true that there is a slight difference between the Northern and Southern Churches, but still the Japanese are Buddhists as we are, and are struggling against the maleficent influence of Christianity, as we are, and we therefore look upon them as brothers. We must never forget the cordial reception they have given to Col. Olcott as our representative, and the brotherly love that they have shown towards us. I trust that this may be the commencement of a real spiritual union between all Buddhist countries." The four young priests from Japan preceded my return to Adyar by a steamer earlier than mine, under the charge of Dharmapala, and had settled down by the time of my arrival.

A glance at the map of Japan will show the large extent of area which my tour covered, viz., from Sendai, in the extreme North, to Kumamoto in the far South of the Empire. From day of arrival to day of embarkation I was ashore 107 days: during which time I visited thirty-three towns and delivered seventy-six public and semi-public addresses, reaching, as above stated, 187,500 hearers. This was more work of the sort than I had ever done before, the nearest approach to it having been in my Galle Province tour for the Sinhalese Buddhistic Fund, when I lectured fifty-seven times within 100 days.

To finish the story of the Japan tour, it will be better that we should insert here the testimony of Mr. Tokusawa as given by him to the T. S. Convention of 1890, as it gives in a condensed statement the tangible and permanent results of my mission. Mr. Tokusawa said:

"BROTHERS:—My presence, and that of this Buddhist Priest, Mr. Kozen Gunaratne, indicates the influence which your Society, through the President, has acquired in our distant country. With my little smattering of English, it is impossible for me to describe all that Colonel Olcott has done there. The effect of his tour through Japan last year has been so great and so lasting, that the current of public opinion has been actually turned in the opposite direction. The letters and newspapers received weekly at Colombo by myself and compatriots prove what I have just stated. It is wonderful that one man could have done so much. When I think of the condition of my religion three years ago, I feel inclined

to shudder, because it was then at its lowest ebb. The more I reflect upon these evil times, the more inclined I am to bless the Theosophical Society and Colonel Olcott. A comparison between the state of Buddhism then and now justifies what I say.....Till quite recently the more educated of our people regarded Buddhism and its priests with contempt. A few staunch followers of the Lord Buddha's doctrine tried to counteract the influence of the Christians, but it was in vain. It was at this dark moment that the Buddhists came to hear of the work of Colonel Olcott, and asked his aid and sympathy. Therefore, last year, Mr. Nognuchi was sent to this country to persuade the Colonel to go to Japan and make a lecturing tour through the whole country. This, I am happy to say, he did, and his success was far beyond our most sanguine expectations. Buddhism took life again, and Buddhists began everywhere to undertake the revival of their ancient faith. Among the most conspicuous effects of this revival are the three Buddhist Universities and various Colleges now about to be instituted; and the establishment of about three hundred periodicals advocating and defending Buddhism. The spread of materialism and scepticism was checked; the insufficiency of Christianity for our wants, was shown, and the truth of Buddhism vindicated. A reaction of a most marvellous character has—as I have remarked—set in in favour of Buddhism. The founding of many Buddhist Schools, Buddhist newspapers and religious journals, are the visible results of the Colonel's mission. Imperial Princes and Princesses have begun to take a prominent part in Buddhist education and propaganda. An Imperial Princess has become the patroness of the Buddhist Women's Society of Nagoya, which was founded soon after he had lectured in that city and in consequence of his tribute to woman. An Imperial Prince has become President of the "Dasa Sila Society"; a body founded ten years ago, for promoting the observance of the ten precepts of Buddhism but which, owing to the strong opposition of the Christian and sceptical classes, had died out. After the Colonel's mission it has been revived and is now working. The people now look to the Colonel as their benefactor, and to many he is almost their father. The Christians have ceased to be so aggressive as before: their converts are inventing a new form of their faith. Yes, the mission of Col. Olcott to Japan will be recorded in history. The Japanese will ever remain grateful to him and to his Society, and I hope, Brothers, you will always take a kindly interest in our people."

Naturally, I should have liked to go home and have some rest after the Japan tour, but it could not be done, so I stopped three weeks in the Island, visiting Anuradhapura, where I lectured under the shade of the historical Bo-tree (whose original stock, a cutting from the sacred Bo-tree of Buddha Gya, under which the Bodhisattva Siddhartha had attained enlightenment, had been brought from India by the Princess Sanghamitta, daughter of the Emperor Asoka); Matale (where I formed a T. S. Branch); Kandy (where a big procession took me

through the streets, and where I gave two lectures) ; Gampola ; Marvawella in the Four Korales ; Kaigalle ; Kurunegalle, where I formed another Branch and where the picturesque surroundings at my open-air lectures so vividly linger in my memory that I must give them more than a parenthesis. How I wished for a photographer to take the scene ! Back of me rose a hill in which is excavated a rock temple of Buddha. A spur called Elephant Rock sprang out from the hill side. A crowd of 1,500 or so were clustered in a natural amphitheatre at my feet ; to the right, front and left was a grove of old coconut trees without undergrowth, and from the trunks were suspended Buddhist flags and other decorations, giving the needed touch of bright color to make the picture perfect. Messrs. Leadbeater, Hogen and Kawakami, the latter two from Japan, addressed the crowd and received great applause. The name given to the new Branch, the Maliyadeva, was that of the last of the historical great adepts, the time of whose decease I am not acquainted with, but it was long ago. Since then Ceylon has had no recognized real Arahats, and it is no wonder that the Buddhism has been growing less and less spiritual, until now one would search in vain from Hambantotte to Uva for a single man to whom the Sinhalese could look up with adoring reverence, as the embodiment of the truth of the efficacy of the esoteric Yogic system practised and taught by the Founder. That is what makes my work so hard among them ; all they care for is the intellectual and moral training of their families, the spiritual is something beyond their grasp, and when I first went to the Island they even told me the ridiculous story that the time for development of Arahats had elapsed, whereas (as shown in the *Buddhist Catechism*), the Buddha himself expressly declares that there would never be lack of Arahats, so long as the members of his Sangha continued to observe the Ten Precepts.*

My tour also took me to several wards in Colombo and to Matara, far away down in the Southern Province, where that saintly woman, Mrs. Cecilia Dias Ilangakoon lived, and where I lectured at her large house, in presence of the chief priests of the Province, all of whom were interested to hear about the state of Buddhism in Japan. It was during this visit to her that Mrs. Ilangakoon gave into my possession the splendid collection of the Tripitikas, in 60 volumes, which she had had copied for me by 12 copyists at a cost of £300, and which work occupied two years in the doing. It is, perhaps, the finest collection of palm leaf writings to be seen in India. Mrs. Ilangakoon also promised me to add to it the Tikka, or Commentary, which would fill about the same number of volumes, and an old relative of hers at Galle told me last season when I called on him, that she had put a clause in her Will to that effect, but all I can say is, that while I have reason to know that there is a clause ordering the Tikka to be prepared, it has not come to my hands

* Cf. *Buddhist Catechism* ; foot note, page 56 (33d. Ed.) "In the *Digha Nikāya* the Buddha says : Hear, Subhadra ! The world will never be without Arahats if the ascetics (Bhikkus) in my congregations well and truly keep my precepts."

as yet, although her estate was large and the cost could well have been afforded. Possibly her representatives or executors are not so friendly in feeling towards us as she was, and so have indefinitely postponed the fulfilment of her wishes. I visited Kataluwa, and then Galle, where great courtesies were shown me; thence back to Colombo and, on the 8th July, sailed for Madras. The ever blessed Adyar saw me again on the 11th, as glad a person to get home as ever was.

H. S. OLCOTT.

*THE WISDOM OF THE SAGES.**

I HAVE accepted this theme rather falteringly, feeling it was such a vast one that I could but faintly touch it here and there, for the Wisdom of the Sages always has been and always must be knowledge of Deity, and a knowledge of the processes by which Deity works in this universe of His building, wherein man may pass from manhood to Godhood.

The Sages, the Guardians of men, the Guardians of humanity, the God-wise men who guard, shelter and teach earth's children, have expressed in many ways Their Wisdom to this human family over which They have a care. In the early or infant stage of human life, the lesson was taught through social form and government. Just for a moment let us glance back at one of those pictures from the olden times that occult history gives us, when truly "Divinity did hedge about the king," and from whose days that legend has come down to man, and still drapes with saintly garb, in the minds of devoted subjects, the anything but saintly men who to-day fill the positions of kings to humanity.

In those days, Initiates were the kings and rulers of this child-humanity of earth. They first taught humanity through the law and order of an ideal social state, through government. They taught unselfishness, lofty ideals, and pure life; for in those olden days no want drove men to crime. Upon the king was the fault if there was any suffering in the kingdom, and in obedience to the law that he inaugurated, every man was compelled to do that which was right and just in service, and was given a service by which he might grow in human stature. Just for a moment, to give you a little definite picture of that olden time, let us glance back at a state existent twelve thousand years ago wherein the king and his immediate assistants in the State were Initiates, God-wise men, men who had transcended the human intellectualism of the present humanity. In past ages they had lived and had transcended all human difficulties, and therefore were they fitted to become the Guardians of the humanity not yet come to the independent mental state. The kings held all of the land in trust for the people. A division was effected, by which a certain return of a portion of the holding of the land was assigned to the needs of the people—one-third. One-third was assigned to the up-keep of the priesthood, and one-third

* (A Lecture delivered in San Francisco, March 17th, 1900).

to the king. From the king's portion, all the government expenses were maintained. To show you how tender was the king, a true father to his children—first, the people's share was taken care of; that is, their land was planted first in order; then the priest's and then the king's. Note the way. If any crop was late, if any damage was to come, from any cause, the king took the first chance of loss, the priesthood the second, and the people's share was the first care. No avoidable chance was risked for their welfare, because they were the most helpless, the least evolved, as are the children in a family, and they were as tenderly thought of, as tenderly cared for. Perhaps you may say the people had too small a portion; the ruling classes too much, the priests too much. But the masses, then as now, were the least evolved. To the priests was given the care of educating the masses and of caring for the sick of the kingdom. To the king was given the responsibility of the administration of all government and all the expenses connected therewith; so that the people held the returns from the one-third assigned to them without claim of the other two; while with the other two classes, whatever they held was still subject to the needs of the people.

They had a very simple religion in those days; they used the sun as an emblem of Deity. We find traces of this in literature, and some of us who are not in the habit of looking very far beneath the surface suppose that in those days they worshipped the sun as a fact and as the one idea of God they possessed. But that was not true. They worshipped the sun as a symbol of Deity. They saw that the sun was the Life-giver—that it not only sustained the worlds of its system in their courses, but also the life of the creatures upon those worlds, giving nourishment, light, warmth and sustenance to all forms. So they symbolized Deity by the sun, preaching to these child-men the fact that God was the Sustainer of life, the Evolver of life, and pointed to the sun as a physical emblem of what that wonderful Power of Deity was in His universe. A fearless, simple, loving religion, suited to the child-natures that were taught thus.

The Initiate King emphasized the moral lessons in daily life to his people, by compelling the just recognition one to the other among all his subjects of that which was kind, that which was just. The method by which the law was enforced was something for us still to take a lesson from. Not with threat and vengeance was the law enforced. The law was enforced by example, by those who stood at the head of affairs, and the one penalty brought upon any man who was rebellious to the good law was quite in accord with nature's ways—he simply shook himself out of the State wherein he had violated the law of obedience necessary to its well-being.

And think you we can transgress a law of nature and not suffer? No, my brothers. We shake ourselves out of the harmony of well-being whenever we transgress any of the divine laws of this universe. And so, in those olden days, man simply made an exile of himself when he ceased to be obedient to the good law which kept the State in harmony.

You may ask, Why, if such a perfect social system was existent so long ago, have we come to what is now about us in the social world ? It is a good question. But remember, I spoke of our humanity of those days as a child-humanity, and of their kings and rulers as God-wise men, who controlled, and taught through controlling. Humanity passed from the child-estate into its youth, into its adult age, and passing so, it is like the child that rightly resists the mother's arms that would always carry it and keep it free from danger. The child, if always held, would never stand alone. And so with our humanity ; if always guided through trial it would still be an infant in arms, not having the power to stand alone, and would never become that which its first instructors intended it should grow into. So, gradually, the controlling power was withdrawn from humanity, and it was left to apply the lessons which it had been taught.

So long as it held to the old methods, well and good ; but with power and freedom came increase of greed, and selfishness, the roots of all the confusion of the world, and there arose that great heresy of separateness which our devotional reading speaks of. But when man realizes he is not alone, that he cannot be alone, that he is but one fragment of the great Universal Life, he will know no greed or selfishness can long avail him, and that he can wrong no one without making himself the very victim of the wrong he would have wrought upon his brother. He cannot transgress that moral law, without himself suffering the penalty ; for such the Wisdom of the Sages has taught is the law of God in His own universe.

So, as men grew, greed and selfishness awakened and confusion arose in the world's estate. Then the Guardians of humanity were called upon for fresh effort, again to direct man on his upward way ; and the next effort was in religion—a religion formulated to appeal to that which was most awake in the earth's children—emotionalism. And so, in ceremony and allegory, has man's emotional nature been appealed to by religion in age after age. The earliest religion of our fifth root race humanity is Hinduism, a religion which has no end of ceremony—ceremony that seems to attend man from his birth to death, and attaches itself to almost every hour of his being—a religion with ceremony so burdensome that we of the Western world would consider it slavery to have to regard one-tenth of the ceremonies attached to it.

But let us study the *why* of that ceremony in the days of its purity. It was meant to develop in man a balance to his emotionalism, to give him a sense of duty in the use of power or force. Everything he did, every act of his daily life, every service he rendered his body or the senses, was to have attached to it the idea of a duty, with also the secondary thought relating him to Deity. In other words, They were trying to work on the emotional nature of man from above instead of below ; to bring into every effort he made the thought that he was doing it for God and not for himself. You may say that is a very subtle thing,

but if you could watch the effect of the process upon the man's nature, you would see a powerful result attained by that very process. We may take the simplest act of life and do it with the thought of service, and by it we expand ; but do it with the thought of greed or selfishness and we contract our life at once. Let us do all things we must do, in the State, in the family, in the individual life, with the sense of doing it in harmony with the Divine Will, and that it shall be of service to some friend or even foe ; but do it with the sense of service, not self-satisfaction, and you have changed the whole tenor of your life. That was the mystery that lay back of the symbolism and ceremony of the religion of the fifth root race.

However, growing out of that came evil, as must invariably be the case while working through and in an imperfectly developed humanity. And so priestcraft fattened and grew strong and tyrannical by the very power and ceremony of the religion so given to man. Then there arose in old Aryavarta a great reformer, who protested against the abuses of religion. He became the great Protestant reformer of India—that was the Buddha. He brought once again to man the simple lessons the religion first formulated in ceremony, brought them in simple lessons of feeling to the hearts of his disciples, and taught them the simple daily living of kindness and love and gentleness. Thus he purified the religion of that period, making it free from priestly dominance, teaching man to live his own life and to grow through right living. This was but a few centuries before the Great Master brought the same lesson to the Western World, but a few centuries before Jesus of Nazareth came to the West ; and then again came to man the lesson to live the life, and of his personal responsibility for the use of every force that played through the individual. But, while he taught the multitude in parable and simple story, he had an inner lesson for his disciples. For then men were growing strong, and some were questioning, as in the present age, far beyond the emotional phase of religion. And so Jesus had His mystery-teaching, as Buddha had it, as Sri Krishna had it in the older time, and as the Initiate Kings had it for their associate rulers still earlier, for the few who lived close to the Wise Men who had gained the inner knowledge of the laws of nature and of God, upon which the fundamental teachings of all religions have been based, were taught the unveiled truths. They, as disciples, are the ones who have had the courage to face the world's opinion and to stand and work, even when the cross and the stake were their portion.

Now we come on down through the ages. The early period of the Christian Church was glorious in its simplicity, in its purity, in its simple Christianity ; but, as it grew strong in the world and made obeisance to kings for worldly powers, it too became corrupt, and superstitions and dogmas and conventions in the Church overgrew its fundamental simplicity and purity and wisdom.

When such a time comes, ever and again do these God-wise men who are with us throughout the ages, send a force forth into the world

to clear away the rubbish that accumulates over Their work, to clear again the Path by which men may climb to the God-estate; and in this age, when mind is growing very strong, very active, very alert, in humanity, the work is being done in a somewhat different way than in the more primitive times. That the need of the emotional religion is not yet passed, our brothers of the Salvation Army show. And they are doing a good work and are working yet with the child-natures of the human family. But many have outgrown that estate; emotionalism alone will not satisfy their soul needs; the man is awake, the critical faculty active. They say, "Whence these dictations to men? Why this authority? Why should I accept the authority of book or voice? I want the *why*."

And man has a right to the answer of every question rightly asked; to the fulfilment of every earnest desire; and when he stands on his own feet, being honest with himself and with his fellows, and says, "I must know the why, for I cannot honestly be religious otherwise," the answer comes to his question. And in this age, again, the Messenger from the God-wise men has come to the children of earth, and brought anew the affirmation of the spiritual verities; and not only that, but brought a rational explanation of what the processes in the universe are that command man to be not only good, but also devotional, also religious. The effort now is put forth to give man this rational understanding of his own nature and his obligations to the Deity that brought him forth. I shall not say that our little band of workers are the only custodians of this truth, but I do claim that the theosophical movement was started from that same Brotherhood that has ever guarded and guided humanity in its whole course of evolution on this planet, and that the Society was organized for the putting forth of this teaching in a definite and rational way, and carrying on the instruction in the mysteries that of old were confined to the few, carrying forward this instruction for the multitude.

I am going to ask you to bear with me for a moment while I give you a little outline of that upon which we say the law is based, how man may know what is right and what is wrong, and why he should be obedient to the commands the great sages have invariably laid upon him. Man himself is so constituted that he is correlated to the whole of the manifested universe. He is not only this sense-bound creature, responding simply to the matter of the physical plane—a few broken notes, a few broken vibrations—but he has in and of himself the power to respond to the total note of the universe—that life of Deity that informs the universe; and when that is accomplished, he becomes what these Instructors of men are—God-wise. The Divine Spark emanates, passing into matter, drawing about itself veil after veil of substance on plane after plane of this universe, coming down, enfolding itself, enwrapping itself, until we come to this physical manifestation, seven octaves down the scale, each octave having seven notes, seven subdivisions of matter, each octave enwrapping the Divine Spark seven times. Seven

times seven gives you the forty-nine enwrappings of matter around the Divine Energy, the True Self. That is the involution. It is the work of the evolution to vitalize, and organize veil after veil of matter so the perfected forms will register and correlate all the vibrations pulsating throughout the universe, the Spark being the recording centre of consciousness. As form after form is definitely organized and becomes responsive to the plane from which it is drawn, the consciousness responds at the centre, and that plane comes under mastery. The God-wise is He who has brought under control bodies builded from the matter of every plane of this universe; he who is able to correlate and expand his consciousness to respond to vibrations pulsating through every plane of the universe; he who has become a citizen of the universe, not a sense-bound consciousness in an animal body. All the dictums given in religions, the fundamental truths of the great religions (and mark you, when I speak of religions, I do not mean the theologies which have overgrown them, but the fundamental verities of all religions, by and through which all religions become one), are invariably a statement in one form or another of the law you must obey for your unfoldment; for man must use every force centred in him rightly if he would transcend his limitations in any given state. When you have met and balanced every force, you are ready for an expansion of consciousness; you have, by the right use of energy, organized a body finer and more responsive than the one you have been working in. In the physical body, feeling and passion surge; balance and purify it, and you will be organizing definitely your astral body, bringing that sheath under thought control. Hence, any expansion of consciousness correlates you with the realm beyond, and from that, as thought has steadied the desire nature, its energy is handed on to mind. The emotions, wrongly focussed, throw all energy to the physical; but rightly balanced, they throw their energy up to mind. Thus definitely, if you will, your mental body is organized and your consciousness expands on that plane, and you become a balanced mentality, with all the forces of your lower nature at your service and obedient to your will.

But that is only a step, belonging to the purely human. When you have purified the mind, purified it of all selfish coloring and taint, then comes a time when you are ready to respond to the spiritual vibrations, the vibrations of the nature of love, which is harmony, which is bliss itself.

All that you hold dear in this whole world, all that ties you to passion and form, is only a brokenly reflected light from that Spiritual Sun that is above you, in which you will merge yourself when you have mastered the animal nature and turned the mind inward. For the Great Master, of the western world, said, "The Kingdom of God is within you." When you have unfolded the possibilities of your own human nature, the Christ is born within you, and you become one with Deity, you become one with the God-wise men. And think of it—not

only for your own joy, not only for your own freedom, not only that you yourself have attained to that triumphant state wherein death no longer holds domination over you; but with all that unfoldment of power, that love, that outgoing energy, you vitalize the very human life of your whole race, you work from within the hearts of men, loving every man, so that you touch that inner consciousness, and give it an impulse upward in its strivings; you vitalize it as the sun's kiss vitalizes the life of this planet, and it turns towards you as the flower turns towards the sun. No longer combative, argumentative, fighting, as you must be while working with mind alone, but just a vibrative response of heart to heart, and the soul stimulated to cry, "Let me, too, reach the Light!" Every soul which reaches liberation has that power to turn back and serve humanity.

We, as Theosophists, have this as our mission: to bring home to men a knowledge of the divine possibilities that are just in advance of the human nature; and, just a little handful of workers as we are, we are united and striving, because we have that selfless purpose. And gladly, gladly, do we extend the hand of fellowship to those who wish to work with us for this illuminative purpose in this dark old world of ours.

KATE BUFFINGTON DAVIS.

ALCHEMY AND THE ALCHEMISTS.

THE subject of Alchemy and its professors is necessarily a wide one; and, contrary to the ideas of those whose views extend no further than the nearest dictionary, not by any means easy to define in a comprehensive and satisfactory manner—for the reason that what has been known as the Hermetic Art, like so many other branches of the Occult Sciences, is a somewhat nebulous subject; and one scarcely knows where, in strictness, it can be said to begin and end. Generally speaking, it has been exoterically understood as meaning the art of converting the baser metals—such as lead and tin—into the more precious, or gold and silver; but when we come to examine the field thus opened, we find that the Alchemical students were also concerned with the art of prolonging life—if that can be called an art—and so it runs into the discussion of such problems as the attempt to discover the Universal Medicine, of the all-resolving Alkahest, and other matters as to the possibility of which our official science has long given an emphatic and scornful denial—thus flatly contradicting the circumstantial statements which have come down to us as to what is said to have been performed in other days. Moreover, in times when the arts and sciences were less sharply divided than at present, the Alchemist was not infrequently the practitioner of the methods ascribed to the sorcerer and the wizard, and was regarded as belonging to that class; and he also dealt in Astrology and Magic to a large extent, as well as practicing medicine. But, if we accept the definitions usually to be found in

dictionaries and cyclopaedias by way of simplifying the matter, we shall therein find Alchemy defined as the art (real or pretended) of transmuting the baser metals into the more valuable; and this, for those who are satisfied with appearances, has been deemed an all-sufficient account of the art in question.

With that definition, and their supposed understanding of it, ordinary people have long been satisfied; and the world at large has for the most part been content to believe itself in the fullest possession of all that is worth knowing about a study which is supposed to have been very thoroughly exploded. But the last edition of the *Cyclopaedia Britannica* * gives out a more uncertain sound; since it remarks that "... the old definition of Alchemy as the pretended art of making gold and silver is no longer adequate. ..." and this, in view of what we have so long been told by the great scientific Sir Oracles, may give us pause before we too readily accept their verdict that there is nothing in it.† "Alchemy" say these, "is a delusion and a fraud—and as to the books of the Alchemistic professors, setting aside certain rudimentary chemical discoveries inevitable under the circumstances, we have found them to contain little else but a jumble of unmeaning phrases, and such as we could not understand. Further, as we live in the full blaze of the enlightenment of the present century, so we must of course be in possession of something very like the sum-total of all the knowledge upon such subjects that is worth having; and in this we find there is no place for Alchemy."

But, putting aside the descriptions and opinions given by all such outsiders and other non-initiates, let us see in what measure we may be able to find an answer to the question What is the Alchemic mystery, and how much do we know about it?

To quote from a paper of a member of the Scottish Lodge of the Theosophical Society—"Is it a dream or a reality? A simple delusion, or a great and elaborate fraud? Are its exponents to be understood as speaking in a natural or in a mystical sense? Here are questions which have been discussed for at least a thousand years, and which seem as far from being answered in a satisfactory manner now as on the first day that they were started. Each will answer them according to his own mental bias; each answer will probably contain a portion of the truth; and he who discovers the true answer will never reveal it, for with his knowledge will come wisdom. He will have learned the secret which each enquirer must find for himself. He will know that nothing he can say will convince the wilfully and perversely ignorant, or aid them one step on their way; rather will an ill-advised laying bare the results of his toil, to a world unready for such knowledge, make himself and the truth which he would teach, a mark for the scoffing jeers of the multitude."‡

* Ninth Ed., p. 459.

† See "Isis Unveiled," Vol. I, p. 501.

‡ *Trans. of the Scottish Lodge of the T. S.*, 1891, Part I, p. 4.

It is an easy matter to laugh at such things as Alchemy, for such a proceeding has one great qualification which is greatly in requisition at the present time—it does not need any thought. “But those who condemn the ancient occultists for their supposed ignorance and superstition would do well to remember that it requires a vastly greater amount of credulity to believe that great reformers in science, and men possessed of wisdom, such as Paracelsus, Johannes Trithem, Van Helmont, and others, should have consented to write whole volumes of such intolerable rubbish, as such writings would certainly be if they were to be taken in a literal meaning, than to believe—as is actually the case—that great spiritual truths were thus hidden behind allegories that were intended to be understood only by those who possessed the key...” *

Doubtless there have been many pretenders who have given themselves out as being in the possession of the “Great Secret,” but there have been similar impostors in all the sciences more or less; and their misdoings, though always taken advantage of by the unthinking or those who are adverse, to the injury of the true professors, yet these do not really reflect injuriously upon the art they profess to practise. If, however, Alchemy be a delusion, it is one which has led many great minds to sacrifice their whole lives in its pursuit—and these have (in appearance at least) been happy in following their seeming delusion, no matter whether successful or not; but it has been remarked of them, that the further they have gone, *the less* they have ever said as to *what* they have in reality discovered. Had this rule been followed by all, we should have no record of transmutation being effected; but, as we shall see, it was otherwise in some cases.

If we take a retrospective glance at the Hermetic Art, we shall find that, in common with other mystic subjects, the history of Alchemy goes back into the regions of myth and fable, and is ultimately lost in a remote antiquity. This is said to be on account of its having belonged to what in modern Theosophy we call the Fourth Race, or even earlier; and therefore to the lost continents †—which is doubtless the reason why some writers have attributed a knowledge of it to the Antediluvians.‡ So we are told that the Atlanteans had this art in great perfection; and that they were able to produce not only the nobler metals we have to-day, but also others now unknown; such as the one they called Orichalcum; with many compounds useful in the arts.§ Like nearly all science in the past ages, it was a matter of considerable secrecy; and in its survival among the Egyptians and Indians, it was largely a matter of Occult training. In fact, the promises of secrecy then in force appear to have remained so to much later times, as indeed they are said to do among a certain section of students to the present day.

* Dr. F. Hartmann, in “Paracelsus,” 1st ed., pp. 176, 177.

† “Secret Doctrine,” II, p. 764.

‡ See Macky’s “Hist. of Extraordinary Popular Delusions,” Vol. I, p. 95.

§ Scott Elliot’s “Atlantis.”

Its history was accordingly, like all else in that direction, carefully concealed; so that it is only in comparatively recent times, and owing to the admissions of those who are said at present to hold such knowledge, that we are beginning to learn some little more of it, in common with other similar matters.

The mystics of the Middle Ages in Europe, who had to make every science square with the Bible, attributed the origin of Alchemy to Moses and the other Patriarchs; and some even professed to be in possession of books on the subject written by those worthies*; but as these same personages have for the most part become very legendary themselves, we may doubtless consider the authorship of the books in question was of the same apocryphal nature—or at least that the prevalent anthropomorphism of the medieval times had personified, as historical sages, what may in reality have been merely emblematical names. Thus Vincent de Beauvais thought it worth while to argue, in the spirit of his time, that all the antediluvians must have possessed a knowledge of this subject, and particularly cites Noah as having been acquainted with the Elixir of Life, or otherwise he could never have lived to the age of 500 or 600 years†—but in the present day such an argument would only bring ridicule upon those who might use it. And Lenglet du Fresnoy, in the Seventeenth century, who is a great authority with certain modern writers, says that most of the alchemists of his time pretended that Shem, the son of Noah, was an adept in the art‡ whilst Moses was looked upon by a certain section of would-be transmuters as having been a first-rate alchemist, and Aaron the same, because of his operations in the matter of the Golden Calf.§ But others were more nearly correct in their attempts to trace the origin of Alchemy, when they attributed it to the ancient Egyptians; and for lack of more precise information, they say it began with that mysterious personage whom the Greeks called Hermes Trismegistus.||

The Jesuit Father Martini, in his "Historia Sinica," declares it to have been practised by the Chinese 2,500 years before Christ; but he does not prove his statement—which, however, has since been adopted by those who are thought to be much better informed.** In any case, without going so far back, we have very distinct references to the art among the Roman historians†† though it does not appear to have come into vogue among the Italians until a late period of the Empire. The senate does not appear to have regarded the professors with much favour, because they were liable to punishment as cheats‡‡

* As for instance Nicholas Flamel's "Book of Abraham," and "Desire"; as referred to by Macky, Op. cit., p. 114.

† Ibid, p. 95.

‡ Lenglet du Fresnoy, "Hist. of the Hermetic Philosophy."

§ Exodus, XXXII, 20.

|| H. P. B., in "Theosophical Siftings," Vol. IV, No. 9, p. 8. Cf. "Isis Unveiled," Vol. I, p. 214.

** "Siftings" Op. cit., pp. 9, 10.

†† Godwin, "Lives of the Necromancers," p. 18.

‡‡ Macky, Op. cit., p. 96.

—a fate which many of them no doubt richly deserved, as we shall see that the *true* Adept does not usually let his knowledge transpire; whereas the *false* one has always vaunted his abilities—very much after the same manner that is pursued in regard to those quack medicaments which are advertised in a manner the reverse of their true value. But the doings of the impostors and cheats must have been in imitation of something thought to be much more real; for at one time there were fears in Rome that the transmutatory art was a menace to the public safety, as it might render gold and silver valueless if they could be produced in quantity. Therefore the Emperor Diocletian, in the year 296 of the present era, issued an edict which condemned all the books “on the chemistry of gold and silver” to be destroyed—the result of which was seen in the burning of some 700,000 rolls at Alexandria alone, if we are to allow credit to the records.* Doubtless some valuable works were lost in this manner, upon other subjects besides Alchemy—though perhaps only duplicates; and the true follower of Occultism will not be too ready to lament the loss, because there is good reason to believe that any *genuine* works upon matters of that nature would not be likely to come within reach of the Emperor’s minions.† So that in all probability only the books of the pretenders met that fate—such, in fact, as had been fabricated and sold by the impostors to meet the demands of the curious. But, while the Emperor of the West was thus burning and destroying, the Art flourished in the Eastern Empire at Byzantium, and certain Greek ecclesiastics wrote treatises upon it—most likely of very little value.

The irruption of the northern barbarians who put an end to the Roman Empire, soon plunged all Europe into darkness; and what they failed to destroy in the way of mystic books and manuscripts, the misguided early christian fanatics were not slow to make an end of; so that all that was really of value was most likely hidden away; and therefore we do not hear much more of Alchemy from the end of the fourth until the beginning of the eighth century. With the revival of learning among the Arabs at Bussorah and Bagdad, there arose a numerous class of students of the Occult Arts; and this one of Chruso-poieia (as the Greek writers term it) was one which met with particular favour at the hands of the followers of the Prophet of Islâm. With that intense enthusiasm, fervid imagination, and unwearied labour, which have so often characterised the natives of the East when in search of Occult knowledge, the Arabs pursued Alchemy with great zeal; and several celebrated masters among them have left records of their work. Thus the names of Avicenna, of Ghebir, of Rhases, of Artephius, and others nearly as famous, were all to be found among the followers of Mahommed; and their writings were long the guide of European aspirants for success in the same direction. But the empire which, like a meteor, had blazed for a short period upon the

* “Secret Doctrine,” Vol. II, p. 753, note; Cf. “Isis Unveiled,” Vol. I, p. 405.

† H. P. B., in “Siftings,” Op. cit.

banks of the Tigris, met with a similar fate to that which had previously flourished upon the banks of the Tiber; being suddenly extinguished by the irruption of the Mongol hordes under Ghengis Khan; and those who had pursued their studies under the protection of the Khalifate, were scattered to the four winds.

The Crusades, which did so much towards ending the darkest period of European history, are usually credited with having been the means of re-introducing the works of the Alchemical writers—or at least it seems certain that the art in Europe took a new turn from about that time; and the works of the Arabian writers became the standard authorities with the votaries of the furnace and the crucible. The pursuit of Alchemy then took a firm hold upon many great minds; and the adherence of these men to its practice or study naturally led numbers of others in the same direction; so that from the Xth century onwards, we meet with the books and doings of many alchemists of various sorts, and their works constitute a large portion of the literature of those times—until, in the XVth and XVIIth centuries, it appears to have become a ruling passion with almost everyone who had much to do with drugs and metals. Previous ages had been gradually gathering together similar thought-forms in the Astral Light, and these would, according to our present ideas on the subject, in time become very powerful and continuous; so that they would be more and more capable of influencing all who were susceptible to impressions from that particular sub-plane which may have to do with the thoughts of the chemist. However that may have been, it is certain that, about 200 years ago, nearly every chemist and physician was more or less an Alchemist; whilst the metallurgists and miners, such as George Agricola, were nearly as much affected, in many instances, as were the extreme students of the mysticism of those times—like Paracelsus and Jacob Boehme. We may, under the circumstances, reasonably infer that it was not only the hope and expectation of effecting the Great Transmutation which alone supported the labours of such numerous and enthusiastic students; but that they must have found some solid result for their pursuit; since practical men do not as a rule pursue shadows in so persistent a manner.

From the times mentioned until the present day, there have always been alchemists; whether as attempted gold-makers, or as seekers for the water of life in some form or other. The seemingly authoritative dicta of official science as opposed to their views, do not deter them from their studies, though they may have lessened their number by some of the shallow pretenders whose object was notoriety and not truth—a diminution very little to be regretted.

As usual in all such researches, we find there are at least two or more distinct sides or aspects to Alchemy; even exoteric writers admitting this—as the *Cyclopædia Britannica* * says: "For the symbolism

* Eighth Ed., p. 468; and "Isis," Vol. I., pp. 308, 309.

of those ancient masters included an Alchemy of morals as well as an Alchemy of medicine and metallurgy, though the first was even less known and less appreciated." Taking these aspects in the broad general order of their manifestation, they may be defined as the objective and the subjective, or the manifest and the occult—corresponding to the physical and the mental, or to the material and spiritual conditions. Under these circumstances, it is natural that we should hear most of the objective side; and accordingly we may deal with that aspect first—though from the esoteric point of view its importance may be in the inverse ratio to the order in which it is taken. The first aspect, then, resolves itself simply into the practice of chemical, medical, and metallurgical science or research, under conditions not yet known or recognised by official sources; and only partakes of the occult nature in so far as its means or its procedure are kept secret, or only published under a mask of symbolism and allegory calculated to deter the average investigator. This requires certain keys for its proper understanding, such as could scarcely be arrived at unless the student were duly initiated into some of those fraternities who laid claim to the practical monopoly of such knowledge; as in the cases of the Rosicrucians, Pythagoreans, Aureacrucians, and other similar bodies who made so great a figure in the mystic world of previous centuries.

But the second aspect of our subject uses the language of chemistry and magic only to veil a much higher science; and as such, it composed a sort of Freemasonry for those students of Occultism whose procedure was the most secret, and their science the most jealously guarded. The studies of those who have investigated these matters have led them to deduce "an allegorical interpretation for the Philosopher's stone, the transmutation of metals, and the Elixir of Life." Thus the genuine Adepts are found to have been "searchers after truth in the highest sense of this word"; and the Philosopher's stone "can be found in no one thing in the universe but the nature of man, made in the image of God"—that is, partaking of the all-powerful spiritual nature of the Cosmic consciousness. The Elixir, under these symbolical interpretations, would signify spirituality and eternal life; and we can understand why Sallust, the Platonic philosopher, has said of all such works as those of the Alchemists, that "that which in a literal sense is manifestly absurd and impossible, must be understood in some other sense." * That such methods of concealment were adopted, is manifest from what Ghebir, the celebrated Arabian Alchemist, says to his reader. "If we have hidden aught from thee, thou son of science, be not surprised; for we have not hidden it especially from thee, but have made use of a language which will hide the truth from the wicked, in order that men who are unjust and ignoble may not understand it. But thou, son of Truth, seek and thou wilt find the gift, the most precious of all. *You, sons of folly, impiety and profane*

* Prof. Alex. Wilder, in *Theosophist*, Vol. I., p. 110.

*works, cease endeavouring to penetrate the secrets of this science; for they will destroy you and will hurl you into the most profound misery."**

Other sentences such as the above might be quoted from other writers; and they indicate that this aspect of Alchemy referred to the evolution of the Psychic Principle in humanity, and the development of the powers of the soul—so that a modern writer upon the subject, after investigating the works of some scores of alchemistic authors † comes to the conclusion that these were not in all cases the men of the crucible and the chemicals—of the metals and the philosophical sulphur—but rather that they were the guardians and mystic exponents of what in India is known as the Raja-Yoga school, and were therefore learned Theosophists of a very high order. But, as might be expected under the circumstances of such a twofold division of the subject, we find the adherents of the science studying both its developments; so that those who may have begun with the search after the art of gold-making, not infrequently ended as practitioners or disciples of the higher magic. In this case it sometimes happened that they destroyed (or wished to destroy) their earlier works, or such as had been published prematurely, of which we have an instance in the case of the English Adept, George Ripley, canon of Bridlington in Yorkshire, who was thus desirous of having his works destroyed—but in this he did not succeed. After twenty years travelling abroad, he returned to England in 1477; and another traveller reported that he saw in the island of Malta a record which declared that Ripley gave yearly to the knights of that island, and of Rhodes, the enormous sum of one hundred thousand pounds sterling.‡

As the objective side of things is the first to attract the attention of the world in general, so, in regard to Alchemy, it has come first in order of time; the occult side having only been suspected by the general reader of later years. For the progress of science is like that of individual minds—it begins with the things which lie open to the gaze of all, and ends in the propounding of the higher laws and principles which underlie these outward appearances. So it arises, that in the flood of light which Theosophy has thrown upon all these obscurities, the old art of the gold-makers has assumed a new and truer aspect; and we are now able to take some slight glance behind a corner of the veil of medieval symbolism and antique chemistry which hides the adytum of this temple of the Great Science; and which was so jealously guarded by those who, as there now appears reason to believe, had at least partial access to the penetralia of the Saitic Isis.

It is not easy to obtain a comprehensive idea of the alchemical theory, such as will cover in a satisfactory manner the various hypotheses propounded by the major number of its professors—mainly because of the obscurity of their writings. But it has been accepted by

* "Siftings," Op. cit., p. 11.

† "Hermetic Philosophy," by A. Wilder. Cf. "Isis," Vol. I., pp. 502, 505, 509.

‡ Vide Macky, Op. cit., p. 119, and cf. "Isis," Vol. I., p. 309, in regard to Ripley's views.

cyclopædists and others, that the Hermetic Philosophers had a general idea that the manifest world was composed of three principles, which they denominated salt, sulphur, and mercury—the various permutations of these composing what were called the Four Elements, or Fire, Air, Earth, and Water. They deemed that gold was the one perfect metal, or the purest of solid substances, of which the bases were the salt and sulphur, and mercury the unifying principle. All other metals and substances were only variations of gold, in which its three elements were mixed with dross and the products of their combinations in undue proportions with the four outer elements—and it consequently became the object of the would-be gold-makers to remove the excess and the dross, and thus to restore the just equilibrium of the three principles which would result in the evolution of pure gold; and many and various are the ostensible recipes extant for this purpose.*

Nor was this view of things altogether so wild and baseless as at first sight it may seem, nor so visionary as it has pleased a certain class of writers to make it appear; for the alchemists had found that the products obtained by heating sulphur and mercury separately, were of an aeriform or gaseous nature; and that various salts, when so treated, resulted in a calx or vitreous earthy matter. And it eventuated, when submitting various combinations of these three things to the processes of fusion, distillation, sublimation, etc., that they gave residual solids and liquids of many kinds; some of which when mixed together produced fire, and had actions upon others which were equivalent thereto. Others, again, were solvents, much as water is; and as they found that nearly all the substances known to them were resolvable in some sort of liquid, they concluded it might not be impossible to discover some potent liquid which would dissolve all things. Pursuing a similar chain of ideas, they argued that as various medicines were found to restore health, and renovate the vital powers in some degree, so they might ultimately find an antidote even to death itself.

So far, the outline of their theory seemed tolerably perfect; but as the Alchemists could not, under all the circumstances, be certain that the salt, sulphur, and mercury to which they had access were really pure, practical chemistry not being then perfect enough to assure ordinary experimentalists on this head, they proceeded to propound an ideal triad to meet the various hypothetical cases—but which nevertheless was theoretically resolvable into only one or two, such as matter and spirit. From this it will be seen that they did not work quite blindly, since their theories and experiments were based on the idea of the *unity of matter*—a fundamental notion which, long scouted by scientists, is now again brought forward by Sir William Crookes and others as the only tenable hypothesis. Thus, all matter is conceived to be one and the same in its ultimate essentials, whether it be regarded as a spiritual emanation or aspect, or as in itself a separate entity; but it may

* See Dr. Thompson's "History of Chemistry" for some of these; and there is also one given in Dr. Hartmann's "Paracelsus," p. 177, note.

take many forms, and these again may combine in various proportions to produce new bodies. The first of all things was held to be the elemental or primary spirit, which then filled all space; and from that they held to have evolved, by the action of Cosmic ideation or the Supreme Volition, vapour or air, which in its turn condensed into liquids such as water. This again was thought, as it had been by Thales and others among the Greeks, to have differentiated into more solid bodies, such as their salt, sulphur and mercury; and these, with the substances that were produced from them, when uniting in various proportions, were the bases of all material things.

But as already said, all of the three principles into which the Alchemists resolved material bodies were abstract ideals; and they must therefore never be confounded with what we ordinarily know under those names. They represented, as it were, only certain *qualities* of matter—as, for instance, *sulphur* in a metal might represent colour, combustibility, and hardness. *Mercury* would stand for glitter, malleability, and fusibility; while *salt* might be considered as the principle of brittleness, friability, and solubility. So was it likewise in regard to the four secondary elements, which held much the same relation to the primary ones that the Quarternary does to the Triad in Theosophy; *water* signifying all liquids—*earth* representing the solid state—*air* a more gaseous form; and finally, *fire* was the general significator of the heating or vital principle, and in another sense might represent will-force or volition. It was apparently a recognised axiom that the elements were to be understood in a triple sense—the *natural*, the *ideal*, and a third which, as it stood for the occult aspect, was practically unknown until later times; but is supposed to correspond to the spiritual or immaterial principle. With such a latitude as to the meaning to be attached to their writings and the terms employed therein, it is but small wonder that the alchemists have been misunderstood; for their books were but little more clear to the scientists of the last two centuries, than were the Chaldean arrow-head inscriptions—and yet, for all that, they might be as explicit and clear to those who possessed the keys to their enigmatic expressions, as the Babylonian tiles and the Egyptian Hieroglyphs have become to Colonel Rawlinson and to the Egyptologists of the present day.

SAMUEL STUART.

(To be continued.)

CYCLES.

(Concluded from p. 553.)

THE two records previously referred to, furnish us with the figures of our Cycles and the possibility of calculating the date of Cycles to come. The Sanskrit words for cycles are, Yuga, Kalpa and Manvantara; Yuga is the smallest of these. The following chronological calculations are those of the Brâhmans:—

Krita or Satya Yuga, the golden, contains	...	1,728,000 Years.
Treta Yuga	... do ...	1,296,000 "
Dvapara Yuga	... do ...	864,000 "
Kali Yuga, the black age, the first 5,000 years, of which have just closed	...	432,000 "
The total of the said four Yugas constitute a Mahâ Yuga	...	4,320,000 "
Seventy-one of such Mahâ Yugas form the period of the reign of one Manu	...	306,720,000 "
The reign of 14 Manns embraces the duration of 994 Mahâ Yugas, which is equal to	...	4,294,080,000 "
Add Sandhis, i.e., intervals (dawns or twilights) between the reign of each Manu, which amount to six Mahâ Yugas, equal to	...	25,920,000 "
The total of these reigns and interregnums of 14 Manns, is 1,000 Mahâ Yugas, which constitute a Kalpa, i.e., one Day of Brahmâ	...	4,320,000,000 "
As Brahmâ's Night is of equal duration, one Day and Night of Brahmâ would contain	...	8,640,000,000 "
360 of such days and nights make one Year of Brahmâ, equal to	...	3,110,400,000,000 "
100 such Years constitute the whole period of Brahmâ's Age, i.e., Mahâ Kalpa...	...	311,040,000,000,000 "

These are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the secret works. The latter moreover, amplify them by a division into a number of Esoteric Cycles, never mentioned in Brâmanical popular writings, one of which is the division of the Yugas into Racial Cycles. These Astronomical Cycles are of immense antiquity.

In reference to these days and nights and years of Brahm it is said

in some Eastern writings: "At the approach of Brahmā's day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahmā's night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute, again and again, is dissolved at the approach of that night, and at the approach of a new creation it emanates again spontaneously." In this quotation two great aspects of cyclic law are stated, the period of action and that of rest, evolution in its fullest meaning. It has reference to the great cycle which includes all cycles of every kind. All the minor cycles run their course within it. When it begins, a new creation is ushered in, and when it ends, the great day of dissolution has arrived. In Arnold's translation of the Bhagavad Gītā the beginning of this cycle is beautifully called by him, "this was Dawn," and of the close he says:

"When that deep night does darken, all which is,
Fades back again to Him who sent it forth."

We can have no idea of the length of time of this cycle; but in speaking on this subject, Madame Blavatsky gives us a clue in the "Key to Theosophy," where she writes: "Take as a first comparison and a help toward a more correct conception, the solar year and, as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, an eternity. Let the sun represent the universe, and the polar days and nights of six months each, days and nights lasting each 182 trillions and quadrillions of years instead of 182 days each. As the sun rises every morning on our objective horizon, out of its (to us) subjective, antipodal space, so does the universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the cycle of Life. And as the sun disappears from our horizon, so does the universe disappear at regular periods when the 'Universal Night' sets in."

This is about the best idea we can get of this cycle; it is impossible to conceive of the periods. No brain can grasp 182 trillions of years; but we can get near to the idea, by using the suggestion of dividing the year; calling six months a day and six months a night and then extend each to what we consider infinity, as we cannot comprehend such immense spaces of time. Carrying out the correspondence suggested by her, we have at once a figure including all the minor cycles, by calling each day when we rise and each night when we sleep the beginning and end of a minor cycle—these days and nights make up our years and life.

The Mabā Kalpa embraces an untold number of periods far back in the antediluvian ages. The following statement is made about it: We find this great period represents the extension of pigmy man into the vast proportions of the Great Man, whose death at the close of the allotted period means the resolving of all things back into the absolute.

Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of His years brings on a minor cataclysm among men; for at the close of each one of His days, metaphorically He sleeps. And we, as it were, imitating this Being, fall asleep at night or after our diurnal period of activity. We are as minor cells in the great body of this Being and must act obediently to the impulses and movements of the body in which we are enclosed and take part. This greater man has a period of childhood, of youth, of manhood, of old age, and as the hour arrives for the close of each period, cataclysms take place all over the earth. Just as our future is concealed from our view, so the duration of the secret cycle, which shows the length of life of this Being, is hidden from the sight of mortals. We must not, however, suppose that there is but one of such great Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations. The descent upon earth or ascent from it, of celestial beings is, according to the Egyptian Book of Wisdom, also governed by cyclic laws and therefore proceeds in regular periods. It is stated there: "You must not think that the gods are without employment, or that their descent to this earth is perpetual. For they ascend according to orderly periods of time, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently, through one man, pays attention to and affects countless multitudes of men. For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind and who are able to give them assistance even in the smallest concerns. This heroic tribe is, as it were, a colony from the gods, established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time. . . . But when the harmony adapted in the beginning by the gods, to all terrene things, becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it, when it is as it were expiring. When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things."

The cycle to which this passage refers, might be called the Cycle of Descending Celestial Influences upon men; and might not Jacob's ladder in the Bible be an allegorical figure of it?

There are, as I mentioned before, the minor cycles within the greater ones, the wheels within the wheels. Now these minor cycles do not affect the whole of the human race at one and the same time; in

one place it may be light, while in the other it is dark. Europe was still in its dark ages while India was flourishing in science, literature, arts and spiritual knowledge. That was a time when the cycles operated apart, and men were separated and ignorant of each other. In the darker days of Europe, India was almost unknown, America quite so. Now India, China, America, and Europe communicate, Africa partly, too. Through this communication the Western minds are influenced by the metaphysical cycles of the East, which have been for many years working among the Orientals, while we were and still are in a physical cycle represented in the progress of trade, science, means of transportation, etc.

Corresponding with the material we have the spiritual cycles. Some of these may be called the 600 year cycles of spiritual or religious movements; for, about 600 years before the Christian era there lived the greatest founders of religions, and philosophers of the older civilizations, as Zoroaster, Pythagoras, Gautama Buddha, Confucius and Laotse. As the flourishing of spiritual life is always preceded by great upheavals and convulsions in the material civilizations, so it was, also, 600 years later, in the beginning of our era, when Christ came to this earth. With the founding of the Roman Empire, antiquity began its downward course of destruction. Out of this swamp there grew with Christianity all the germs of the European civilization. 600 years later there sprung up in the East the Mahomedan religion, while the Christian faith was embraced in Western and Northern Europe and took root among the Germanic peoples, being propagated by Gregory, Winfried, Bede, Bonifacius and St. Gallus. Again, 600 years later, there stepped out of the background of the crusades the mystic, magical form of Francis of Assisi, and at the same time there blossomed up a rich, inner, spiritual life, not only in poetry but also among the mystics, the most noted leaders of which belonged to the German people. These were the so-called Friends of God, and Masters Eckhardt, Johann Tauler and Thomas à Kempis. At the time of the French revolution 600 years had again passed. Already (shortly before it) there was shown a general interest in Theosophy, magic and mysticism. The revolution itself prepared the soil for the theosophical movement of the present-time and this caused Victor Hugo to utter what is said to have been his last prophecy, namely:—"For 400 years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries or cycles. The 16th century will be known as the age of painters, the 17th will be termed the age of writers, the 18th the cycle of philosophers, the 19th the age of apostles and prophets. To satisfy the 19th century it is necessary to have the innate and holy love of humanity, which constitutes an apostolate and opens up a prophetic vista into the future. In the 20th century war will be dead, the scaffold dead, animosity will be dead, royalty will be dead and dogmas will be dead, but man will live. For all there will be but one country, that country the whole earth; for all there will be but one hope, that hope

the whole heaven. All hail then to that noble 20th century which shall own our children and which our children shall inherit ! ”

It will be the task of Theosophy to carry on the movement so that this prophecy may be fulfilled. What the flourishing Roman Catholic Church was in the middle ages, that the T. S. might be destined to become in the spiritual world at the present time and in the future. If Theosophy does prevail, if its all-embracing philosophy strikes deep root into the minds and hearts of men ; if its doctrines of Karma and reincarnation—in other words of *responsibility* and *hope*—find a home in the lives of the new generations, then indeed will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is brotherly love, mutual help and unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions or any selfish gratification, the dark clouds will roll away and a new humanity will be born upon earth. Then the golden Age will be here indeed.

With reference to these spiritual cycles it is stated in the “ Secret Doctrine ” : “ The Cycles of matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the Child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its operative work with Nature. Thus will mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to, change, each Tropical Year after the other dropping one sub-race ; but only to beget another higher race on the ascending cycle ; while a series of other less favoured groups—the failures of Nature—will, like some individual men, vanish from the human family without even leaving a trace behind. Such is the course of Nature under the sway of Cyclic Karmic Law, of ever-present and ever-becoming Nature.”

It is thought by many that the present is a time when preparation is being made by the most advanced of the Adepts for a new cycle, in which the assistance of a greater number of progressive souls from other spheres may be gained for mankind. Indeed Mme. Blavatsky stated in 1878 (“ Isis Unveiled,” vol. I.) : “ Unless we mistake the signs, the day is approaching, when the world will receive the proofs that only ancient science embraced all that can be known. Secrets long kept may be revealed, books long forgotten and arts long-time lost may be brought out to light again ; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts ; tablets and pillars, whose sculptured revelations will stagger theologians, and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future ? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its

course, a new one is about to begin and the future pages of history may contain full proof that :

'If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown.'"

Why should we not call one of the present cycles the cycle of the T. S. ? It was founded in 1875 and has obtained some force ; but whether it will revolve for a great length of time depends on the earnestness of its members, not simply on their number. Let each work for the furtherance of its objects. The idea might have remained an idea ; but the fact of its being started and just at the time when it was done, seems to show that the "heroic tribe of heroes" had a hand in forming it. Let us then work, never doubting, never complaining of the task before us, nor sitting down to rest. There is no time for rest, the wheel must move on.

C. KOFEL.

HEATHEN CULT AND LORE IN RUSSIA.

THE TCHEREMISS OF THE KAZAN MOUNTAINS.*

ON the vast stretches of land which once formed the mighty Kazan Kingdom, the brilliant and victorious foe of ancient Moscow when under the banner of the Golden Horde, lives a low and dying race, more like the "forest-men" of old than the mixed European nations around them on the Volga shores. Where the Volga and the Soura form an angle, in the districts of Cosme and Damian of the Province of Kazan, dwells the highest tribe of the Tcheremiss, the mountaineers, the only tribe of that yet numerous race, able to work, to learn and to adopt civilisation. The others—the Tcheremiss of the woods—lead the wandering and hunting life of their ancestors, far in depths of the forests, avoiding the Russian settlements and clinging with a grim tenacity to their old rites and usages. The mountaineers are, on the contrary, industrious, they like agriculture and handicrafts, settle close to the Russian villages and keep with them a friendly intercourse, even learning to read and write in schools of their own. Nominally they are all Christians, but in fact they are and remain heathen, mixing the ancient cult with the new and worshipping the same gods as their fathers. Thus, at least, things were for three-quarters of the century now ending. A fierce combat now fills the still woods of the Soura, the "gods" of a tribe wrestle with a religion supported by the State and a nation of a hundred millions. May be their last days have come—so they seem to view their fate themselves, as we shall see.

Before giving a sketch of the creed of these "gods," we must mention a fact which occurred in the Tcheremiss land in the year 60 of

* From P. Znamensky's paper on the "Mountain Tcheremisses of Kazan," in the *Messenger of Europe*, 1867.

our century, a fact which ended as a drama, but was a comical illustration of the way in which the "Church" in Russia, protects faith and sincerity.

A young and well-educated Tcheremiss, Micael Gerassimoff, a Christian, sincere and devoted, undertook to teach all his brethren of the tribe Russian culture and Greek faith. He converted about four thousand people with a marvellous rapidity and began to think of a retreat in those same heathen woods, fit for Christian ascetics to live in and to spread the gospel. He and some friends and disciples of his accordingly retreated to the wildest part of the Soura woods and began to build a monastery, at the same time sending an address to the Holy Synod for permission and blessing, both for convent and school.

The inevitable result came. Mr. Micael, who had acted on his own account without being first ordered or permitted to do so, was accused by his heathen and Russian enemies of spreading *raskol* (schism) and of "cutting the Government's wood." The first accusation was so absurd—as aborigines never accept the Dissident Greek sects (not understanding them at all) that it had to be dropped, but the second succeeded and the young would-be apostle found himself soon in seclusion—indeed in a common prison. An enthusiast of the martyr type, he refused to justify himself and submitted. His disciples carried on his work and his endeavours to win the permission of the Synod, in which they have at last begun to gain their object.

Leaving Micael and his missionaries to their fate we must now turn to the persecuted cult or rather the "elemental-worship" practised in these hills (for mountains they can scarcely be called).

These hills and these woods were the shrine of a whole hierarchy of elementals, and some—may be—higher entities, the worship of whom may have come from farther countries than the errant tribes on the left side of the Volga know or know of for ages. Long ago all this Soura realm was one dense forest of oaks and birch-trees; and even now the love of the woods is so great with the Tcheremiss that they try to have at least in their own yard a few trees cultivated with the utmost care. These trees give the Tcheremiss the bark of which is made his strange high head-gear worn in the magical ceremonies of worship; they give him also the material for almost every need of his household. A rod, cut from the Riabina tree was often the sorcerer's wand, as with the Russian diviners and soothsayers.

Among the gods worshipped by that great tribe, the first and most powerful is Yuma. These are his titles: Koho-Yuma (the greatest god), Kohouja (holder of all), Temem (old, eldest), Chau (lord), Pudersha (creator), Och (white, grey-haired), Sotnia (from *sota*, light), or simply, Light.

When invoking him in prayer his name is always tripled, thus: "O Light-Koho-Yuma, O Temen-Koho-Yuma!" the epithet being changed every time. The fittest sacrifice to him is a white horse, still unbroken.

Of him the poor ignorant Tcheremiss tell a legend that he lived long in his heaven unconcerned with the earth, working as a householder and shepherd as every man down here ; and only when once his fair daughter, who had no lover in the heaven of angels, came down with her herds on this earth and saw a son of man and loved him and fled with him as his wife, the God paid at last heed to the lower world and forgiving his child, feted both by a great festival. Since then he watches over men.

Yuma's chief virtue seems to be tolerance. His followers, the Tcheremiss, think that, beside him who is God for all men, there are many gods of nations (tribal?).

There is a god for the Russians, one for the Tartars, and one for the Tchouvasch tribe. Every people has its own creed, given by Yuma, even as each tree has its own foliage. Men speak in seventy-seven tongues, thus there are seventy-seven creeds. All creeds are equally agreeable to Yuma, but he punishes severely those who desert their particular faith. The gods quarrel among themselves and Yuma judges them. But he, the highest, is the tribal god of the Tcheremiss. Yet a legend mentions a god Vaduch, also god of the Tcheremiss tribe, who refused to obey Yuma once, when called to judgment, feeling himself innocent. Yuma, roused to anger, exiled him to dwell eternally in the woods. This Vaduch seems to be the "god of the woods" but there are many other Vaduchs in lakes, rivers, hills, fields and ravines ; indeed they appear more as nature spirits than as elements. They are mixed up with the dæmons of the dark kingdom of Keremet, the opposite of Yuma. A dead man, under the sway of Keremet may sometimes become a Vaduch. The origin of these Vaduchs is explained by the legends of the fall of the spirits from heaven. Some fell in rivers, some in moors, some in forests, thus their abodes were fixed.

Around Yuma, a god of light, we see many other deities, bearing the by-name of Yuma also. The Tcheremisses recognise the higher gods, gods of the light realm, and the lower gods serving the gloomy Keremet. Around Yuma, then, we have many Yumas and also Avias (mothers) ; these minor deities are in almost limitless number, so that at worship and sacrifice the priest tells every attendant what god he has to praise. A curious incident is the assimilation of St. Nicholas, patron of Russia, to Sotnia-Yuma (light) made by the Tcheremiss. In the ranks of the minor high gods are Sandali-Kani-Koutchen-Onrdash, overseer of the world ; Tuncha-Yuma, god of the Heavens ; Chidar-Chan, prince of the stars ; the god of thunder, Kidergi, to whom cows are sacrificed and horses ; the god of lightning, Valhausa, who accepts only fruit. The dawn is ruled by Tyer-Koho-Yuma, the day by Ooh-Ketcha-Yuma ; two beautiful helpers with golden wings fly from place to place to carry out his orders. To him a white lamb is given, to his servants white geese.

The fire is under Tol-Koho-Yuma. The winds obey Toul-Koho.

His feast is on Fridays at the new moon, and he is offered bread, cakes, honey and fermented beer.

Cold and heat, warmth and frost are gifts of Pokshim-Ovochka, "the Widower." No details are known of this deity.

The god of earth is Klem-Chan-Koho-Yuma. When Cosmos as yet existed not, there was chaos in form of water on which the earth flew hither and thither. Klem-Chan caught it and fixed it in one place.

The god of waters is Tangisch-Chan (Yuma).

Pu-chan is lord of the forests (from pu, tree), also called Chirga-Perkeh (*chirga*, forest, *perke*, good harvest).

The god of flowers, the god of the red "rojas," is Chirche-Koho, and the wheat is grown by Kinda.

The cow is the most useful and most beloved animal of the Toheremiss herds. To protect cows a special deity watches, Volik, and another, Chicher-Yar (lake of milk), grants to them abundance of milk. The bees have their guardian, so have the children. Last, not least, Voui-Yuma is god of Fate and at the child's birth his Voui-Yuma is given to him.

All the gods have two helpers, two servants (*puruksha*). To them hares and geese are offered. The two attendants of Och-Ketcha-Yuma bear the names of Hrschan and Sojal.

The "mothers" are numerous. The clouds of heaven have their mother Pnul-Avia; Ketcha-Avia is the mother of the sun, protectress from plague and contagion. To her vows are offered and white cows. Tylsi-Avia is mother of the moon, Ohidar-Avia of the stars, Choheha of the heat, Chochen, mother of births. Val-Avia, goddess of flame flashes like a ball of lightning from village to village, guarding from fire, and warming the hearts of men. Vid-Avia is goddess of the water, deity of fishers; wine and porridge are sanctified to her. Mulanda is mother of the earth. The cow is sacred to all "mothers."

When Yuma was building the world, his youngest brother and eternal adversary, Keremet, was diving aimless on the waters, under the form of a goose. Yuma, about to create the earth, ordered him to plunge and get it from the bottom of the sea. Keremet obeyed, but kept some of it hidden in his mouth. Yuma breathed on the earth and stretching it on the waters produced a smooth and even surface. Keremet at once began to eject the stolen part and thus created ranges of mountains. When Yuma made the body of man and mounted to Heaven to bring down his soul, Keremet in the meantime so polluted the body that Yuma could not purify it and simply turned it inside out. From this time man's inner being is bad. Yuma had placed a dog to watch over man, but seeing it untrue to its duty (having been seduced by Keremet by the promise of fur to keep it warm), Yuma cursed the animal. Keremet then gave it its fur of which it had none before. And to thwart and irritate his eldest brother in every thing in the universe, when Yuma

called the angels to life, by striking sparks from a stone, Keremet did the same and drew forth his Dæmons and Vaduchs. In the flood legend of the Tcheremiss it is Keremet who nearly drowns the Ark by biting a hole in it. He it is also who gave wine to mankind. The Tcheremisses believe that Keremet forced himself on their worship by alluring their ancestors from obedience to Yuma, when he gave mankind its different creeds. Curiously enough it is the white birch tree which seems consecrated especially to Keremet. To him and his dæmons black cattle and horses and fermented drinks are brought in sacrifice, whereas the higher gods accept only animals of white colour, fruit, bread and honey with unfermented beer.

Keremet is the principle of destruction and evil. Whatever misfortune befalls the Tcheremiss, they murmur: "Keremet has seized it." Dead trees, withered trunks in the forests are his. His animal symbol is the bear. To see him in dreams means the heaviest, the most expensive sacrifice—a horse.

Indeed the cult of the tribe consists far more in trembling before Keremet and in propitiating him than in adoring the Yumas of light. The most "converted" Tcheremiss, when trouble or illness comes, glides away in secret to the deepest woods and there offers quickly his accustomed sacrifice to the dreaded "god" of darkness.

The words "good," "evil," can hardly be used for the two principles of this curious cult, for Keremet, when propitiated, does good to his worshippers, at any rate abstains from harm; and the "light" gods require to be propitiated also lest they become as wrathful and dangerous as the "evil" ones. The Tcheremiss do not say of them "good," or "bad," but only "the high ones" and the "lower ones," which is perhaps wiser as applied to a creed which is but elemental worship in a rather gloomy form.

So strong is the attachment of fear to this cult of Keremet that a Russian orthodox priest of Tcheremiss origin, when a boy at the seminary, sacrificed secretly to the dark deity and is reported to have continued to do so when ordained and acting as missionary in a Tcheremiss parish.

To go further into details on the numerous Saktchi and Chaitans (good and evil dæmons)—the last word being evidently learned from the Tartar language in which it means devil—would be wearisome and useless for this sketch of the Tcheremiss lore: The Vaduchs are generally counted among the bad dæmons, dead men can join their numbers when bent on some vengeance or on obtaining worship after death by carrying terror to the people's homes. Some ignorant Tcheremiss give them also the title of "Yumas," against which, however, the older and more firm in their faith protest vehemently. One of these Vaduchs, Kirdua (strong, iron), is blended with the Christian worship of the archangel Michael. To him the Tcheremiss soldiers, when taken to the army, pray for protection, and no soldier born in

these parts will ever drink a glass of wine by the road without pouring some drops on the ground, pronouncing the word "*smia!*"—the meaning of which is unknown. The most curious fact about it is that the sacrifices to gods and dæmons are often made, so to say, in effigy, by offering them cattle, fish, birds and so on in the shape of images made of sweet cakes.* These cakes bear the name of "*argh-a-mak*," which has a strangely Atlantean ring about it.

The outward worship has simple forms. The libation and the sacrifice of a part of the food take place when and where the Tchermis himself may be eating and drinking; if at home he fulfills it before the open door or window. When passing a "sacred" spot he also will throw down some small coin, a piece of bread, of fish, or whatever he has to give.

A. RUSSIAN.

(*To be concluded*).

THE WHEEL OF THE GOOD LAW.

IF all men understood the aim and purpose of life we should probably have a good deal less of the seeming retrogression which confronts us in the world to-day. Under any circumstances, and however much knowledge of the real purpose of evolution was spread abroad, there would always be a certain proportion of mankind who would, from various causes going to make up their character, refuse to take that course which would assist to carry out that purpose, but who, from the prompting of the karmic nature within, demanding its outlet and expression, would always seek to taste this thing and that thing, to experience this pleasure and that pleasure, and it will be well if we look this fact in human affairs in the face and try to ascertain why this should be. Any one on taking up any of our text books on the higher life will find one keynote running through them all—the breaking away of both head and heart of man from the things of sense, the placing of all the hopes for the future on those things which belong to the larger spiritual life. Perhaps this is felt to be a little vague, and indeed almost any language is a vague medium for expressing what we *feel* to be the larger span of the spiritual life. It is not necessary, or perhaps at present desirable, that the average man should get a clear conception of the wider consciousness of the higher planes. It seems to me that most of us will be better helped by being able to get only a broad hold of the main fact that the soul has to make a long pilgrimage beginning at the dim consciousness of the most confined forms of matter and ending in unity with Deity Itself.

* Thibetan priests from the southern frontier of Russian Siberia told us that the Buddhist clergy of the Balkal and the Amour realm try to replace the bloody sacrifices of the aboriginal Mongol tribes, converted from Shamanism, by a similar substitution of images—only made of wood.

If we keep this main fact before us we shall be able to understand why so many, in fact most, of the people around us are so oblivious of the future that is before them and so little interested when it is put in front of them. The explanation of the problem lies in the endless turning of what is known in the Eastern Scriptures as the Wheel of the Good Law. Put into our own language we call this the Law of Evolution—and in so translating it we get a fairly accurate idea of what is meant, of the never failing compulsion implied, but we lose the conception running like a golden thread all through, of the benevolent purpose which alone actuates the Good Law Giver. We lose sight of the all-pervading figure of Love, and in its place see mostly a gigantic necessity absorbing all with ruthless arms. It will be well if some of us shift our ground a little and take a view from some other point, to see something more of the figure of Love in this Necessity which is driving us. For if there is any truth in the main postulates of our Theosophy as set forth in the pages of the "Secret Doctrine," and as taught in all ages by Initiates of the past, there cannot be a doubt about the fact that Love is the mainspring of the whole vast process. We may admit fully that the journey which the monad, destined one day to make up the man, has to travel, is truly awful in its length; that the experiences it has to meet, and wrestle with and survive, are truly awful in number, infinite in their variety, and sometimes merciless in their severity; and yet we must also admit as fully that the object in view throughout it is so exalted, so stintless in bounty, so completely grand, that it is foolish to question whether the achievement is worth the travail to produce it.

What then is the working of the Good Law. The Eastern Scripture says: "The Wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husk it drives from out the Golden grain—the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic Heart."

In the essence of this passage we shall find a reasonable explanation of the condition of the world as we see it to-day. It will solve those problems which seem otherwise so perplexing, when we see lives going down hopelessly to present ruin, without a hand being raised to stay them; when we see the strivings of mercy, justice and pity, nullified by those of cruelty, deception, and selfishness, and so much of the world force and energy directed into channels not leading to enlightenment and progress, but into the vortex of darkness and strife. Essentially the grinding of the wheel means the making of experience, which is the flour produced. In our Western world much of this is admitted—the Western Evolutionist will even admit that some flour is obtained by the grinding, but our greatest evolutionists will tell you that only the very few will ever garner any of the flour—the mass of mankind will be endlessly ground to make it. They have not yet begun to see the hand of Karma which guides the wheel, that invisible arm of justice,

which, unknown perhaps to many of those who loudest complain of the weight of their share of the wheel, is all the time giving out to each just that portion of the golden grain which is theirs.

The wheel goes swiftly on, it is said—and indeed, having regard to what has yet to be done for some of us, it is well that nothing stays it. And we are to think of it as revolving not only in our human life, but that it turns for the lowest forms of life, even for those forms which we have up till now regarded as not life at all, for the star form of the daisy, the armour plated crystal, in the rocks, the poison fanged serpent in the grass, the slumbering child in the cot. It turns for all, even for the dumb atom of mica torn from the Alpine crest and washed helplessly to the valleys to be some day carried and buried in the sea; and to all it says—onward and upward forevermore.

And it is because it is taking this its message to all these forms of life at one and the same time that we cannot hear clearly its message to ourselves. The voice is clear enough, it rings in unmistakable tones, only we get trying to hear too much at one time and so miss what is meant for us. For nothing is clearer than that the wheel will crush for one what it will not for another, it will compel our life to yield what it will not demand of another, but from all it expects something, and endlessly exacts it. It grinds both night and day. This means that there is no standing still—and it means an endless procession, each one being in the long line just where he is fit to stand. And if we apply the test of any virtue or quality to any two points widely apart in this long line we shall realise its different application and value at each of these points, and shall be compelled to see that there is no point where any quality is absolutely good or absolutely evil—all is relative, and dependent upon the place in the long line where the unit moves, to which that test is applied. The thought uppermost here is best expressed by a Master of Wisdom who said: "The law of the survival of the fittest is the law of the evolution of the brute, but the law of sacrifice is the law of the evolution of the man." It is in the fact that the present place of evolution lies between these two laws and is slowly moving from the first to the last, that life presents to us such contrary problems. And at once we grasp the thought that what was at one time a virtue in the advancing unit becomes at a later stage no virtue at all; and that acts which at an earlier stage were quite appropriate and good, become later the very opposite. And the processes of transformation are sometimes very severe and overwhelming and the wheel of the law is the wheel of the dreadful law, for long ages, before it builds up by its endless revolutions the wisdom that is able to say: behold the wheel of the Good Law.

For with wisdom comes the fact that Karma or justice rules the whole process. And this it is which the world at large doesn't see, at least not at all clearly. Hence we get at all these questions as to why God allows so much to go on in the world that seems so much needless

suffering. The fact however being that there is no needless suffering undergone, all is useful ; with all Nature's prodigality there is nothing thrown away. The very fact of the mass of evil and suffering mixed with the good and the pleasant which go to make up the world as we find it, inevitably forces the man who stops in the mad rush of the conflict to think, to conclude that a fixed purpose is behind it all. Let me instance a case in illustration. In the November *Review of Reviews*, a character sketch is given of Cecil Rhodes of Africa, a truly representative and large man, a man embodying the liberal thought, and freedom from dogmatic trammels, of the age ; a man of no creed, but not of no religion. The article is well worth reading as showing how catholic a thing religion is. This man recognises no dogma of Truth, no revelation from God ; but he recognises His purpose, gets up into the highest point of view he can climb to, takes the widest range in his vision that he knows how, takes the general 'hang' of it as concerning humanity at large, and then forthwith does what Cromwell, Washington, Lincoln and those like them always did, applied what they got to their own individual conduct, and so each lined out to himself, that such and such being the evident purpose of God, or as I now put it, of the wheel of the law—already shaping itself to Rhodes as the Good Law—such and such a course was evidently his particular share in furthering that purpose. The man sees that a great development is taking place on the great African continent, that *there* are being laid the foundations of a future national life that is sure to have a great influence in moulding the destinies of the humanity of the future. Thinking in continents—as the article puts it—he looks over and beyond the narrow horizon of the Boer farmer, who knows nothing, and cares nothing probably, for any of those larger things, so long as he can get a good rich slice of land for himself, securing him prospective plenty, and an easy life ; looking beyond this, he asks himself what he can do to help to shake the mud of sloth off the slow moving feet of this African giant. And he sees that the work to be done needs energy and iron, that the people who are going to solve the problem of Greater Africa to-day, must start on a large plan. The house to be built is no narrow homestead, with sufficiency of beans and bacon for me and mine, but an immense network of arteries of throbbing, eager, progressive, national life, full of nervous sensibilities and ever advancing refinements, opening up to the mind of the man ever mounting possibilities in attainment, though he may have to admit the dimness to him of what those attainments may be. And he is staking all that he has and all that he is to set the life blood flowing along the first great artery of this looming giant, in the shape of his Cape to Cairo railway. It is surely one of the most interesting problems of our time to watch the fate of this great idea. With Rhodes it may fail, but the idea must live and one day be consummated, and however many checks are felt, however many blunders made, I yet believe that Rhodes' countrymen will be those who will accomplish it.

Yet the attitude of the Theosophist in all this should be, it doesn't after all really matter who does it, so long as it is done, and done thoroughly. Nationally as well as individually, men do not stand on the same ground; as more is expected of the progressed soul, so different tasks are assigned to the different nations of to-day. If we Anglo-Saxon people are to live up to the present promise of our future, we must recognise ourselves as nationally an instrument for the pushing forward of the human race at large. Any corner of the earth we conquer must be held in trust for the future. And, nationally as well as individually, the wheel of the Good Law may be trusted to "drive the worthless husks from out the golden grain, the refuse from the flour." Every human being at all spiritually minded can make no mistake as to the individual application of this part of the passage. There is one infallible test of all great scripture, its universal application to all men in all time—this is its hall-mark for authority. This is one of those hall-marked passages. No need to ask what is meant by the simile, we all *feel* that Time and Experience—in other words, the turning of the wheel—are driving out the worthless husks of Indolence, Deceit, Anger, Lust, or whatever quality stands most in our way just at the moment; and if this is really going on with each unit then must it result that the national life is being equally winnowed; that prejudice, insular or otherwise, loud-voiced jingoism, national brag, will have to be rooted out.

And though we do not as a nation profess to speak of the hand of Karma guiding the wheel of the revolving Life, yet deep down in the national consciousness I think there are signs of a great trust, a deep belief that all is well with the world. If you question the average man as to the extent of his trust in God, he will probably tell you he is not quite satisfied of His existence, yet by his conduct here and there, if you carefully observe him, he will give signs of belief in a Providence somewhere who will in the end do all things well. He has to admit that he can't see the methods; that to him, like Stephen Blackpool, "a's a muddle." Yet he does not feel like cursing God and dying. The obedience yielded to duty throughout all classes of our people proves that there is some recognition of a divine object behind all the trials of life. All the great poets voice it. The great Shakespeare stands calmly regarding the boiling caldron of life; he tells us of the folly of Falstaff, the treachery of Iago, the madness of Lear, and consents that Romeo and Juliet, Hamlet and Ophelia, Othello and Desdemona, shall alike solve the problem of life only in death; but the great heart of Shakespeare remains unmoved; to him all these but mark the beatings of the Karmic Heart—violent pulsations bringing situations keen and tragical and sad, yet but leading to the calm strength of Prospero the Master.

It is our place, we who admit the vast hope of the Karmic Law as the principal factor in our lives, to get the world at large to see that

Karmic Law. Because it will encourage all, because it will brighten all, because it will strengthen all, should we do our best to spread abroad a faith in the Presiding Power of our Life who in the end will do all things well.

W. G. JOHN.

THE REAL YOGA.

ABOUT five thousand years ago when Arjuna had, on the field of Kurukshetra, in a desponding tone, expressed to the Lord Sri Krishna his inability to wrestle with his mind, so impetuous, strong, difficult to bend, as hard to curb as the wind itself, he had once for all spoken a truth which is experienced, bitterly experienced, by each and every one who has a longing for the narrow, steep path which remains a mystery to all who do not know the secret of mental control. There is hardly a man with the barest inclination of looking behind the veil of the manifested world, who, on hearing of the grandeur of the divinity latent within him, has not felt a desire to realize it within himself, a realization which depends on a just appreciation of what mind is and how it should be educated with a view to lift him up on the ascending arc of evolution. Hard indeed is the task, harder still the acquirement of the courage and resolution necessary to carry it out, but hardest of all, the development of an all-powerful will to sweep away the *mâyâvic* tumults which so hopelessly divert our attention from the one Reality. There is no subject which taxes human energies in their manifold aspects so much as the task which the occultist enjoins upon himself in the regulation of his mind—of making it serve and identify itself with the purpose in hand. You may as well think of the sun without heat, or the ocean as not saline, as of the occultist without the subjugation of his mind. He who came to the world to rid it of its heavy load of sins had declared that, of the senses, He was *Manas*, but to the ordinary mortal, his mind is the very source of his miseries, the cause of his endless pilgrimages, in short, the root of every thing that chokes the growth of bliss in man. It is a trite saying that mind alone makes angels or animals of us, and if the mind partakes of the nature of God who dwells in each one of us, it should be appropriated to that exalted motive by which the potential deity may be the potent God; for, as the mind, by its plastic and versatile nature, is able like water to take the colour of any object with which it is associated, it should be retrieved from its mortal ties and taught to secure freedom for its owner by coupling it with that which is indestructible, unchanging and eternal. To take the mind in hand is the Yogi's first and foremost task. He is told to generate within himself a cosmic force, *through* it and *by* it, so long allowed to remain hidden and unobserved, which is to give him a lift on the ladder of life. From the time he comes into the world of illusions from his journeyings in the unseen world at night, down to the time he returns to it, the one object for which he lives is to bring his

mind to do what he aims and wills. With the small hours of morning commences his painful exercise. In a lonely place he hides himself far from the noise and disturbance of the reawakening world, but is shocked to find that when he tries his utmost to watch and conserve his mind for a definite purpose in view, it shoots off in a thousand and one directions according to its old habits. It is a characteristic of the mind that it is most restless when you want it to be self-centred and self-contained. Thoughts of some frivolity in one's childhood which one has shaken off with maturer years, and snap-shots of desires and hazy hopes he had bidden good-bye to, long, long ago; with here a corroding conscience sting for something done of which he was not his own master at the time of its commission; with there a poisonous shaft reminding him of some mischief wantonly done to one near and dear to himself; conscious at one minute that there was standing before him quite an army of unpleasant experiences, jumping up with the freshest vividness; at the next, the memory of an act which would perhaps have never come up but for his attempt to turn a new page in his book of life; so the half-frantic Yogi, who is strictly forbidden to think a thought other than the one calculated to further his progress, finds himself in a sad plight. The mind which he is taught to call to his aid to save him, threatens to destroy him. But, to make matters worse, each unpleasant thought breeds at a fearful pace, and is more prolific than some of the bacilli of modern science. Your Shrapnels and Martini-Henry's are simply useless and powerless to subdue this rebel host: no human weapon and no human ingenuity can demolish it. It is the mind alone which has conjured up these rude assistants and knows the secret of conquering them. Thanks, a thousand thanks, to the wise dispensation of nature which has placed within human reach the antidote to the restlessness and insubordination of the mind: it is the Will, which means a determined preparedness to further human Evolution, a conscious and unfailing co-operation with Nature in realizing the One Life in forms innumerable. When the will of man is shorn of the last vestige of personality, and is grafted on the Will Divine, the world gets its Buddhas and Christs.

Much of the initial difficulty the aspirant has to face in bringing his mind under control will be reduced if he will only try to comprehend the working of his own heart side by side with that of his head. In the head and in the heart are locked the secret of his growth; both are essentially necessary, but the latter more so than the former. Both are powerful motors, both are complements of each other, but the world would profit more, in the long run, by a good heart than "a well-filled head." The heart of man which is the seat of everything that is noble and divine in him and is so deteriorated by ignorance and abuse, must be attuned to work harmoniously with the head, which manufactures thoughts, aimless and futile, abortive of results to the thinker and to the world at large. In the head is centred the impulse which gives zest and activity to the concerns of a short-lived personality, but the heart

has those sparks of Divinity which await being fanned into flame, if the head consent to merge the personality into the ever-living Individuality. Unless and until a man succeeds in reading the secrets of his heart and head and knows how to subordinate the latter to the former with a view that the receptivity of the one may increase and the fidgety nature of the other may be curbed, drowning at the same time the din of the lower nature for the nobler object of the expansion of sympathies and elevation of morals, and ceaselessly teaching the mind, hitherto pointless and profitless, to exert its world-creating force for the higher purpose of life, there is but sparse hope of any marked advance being made towards the Goal. Without a just appreciation of the god-making powers of the heart, and without a knowledge of their utility, all attempts at controlling the mind have the same result in erecting the spiritual edifice which a builder would find who constructed the top of a house prior to the base.

The nineteenth century has bred gigantic intellects but we regret to say her sages, sons of Wisdom, they who have perfected their hearts and heads, who have shed more tears for the spiritual myopia of the Great Orphan than for its physical destitution, are comparatively very few, can even be counted on one's fingers. We have advanced wonderfully in our ways of living; we have coerced Nature to yield up some mysteries of her mighty physical forces; we have learned to shoot through space at the rate of a mile a minute, or even faster if you please; we are still thinking of annihilating distance by another motor power, liquefied air, which gives promise of revolutionizing our modes of living; we are told further that we shall yet do this and do that, but when we ask, "Men of science, ye of light and leading, pray tell us, with all your boasted advance, can you give us some minims of unruffled peace, an inward calm, from the wear and tear we daily undergo? can you impart to us some secret which will make us a little purer in mind and holier in heart than we are at present? can you tunnel out a passage for the soul of man from the sable rock of life?" there is a blank gaze and we are left to find out the answer for ourselves. Our civilization, so called, has one salient feature, which is its lop-sidedness, in which intellect is allowed to soar the highest, while the soul of man is left to take care of itself. The head enthroned rules the world, but the Eternal God "seated in the heart of all beings" is ignored. The West, by centuries of associations and peculiar modes of thought has rushed more towards the fleeting visible than towards the Invisible Eternal. Hence the civilization which she has built, and still hopes to build, rests upon a foundation of sand, the solid unassailable Rock of Ages not being utilized for the lasting glory of her humanity. If we take the globe which we inhabit to be a human body, we shall be justified in saying that Asia is its heart, whence has issued forth everything that is dignified, divine and glorious, to the four quarters of the earth; while Europe, its head, has enhanced the importance of the physical life and has done its best to show what heights are accessible to the human intellect in reading nature in her outward

manifestations. It is in the union of the East and the West, in the fusion of the heart and the head of our globe, that the civilization will spring up which is likely to confer lasting blessings on humanity.

But to return to our subject: when a student turns to the path of occultism in all seriousness he often carries with him certain preconceived notions which tend to retard his progress. He falls into the mistake of supposing that if he can call his mind his own he has done his work. He can as well win his mind without his heart as a bird can fly with a single wing. It would be a great saving of time and a shorter cut to the Higher Life were the aspirant told in the beginning that he would be accelerating his work if he would attend to the education of both his heart and head. At present there is a tendency to develop the one at the expense of the other, among those who are inspired by the teachings of the Theosophical Society. Should the same earnestness which is shown in fighting with the unruly mind be brought to bear upon expanding the capacities of the heart—which surely has therein room enough for everything that lives, for it is the throne of Sri Krishna—the third object of our Society would be within the reach of many ardent searchers. You may hold your breath as long as you like, eschew animal food for years together, practise to the very letter the rigid rules laid down in the Avestas and Sâstras of the world, dip yourselves in the holy waters of the Ganges half a dozen times a day, gaze steadfastly at the sun till you are half blind, do all these things and do a thousand things more, but you are not a whit nearer to your God; but do a single good act without desire of reward, do a kind turn in the place of a wrong received, relieve the sufferings of an orphan, comfort a solitary widow in her mental tribulation, pour cold water in a parched throat, try to grow two blades of grass where there grew formerly one, help a single son of woman born, alleviate the woes of but one individual in whom burns the same fire of spirit which burns within you, and know for certain that the empyrean rings more with joy for your real advance than for all your fasts and asceticism combined. A Chelâ once pressed his Guru to show him God, and was told that the joy or Ananda which beams in the countenance of a man when he receives an act of kindness at the hand of his benefactor is God. In the mass of mankind the heart refuses to follow the dictates of the head, and the head, as a rule, rebels against the will of the heart. The struggle betwixt them both is an old story: so many incarnations have failed to do away with it, and heaven alone knows how many more are required for the same end. When the head becomes the willing helper of the compassionate heart, and the heart allows its noble impulses to be illuminated by the light of reason—the head—the promise of better days is nigh at hand. If the observance of meditation be carried on side by side with the practice of altruism, compassion, truth, forgiveness and renunciation, the acorn will soon develop into the oak. The mission which the Theosophical Society has set before itself is to turn out men and women with accomplished heads and far-reaching hearts. Its open

sesame is, first the study which governs the Laws of Life, and then the Love of that Life. Remember that there is one person whom we must make good—OURSELF. Should we succeed in making ourselves good, the world will reflect goodness all around. Let us educate our hearts and our heads, our intellect and our emotions, keeping them both constantly before our eyes; for there never can be a Yogi who does not know how to wield these two mighty powers, the compass and rudder of the human ship. If "Yoga is wisdom in action," that wisdom must spring up from the divine union of the heart and the head.

JEHANGIR SORABJI.

MADHAVACHARYA.

THE COMMENTATOR OF THE VEDAS.

IN a previous issue of the *Theosophist*, it was shown how Mādhavāchārya, an humble ascetic, became the commentator of the Vēdas during the reign of the Emperor, Bbukkana. In India of the olden time, when any great literary work was accomplished, it was the custom for the author to submit it to the scrutiny of the greatest literary man of the day, without which the work would be looked upon as an unpurified one. It would only be given to the public if it should meet with his approval, as it would then be a safe guide for the thinking people. The author was not anxious to proclaim his authorship. He was only anxious to see that the people were not led astray. In many a work we find no traces of the author and the names assumed are often pseudonyms. Thus, in Indian literature we find no biographies of its greatest authors nor any materials for them. No Johnsons nor Boswells. How we now yearn after information as to how great souls like Śrī Sankara and Udayanāchārya led their daily lives and performed their human actions in the different stages of their terrestrial existence. They thought perhaps, with Carlyle of the later day, that people have nothing to do with their private life. Rather it seems to me that they thought—let the bodies perish as they do, with all the sensations and feelings that vibrate and play in them, except the right thought which is of the eternal Vēda, as to which alone it behoves us to spend our intellectual energy. These *literati* thought in caves and obscure places, away from and unmolested by the din of the surrounding world, and they descended to the haunts of men only to give them the fruits of their researches. They are so engrossed in their object, heedless of things that move and rule ordinary men, that their external life is to all superficial eyes a total blank and, at all events, uninteresting.

Perhaps the following instance is typical: There is a well-known literary work known as Bhāmatī. The author, Vāchaspatī Misra, was a poor Brāhmin living with his wife in a remote village in Northern India. He was entirely unconcerned with the affairs of the house and

his devoted wife was leading a life of service to him. One night, with a palm leaf and style in his hand, he was noting down his thoughts when a blast of wind suddenly blew out the light. His wife, who was always to him what an eye-lid is to the eye, and was then standing at a respectful distance, soon restored the light. The incident arresting the current of his thoughts, he looked up and asked who she was. She told him that she was his wedded wife, devoted to his service, waiting upon him and ministering to his comforts during all the years in which he was absorbed in his work. A pang of remorse shot through his frame at his neglect of her and he was overwhelmed by a sense of gratitude at her self-sacrifice for his sake. He said he could not repay his gratitude to her except by calling his book—the result of his life labor—after her name. Little wonder there is at the dictum of the Hindu Sāstras, that a devoted wife earns half the reward of the labor of her lord. Well may the erudite Mrs. Carlyle, who was always complaining of her husband's neglect while he was engaged in his literary labors, take a lesson from this Hindu housewife. When a great thinker concentrates his thought on the object of his life he is oblivious to all his surroundings.

Our Mādhavāchārya, *alias* Sāyanāchārya, also called Vidyāranya,* took his ponderous folio under his arm and walked all the way from Northern to Southern India in quest of the sage to whose judgment he was to submit his writings. The sage was a devout ritualist of great fame in Southern India and he could only give a short time every day to Mādhavāchārya. The progress was slow and one day a discussion arose as to the meaning of an expression, in the course of which Mādhavāchārya asserted that the hair of Hari (Vishnu) was of the nature of the mane of a lion, but the sage held to the view that it was of a golden color. The dispute rising high, the sage said he would show it to Mādhavāchārya and prayed for Hari to appear. Then Hari at once appeared there and the assertion of the sage proved true. The sage said that a critical examination of Mādhavāchārya's work would take a long time which he could not find, and referred him to one Singanabhatta, a Brāhmin of great learning, then to be found in the disembodied form of a Brahma Rakshas. In search of him our disconsolate author went, and after considerable fatigue and hardship found him in his Sūkshma form in a huge tree.

This Singanabhatta was a colleague of Vasistha in the time of the celebrated Śrī Rāma. After Rāvana was killed, Śrī Rāma made a great Yaga or sacrifice and penance, to purge out the sin of having killed a Brāhmana, who Rāvana was. Rāma was to give a peculiar and very valuable gift to a holy Brāhmin. None would accept the gift, as the donee by the receipt of such gift incurs a great sin which it will take ages for him to expiate. It is only dire poverty that compels a Brāhmin to accept the gift. The purūhit or priest of the

* [It is generally conceded that these names belong to three different persons.—Ed.]

family is responsible for the successful performance and completion of the sacrifice and, according to priestly custom, the purdhit must accept the royal gift if he can find none to do so. Vasistha was in great distress. As soon as the gift is accepted a cloth is thrown over the face of the donee so that the donor may not look on it and receive back the sin. Everybody shuns the donee, who generally leads a retired life. Vasistha, to whom Singanabhata was very much attached, begged him to accept the gift and save him from ignominy. Singanabhata at last consented, Vasistha assuring him that he would prevail upon Sri Râma to admit him to his presence and his society afterwards. Singanabhata received the royal gift and was at once removed from Râma's presence. Vasistha tried his best but could not prevail upon Râma to take back Singanabhata. He went into the forest and died in grief.

When a learned Brahmin dies with a load of sin on him, or with a strong unsatisfied desire, he becomes a Brahma Rakshas and roams about the earth in his disembodied condition, generally having for his residence a deep well or a huge tree. Mâdhavâchârya discovered the tree of Singanabhata, put himself in communication with him and was reading to him his vedic expositions. After some time Singanabhata showed a restless disposition and told Mâdhavâchârya that in his present condition of Brahma-Rakshas he found it very difficult to concentrate his thought on the subject. He praised Mâdhavâchârya's great work and advised him to go to Vyâsa and have it sifted by him so that it might stand as a pillar of light in the world: at the same time he begged him to make Vyâsa mention his name as Vasistha, assured him that should he succeed in making Vyâsa pronounce his name three times he would earn *moksha* and be free, and he had already succeeded in making Vyâsa utter his name twice.

Vyâsa is a Mahâtman who has attained all Siddhis or powers; death can not reach him and he roams in the world for the benefit of humanity. Mâdhavâchârya asked Singanabhata where and how he could find Vyâsa. He said that on the full moon day Vyâsa should go to Benares and bathe in the Ganges; and as it would be very difficult to recognize him it was suggested that Mâdhavâchârya should get up on that day before the crowing of the cock and sprinkle paddy husk all along the bank of the river. He told him that that person who would scrupulously avoid treading upon the husk was Vyâsa.

Mâdhavâchârya did as suggested and saw that a black Brâhmin of slender but wiry frame and holy appearance was carefully avoiding the paddy husk and gently guiding his feet in the space between. Mâdhavâchârya saluted him and fell prostrate before him, to the great surprise of Vyâsa who asked how he discovered him. He told him of his interview with Singanabhata and his advice as well as the object which took him there. Vyâsa said he had heard of Singanabhata and that he was indeed a great man. Singanabhata, to his great joy, obtained his freedom.

Vyāsa said that he must make haste and bathe in the river and had no time to comply with Mādhavāchārya's request. Mādhavāchārya pleaded piteously; he pointed out a large banyan tree on the other side of the Ganges, with its widespread branches and thick foliage, and told him to sit under the tree and read the commentary, and assured him for his guidance that for every mistake in it the tree would drop down a leaf. Mādhavāchārya was greatly pleased and did as directed.

As he went on reading his commentary, leaf after leaf fell down and to his infinite dismay he found that the tree dropped down all the leaves and stood with bare branches. He threw down his folios in bitter grief, crying aloud that all his life work was a sore disappointment and lost labor, when Vyāsa appeared to him and soothed him. Vyāsa said that he must not despair and if he thought over the subject again he would come to right conclusions, and for every mistake rectified, a leaf on the ground would rise up and stick to its place on the tree. He did so and found to his great delight that all the leaves one after another went up and stuck to the tree and none fell down. Thus Mādhavāchārya re-wrote his Veda Bhāshya while the spirit of Vyāsa was overshadowing him.

J. PEREJAU.

WHITE LOTUS DAY FESTIVAL IN BOSTON.

THE Alpha Branch of the Theosophical Society, assisted by a number of friends and well wishers of the movement, assembled on the evening of the 8th of May to celebrate White Lotus Day, the festival of Life. The picture of Madame Blavatsky stood on the platform surrounded by palms and white lilies, and framed in a wreath of green smilax. The hall was decorated with some beautiful charts representing the Lotus flower, and the seal of the Society. Music was rendered by different friends, and five children of the Golden Chain Circle sang a song, entitled, "The Poet and the Water-lily."

The President, Mr. C. A. Russell, in opening the meeting spoke briefly of the aims and objects of the Society, and of the spirit of self-sacrifice and service which should animate all its members, and which is inspired by the contemplation of the devoted lives of the founders, Madame Blavatsky, and Colonel Olcott. An address was then given by Mr. Parker entitled, "The Catholicity of Madame Blavatsky."

The speaker described the influence that the teachings proclaimed by Madame Blavatsky have had on the thought of the world, and instanced, as an example of this influence, sermons lately preached from orthodox pulpits, dealing in a spirit of brotherhood with such topics as Theosophy and Christianity, and The Idealism of Madame Blavatsky. The speaker described the wonderful powers of mind-reading, thought-transference, and clairvoyance, possessed by H. P. B., and spoke of the fulfilment of some of her prophecies through recent scientific discoveries, notably that one concerning the permeability of matter, now proven to science by the discovery of the X-ray. He also spoke of the originality

and fearlessness shown in her methods of teaching and of inculcating religious truths. It is a mistake to consider, as is sometimes done, the teachings of Theosophy as too ideal for practical life, for the lives of the present leaders of the movement demonstrate it to be a practical idealism. All theosophists are trying to become genuine occultists, and thus to demonstrate that true spirituality only makes a nation more practical.

Mrs. Moffett described Madame Blavatsky's Seal as follows: A serpent coiled—cyclic law. Greek letter, Omega—finality. Hebrew letter, Shin—sign of golden candlestick, emblem of the "three-tongued flame," or the three higher principles in man, the Soul. Interlaced triangles—symbol of Actual and Apparent. Zodiacal sign Leo—Divine Father. Zodiacal sign Virgo—Divine Form, Parent and Container of all forms. Svastica—symbol of Fohat, the fiery power, life, etc.—Translated:—

"H. P. B., the Messenger acting under cyclic law. To all Theosophists, Mystics, Seekers for Truth, in every race and in every clime, and all aforetime comrades now incarnate on the earth, Greeting:—

I proclaim the Realness of the Soul, the threefold Flame burning in the heart of every creature.

I proclaim the Path which sometime all must tread, the Path which rises in the shadow of the personal, stretches forward through the realities of the Soul, onward to the Unity of the Supreme."

Professor Chesley described the advent of Theosophy to the world. At a time when life seemed about to be stifled under the weight of materialism, when dogma had proved its insufficiency to answer the problems of the human mind, Theosophy came into the world out of the heart of the Universal Truth, its ethics based on the great laws of Nature, its philosophy scientific, rational, restorative of the ancient wisdom. Theosophy stands pre-eminent in the nobility of its teaching regarding the Self, showing the ephemeral nature of all lower appearances. It postulates that splendid doctrine of the Causal Body, overshadowed by Buddhi, and then by A'tma; a doctrine which must appeal to everyone unbiassed by religious assumption.

Ordinary religious and scientific doctrines are quite unable to solve the problems of existence without the explanation afforded by the doctrines of Reincarnation and Karma. Reverence is due to Madame Blavatsky, not alone for these grand truths which she was the means of giving forth to the world, but also for the guidance and aid which she was able to give to another great soul—the influence that brought Mrs. Besant into the work.

Theosophy is rich in literature of a very noble character. The ethical works of Mrs. Besant and others are strong and true. "The Path of Discipleship," "The Ancient Wisdom," "Light on the Path," "The Voice of the Silence," all are works which must exert a great influence for good on the world's thought. Men who had begun to perceive dimly

that all things are manifest through the operation of One Infinite Life, were yet in danger, in the recognition of universality, of losing sight of differences, of forgetting that the Spiritual is in truth the only Reality. Theosophy alone gives a rational answer to the question why and how the Spiritual is above the material, and why man, whilst acknowledging the One Life in all manifestation, should yet learn not to honor the lower planes as he must learn to honor the higher.

Miss Walsh spoke of the meaning of the White Lotus. The mystic message of the White Lotus is the explanation of the mystery of life, for it shows the spirit of Nature, the God-Spirit, taking hold of the lowly, taking hold of the unstable, and transforming it into radiance, into purity. So our mission is to declare the Real, we have our profession, urgent and vital, to manifest, amongst very commonplace circumstances, and often in humble ways, the transmuting power of spirit. Out of the mire of the material, out of the waters of emotion, of passion, our task is to distil beauty and fragrance ; from the heart of the lily we have to scatter seeds on the waters of life so that the lotus may sometime bloom in every mind and heart. To do this we must be pure, and have the spirit of universality, we must have the widest sympathy, and the greatest tolerance, with, and for, all. If we allow ourselves to become the slaves of dogma, if we allow prejudices, trivialities, assumptions, to creep into our minds, we stain the purity of the Lotus, no matter how earnest and well-meaning we may be. There must be no saying in word or deed, " We have all truth, no one else has anything." Rather let us learn to recognise with joy the truth beneath the varying forms, the aim which guides all devious ways. All great teachers have inculcated the same truths, the truths of the ancient Wisdom ; the Transcendental School of New England is saturated with it, not less than the ancient School of Pythagoras. What then has modern Theosophy done, what has been its work ? It has brought the Lotus down into daily life. Out of the minds of a few scholars it has brought it into recognition in the ordinary existence of the world. The divine Lily has been made manifest in all souls. He who does his duty in the mud and water of life, who recognises the God in all nature around him, who declares the True and Real, irrespective of appearances and diversities, he is a *theosophist*, *whether his name be written on any archives or not.**

Madame Blavatsky used to call the different branches of the Theosophical Society petals of the White Lotus. And our work is to keep the Lotus, as far as lies in our power, unstained, unsullied by trivialities arising out of little differences by exclusiveness, dogmatism, selfishness. Every soul must learn to give of itself, to share its truth,

* At one of the Conventions at Adyar, testimony was given from members of different religions, saying that an understanding of the teaching of Theosophy had helped them to a better comprehension, and a more earnest practice of the truths of their own religion ; the Buddhist found himself a better Buddhist, the Brahmin a better Brahmin, the Mahomedan a better Mahomedan, when through the teachings of Theosophy they found the Unity of Life, the Vital Essence, and realised how little external differences matter to the Soul.

the truth revealed in silence to its own soul. It is a wonderful work, an almost overwhelming responsibility laid upon us, this of keeping sacred from pollution this great revelation, and we have to remember that to whom much is given much will be required. Let us recall and cherish among ourselves the catholic spirit of the great soul whom we honor as Madame Blavatsky, let us remember her charge to all theosophists, "Don't have dogmas, don't let Theosophy become a sect and so make my last incarnation a failure."

Theosophy in all Lands.

EUROPE.

LONDON, May 31st, 1900.

During the past month we have once more welcomed Mrs. Besant back to this country, and when she arrived, on the 10th of May, there was the usual enthusiastic gathering of members at the Charing Cross terminus. Some of us overheard, with amusement, the railway officials inquiring who was the cause of the crowd which blocked the platform on the arrival of the Continental Express. Professor and Mrs. Chakravarti and Mr. Bertram Keightley accompanied Mrs. Besant. Unfortunately the cold east wind prevailing at the time proved very trying to travellers coming from a warmer clime, and Mrs. Besant has suffered so much from a cold as to temporarily lose the use of her voice and be obliged to relinquish her engagement to preside at the quarterly meeting of the Northern Federation in Harrogate and to lecture in that town. This was, of course, a great disappointment to the members in the North of England, though they were naturally more sorry for the reason of the loss of Mrs. Besant's visit. Mr. Leadbeater took Mrs. Besant's place at the conference and gave public lectures also—and we learn that all passed off well.

It is satisfactory to be able to say that Mrs. Besant is now much better and we hope will soon be in possession of her former strength. On the 27th we had ample evidence of the improvement in her health when she gave the first of a course of three lectures in Queen's Hall. The audience was large and appreciative, listening with keen attention while, for considerably over an hour, the lecturer dealt, in her most masterly fashion, with the subject of "The Emotions, their Place, Evolution, Culture and Use." The chain of reasoning was so clearly worked out that it must have carried conviction to the dullest intellect and it is safe to say that the remaining lectures will be packed. We understand that these lectures will not be printed and published, but a book, we hear, is in the press, which will deal very thoroughly with the same subject and has been prepared at Mrs. Besant's special request by an Indian student. The interest aroused should create a large demand for the work in question when it appears.

Lectures have been given at the Blavatsky Lodge by Mrs. Hooper, who spoke on "Some British Saints," and gave an interesting account of the blending of some phases of Druidic religion and occultism with very early Christianity as taught in Great Britain and Ireland; by Mr. Leadbeater, who, under the title, "Faith and Intuition," gave some sound advice and laid some

useful information before the members; by Mr. Mead, who continued his series of addresses on the "Earliest Inner Commentary on the Original Outer Gospel"; and, lastly, by Mrs. Besant who spoke for the first time after her return, to her own Lodge on May 24th, and gave a short but most helpful and suggestive address on the synthesizing work of the Theosophical Movement. She pointed out how all the great offshoots of the Aryan Fifth Root Race had developed different great religions suited to the needs and requirements of their evolution, but these religions had been separative rather than synthetical, barriers rather than bonds, indicative of the strong intellectual force which is the characteristic development of Fifth Race energy. The perfection of the Manasic nature is the work of the Aryan Race, especially that fifth branch of it which at present practically dominates the world, and the distinguishing feature of the Manasic nature is individualisation, analysis, criticism, separativeness. Hitherto its religions and its philosophies had been divergent, but now, in the bosom of the fifth race was preparing the faint beginnings of the Sixth Root Race, even as the Fifth had had birth long ere the Fourth had ceased to rule the earth. What would be the characteristic feature of that next great race? The development of the Buddhic principle, the synthesizing element in man's nature. And the sixth sub-race must, as it were, foreshadow in its nature the greater glory of the Sixth Root Race? What then must be the dominant religious thought of the next sub-race but *unity*, the oneness underlying all forms of religion? And what was the work of the Theosophical Society but this same synthesizing energy? Not to form a new religion, not to establish another orthodoxy, but to show to every man the truths that were common to his own and other world-faiths; to help each to see in his own religion the link which binds him to his brother man, instead of the barrier which separates him off from all but those of his own faith or sect or caste. Ours might seem but a small and insignificant movement: we are few in number but the tiny beginning of a mighty movement is here if we will but prove worthy of the opportunity that is given us; if each individual member will but realise the grandeur of the opportunity that is his and make the furtherance of theosophical ideas his one work in life. It is not the enrolling of names upon our list of members, that is important, but the spreading of ideas wherever they can be disseminated by thought and word and life, utilizing the existing channels whenever possible; for people will accept, from their accustomed teachers, truths which, presented by one whom they regard as an outsider, would catch no hold on their hearts. Already one might discern, in the great political and national movements, preparation for "The Federation of the World." The dominance of the Teutonic race, more especially of the Anglo-Saxon race and language, the laying open of the spiritual treasures of India which conquest had brought about, all this and much more were the first faint indications of a world-unity which the future would unfold. Not uniformity but unity would be the key-note of the future, and the chance was given us to work with the mighty forces which were guiding the evolution of the Race.

It was an inspiring address and one was reminded of Tennyson's lines:—

"All about him shadow still, but, while the races flower and fade,
Prophet eyes may catch a glory slowly gaining on the shade."

Meanwhile the thunder of cannon, the spilling of blood, the suffering of man and beast go on in South Africa, and the forces we call evil, as well as the

forces we call good, are making for righteousness and turning the great wheel of evolution in the only direction in which it will go.

From the President-Founder come letters reporting his most successful and happy tour in Norway and Sweden, but of this, no doubt fuller and later details reach India from him direct.

The Countess Wachtmeister continues her Monday receptions at Albemarle St., and Mrs. Besant and Mrs. Mead are also receiving there on several occasions during this month and next.

A. B. C.

AMERICA.

The chief activities in the American Section T.S., during May, seem to have centred in preparations for the Convention to be held on the 20th. From correspondents we gather that the Convention was well attended, representatives from all parts of the country being present. On Saturday evening, the 19th, a reception was held by Chicago Branch so that members and their friends might have an opportunity of meeting the General Secretary and the delegates to the Convention. Sixty-five delegates were present at the opening Session on Sunday morning. D.D. Chidester was elected permanent Chairman and Miss Pauline Kelly, Secretary. Alexander Fullerton was re-elected General Secretary of the Section by a unanimous vote. The reports of the General Secretary and of the National Committee on propaganda work were received with enthusiasm. They showed a marked growth in the Society throughout the country. Many new centres of promised strength have been started and the membership has materially increased. Especially is this true along the Pacific coast, the Pacific north-west showing the greatest gains. "Energy, harmony and enthusiasm" was the expression used to denote the present condition of the Society. Financially the reports showed that the organization is in better condition than it has ever been previously, there being a surplus in the treasury and no debts outstanding. These reports were supplemented by the testimony of lecturers who have traversed the country during the year.

Two business sessions were held on Sunday and one on Monday, the Sunday evening meeting being a public one, at which the General Secretary gave an address entitled "A Word from Pythagoras," and Mrs. Kate B. Davis spoke of "The Mission of Theosophy." Some quotations from the report of the General Secretary may fittingly close this note: "A matter of moment is the intended American tour by Col. Olcott, President of the Theosophical Society. When Col. Olcott first wrote me of this, I pointed out that the peculiar conditions of the era made of very great importance the longest and most thorough visitation he could give to the Section, and this consideration, coupled with a visit desired by the Branches in South America, led him, as most of you know, to change his plan, to give the rest of 1900 to Europe, to return to India for the December Convention, and then to devote almost the whole of 1901 to the two Americas. We shall profit greatly thereby, for we can secure a leisurely and effective visit to a large proportion of the Branches. Nor only that, for the presence in this country of the surviving Founder of the Theosophical Society, will excite afresh public attention to Theosophy, and will furnish innumerable opportunities for reportorial interviews and public addresses wherein genuine Theosophy will be set forth by one in authority,

and whereby grievous misconceptions as to it and as to the Society may be corrected. If an advanced Being, far higher than any mere member of the T. S., had desired to confer at this particular time a very special impetus to T. S. interests, he could hardly, one would say, have suggested a more effective step than this tour by Col. Olcott—and, indeed, it is conceivable that such may have been its genesis."

Referring to the certainty that any movement of such a character as that of the T. S. must meet with criticism, misrepresentation of purpose, and even active antagonism, Mr. Fullerton says—adding a word of encouragement to the workers—in his closing paragraphs: "But if the T. S. is certain to still encounter perils, it is even more certain to enjoy throughout them the continued help of the Great Beings who prompted H. P. B. to found it. They have disclaimed any intention to *guide* the Society, but have avowed their purpose to *protect* it. Many times has that protection been clearly granted, and assuredly we may trust to it in the coming century as fully as we have experienced it in the present.

"And so our little band of American Theosophists may approach the twentieth century with colours flying, hearts elate, ranks coherent. There are not very many of us, but that fact is of no moment whatever. Size is not the criterion of function. The heart is not a large organ, yet it propels the living blood to the remotest part of the body. And so we, instinct with force, suffused with the true spiritual philosophy, and vitalized with earnest purpose to do the master's work in humanity, may in such wise send throughout this great land currents of truth and life that in time every city, every hamlet, shall be reached. Not at once, but perhaps at no distant era, there may come a day when no man shall say to his neighbour, "Know thou Theosophy," for all shall know it, from the least even unto the greatest.

NETHERLANDS.

AMSTERDAM, May 27th.

It is some months since I wrote about the doings of our far-off Section and during that time much theosophical work has been done, including ten public lectures given by Mr. Fricke, Mrs. P. C. Meuleman, and Mr. Johan van Manen, at Nijmegen, Hilversum, Haarlem, Bussum, Amsterdam and The Hague.

Besides these, however, Mr. Leadbeater made a splendid tour all through Holland, visiting six Lodges in five towns, and delivering seven lectures for members only, another seven for the general public, and holding receptions and private meetings. Like a meteor he has been shooting over our small country, startling the members by his profound learning and deep knowledge, as well as, by his amiable and kind disposition, winning the hearts of all.

His subjects were mainly: "The Reality of Devachan," "The Fourth Dimension," "The Planetary Chain," "Clairvoyance," "What Magic is," "The Ancient Mysteries," "Spiritualism and Theosophy," "Some Misconceptions about Death," "What Theosophy does for us," and "A short outline of Theosophy," verily an extensive and varied programme, a tantalising wealth of subjects which were all treated in an admirable manner. Besides these lectures, Mr. Leadbeater conducted a meeting of the Amsterdam Lotus Circle, a real revelation to teachers and children alike, show-

ing the most bright and lovable side of his amiable character. He made many warm friends during his stay and gave a strong impetus to the movement all over Holland, which was augmented by the extensive reports which two of the leading dailies published, day after day, of his lectures; reports which were gotten up by members of the Society, so as to be faithful and good summaries of the speeches delivered. Besides, one of our members performed the really wonderful feat of taking down all these lectures in shorthand, day after day for two weeks, translating them mentally and taking them down verbally in Dutch, so as to provide us with an extensive book on Theosophy. These lectures are to appear one by one in *Theosophia*, which by the way has just now entered its ninth year.

We are glad that our visitor has promised to return next year, if possible, to continue his important and needed work amongst us. His "Astral Plane" has been published in our language, translated by Mr. van Manen, and making the fifth manual as yet translated into the Dutch vernacular. Other visitors to our Section have been Mr. and Mrs. Knothe, from New York. Mr. Knothe is one of Mr. Fullerton's intimate friends, and Secretary of the New York Lodge. He and his wife have been very valuable representatives of our American brethren, of whom we regret not to be able—for reasons of physical distance—to see more than we do. Mr. Knothe has been appointed representative of our Section to the next American Convention.

An important fact of the last month has been the royal approbation which we have received from the Government in regard to our Laws, by which approbation our Section has obtained legal standing and has been recognised as an official body.

The Golden-Chain movement which has been inaugurated in America to do much valuable and needed work among the younger bodies of our brother and sister-souls, has also been taken up by our Section, and Mrs. Perk is trying to establish a Dutch division of it, with her accustomed energy and devotion.

The Fourth Annual Convention of our Section will be held on Sunday June 3rd, and it will be of special interest this year by reason of the presence of our venerable President. His arrival is announced for June 1st or 2nd and he will probably stay 10 or 14 days with us in order to leave us in time to attend the Parisian Theosophical Congress over which he is to preside in the latter half of June. Between times the Colonel proposes to visit Germany.

It seems almost a pity that this earth of ours is so large, for it is a really difficult thing to attend all the yearly Conventions at which one would like so much to be present, to make the acquaintance of all those workers in our movement in the various countries, whose names are so well known to us, but whose personalities we have not been fortunate enough to see as yet. It was especially the full and most interesting description of last year's Adyar Convention, that Miss Pieters, from Colombo, sent to our paper *Theosophia*, that made us long for the ancient country where the centre of our Society is seated and where so many well known persons meet yearly.

But that feeling, natural as it is, is of course not quite rational, for also, for us here in the West, there is a measureless amount of work to do in the service of the Great Ones, and after all, that is the only thing the Soul craves for, and not the gratification of personal and emotional desires.

A decided step forward here in Amsterdam has been the opening of a snug little shop by our Theosophical Publishing Society. This shop, situated at the Amsteldijk, three houses from the Headquarters Building, exhibits in its window a choice collection of Theosophical literature, mostly English; though some Dutch—the Dutch publications amount as yet to about twenty in all—and some in various other languages, the educated Dutchman being a good linguist (having learned to speak French, German and English, besides his own tongue) a great deal of original English Theosophical literature is constantly sold to the public, as well as their French and German translations. Besides these, the “Uitgeversmaatschappij”—as the native title of our T. P. S. runs—publishes translations of important works at regular intervals. “Esoteric Buddhism” and “The Secret Doctrine” are in process of publication, the seven manuals are nearly finished (five already published, one in the press and one in preparation), and many minor pamphlets as well as a few original products have been turned out by the press.

This scheme of translating is one of the most useful and important ways of working, but also one of the most difficult. Besides the great amount of labour which has to be bestowed upon every such translation, its publication is a matter of pounds, shillings and pence. And whereas, the whole of the Netherlands counts only some five millions of inhabitants, so that our area of speech is very limited, practically—equivalent to some large city, as London, New York or Paris—it may be readily understood that the sale of our books does not yet meet the costs of their production, even though the latter be restricted to those of printing and paper only.

White Lotus Day has been celebrated as usual all over the Section. The Annual White Lotus Fund on behalf of the Society's treasury was opened on that occasion for the third time. Already a fair amount has been sent in.

These are the items which I believe may be of interest for my bi-monthly letter; if too many, lessen them; if too few, supplement them by the hearty good-wishes wherewith I close.

NEW ZEALAND.

Mrs. Draffin has started a series of afternoon meetings for ladies, in Auckland, to be held on the first Friday of each month. The first was held on May 4th, and proved an entire success. There was a good attendance. Mrs. Draffin gave a short address, and questions and discussion followed, after which, afternoon tea was served. The platform was nicely decorated with flowers. These meetings are likely to become popular, as so many ladies find it impossible to attend Sunday evening lectures.

White Lotus Day was celebrated in the usual manner on May 8th, and the memory of H. P. B., who brought us the light, revived by another tribute from branches and members of the T. S. The key-note of such meetings is usually personal gratitude to the teacher.

There is a good deal of enquiry going on in the Auckland suburb of Onehunga; the magazine is well subscribed for, and lectures are wanted.

The Auckland Branch has for a time suspended the meeting of the “Secret Doctrine” class, and Mrs. Besant's “Ancient Wisdom” is now being studied. Wellington Branch has held very successful half-yearly meetings. In the report the Secretary said: “Again I remind you that there is great

cause for thankfulness that the work we love so well has gone steadily on without check or hindrance, and we may begin this second half-year with hope and confidence that our efforts will be more successful still, in the coming months, for the spread of the greatest truths the world has ever known."

The following lectures have been given throughout the Section: Mr. S. Stuart in Auckland delivered Prof. J. Mackenzie's lecture on "Argentaurum or the Alchemists Justified." It occupied two evenings and drew good audiences, the subject being an attractive one in a gold-mining community. In Christ Church Mr. J. Rhodes lectured on "Practical Theosophy," and in Wellington Mrs. Richmond on "Reincarnation and Some Social Problems."

Reviews.

REPORT ON THE ANTIQUITIES

IN THE DISTRICT OF LALITPUR, N.-W. PROVINCE, INDIA.

These two volumes quarto, with numerous plates have been received from the author, Babu Poorna Chander Mukherji, Archæologist.*

They embody the results of investigations and discoveries made by him while employed under the Public Works Department of the Government of the North-West Provinces and Oudh, in making a survey of the remains of buildings and other antiquities in that locality, in 1887 and 1888. Chapter first gives a brief history of the ancient races who once inhabited that region. Chapter second treats of the styles of Architecture which prevailed at different periods. Chapter third is devoted to Sculpture, and Chapter fourth to Painting. Besides the numerous Plates and Diagrams in the first volume, the second contains 98 Plates, of temples, pillars, idols, human figures, scenes, etc., which are of special interest to antiquarians. There is also a map of the district of Lalitpur.

MAGAZINES.

The Theosophical Review, June, opens with a paper on "The Philosophy of Bruno," by W. H. Thomas. Mr. Mead continues his notes on Apollonius of Tyana, and the references to his purity of life and spiritual insight will be found specially edifying. "The Pilgrimage of Truth," is an important translation from the Danish. "The Story of Lila," by a Hindu Student, is continued. Mrs. Besant's article on "The Nature of Theosophical Proofs," is very clearly put, and will prove serviceable to enquiring minds. It is to be concluded in a future issue. Dr. A. A. Wells, in his paper on "Theism and Pantheism," gives, in his somewhat trenchant style, a few well deserved thrusts at those horrid creeds which have so long marred the faith of Christendom. Mrs. Hooper writes on "Celi-Céd and the Cult of the Wren," a mystical cult of ancient Wales. The first portion of a continued essay on "The Life and Work of Madame de Krüdener" closes the main text.

Theosophy in Australasia has in its May issue a very concise presentation of the subject of Reincarnation. The translation of Dr. Pascal's article which originally appeared in *Le Lotus Bleu*, is continued, together with

* Thomason Engineering College Press, Roorkee, India.

Dr. Marques' paper on "The Auras of Metals"—republished from *The Theosophist*.

In the *N. Z. Theosophical Magazine* we find, among other matters of interest, a very able paper by S. Stuart, on "Objections to the Theory of Reincarnation Answered."

June *Theosophic Gleaner* opens with the first portion of an article by D. D. Writer, entitled, "The World a Mirror of Eternity." This is followed by "An Important Document regarding Zoroastrianism," and, among other matter, the Inaugural address of the President-Founder, delivered in New York at the first regular meeting of the Theosophical Society, November 17th, 1875; a portion of a lecture delivered in Auckland, New Zealand, by W. Will, entitled, "Theosophy not a Sect," and, "The Value of Devotion in Occultism," by Jehangir Sorabji (republished from *The Theosophist*).

Revue Théosophique. The issue for May opens with a translation of Mrs. Besant's "Theosophy and Modern Thought." Then follow the first portion of a translation of Mr. Leadbeater's "Clairvoyance"; a continuation of Dr. Pascal's paper; Questions and Answers; a poem, by A. J. Blech, entitled "The Teacher," and addressed to "Mrs. Annie Besant, with homage and veneration profound"; "Echoes of the Theosophical movement"; Reviews and "The Secret Doctrine."

Theosophia, Amsterdam. The May number opens with a report of the White Lotus Day proceedings in various centres in Holland and elsewhere. There are translations of "A year of Theosophy," by H. P. B., and "Esoteric Buddhism"; "Tao-te-king," translation and commentary. Under the heading "The Ancient Mysteries" appears the stenographic report of a lecture by Mr. Leadbeater, before the Amsterdam Lodge. Two short essays upon H. P. B.; some portions of "Gems from the East" and of "Mâyâ," together with letters and notes concerning matters theosophical, complete the number.

Teosofisk Tidskrift. The present issue, April—May, contains much interesting matter. The opening essay is entitled "Spiritualism and Theosophy." Then follow a poem, "A Master"; Some questions and answers from the Vâhân; "Some Difficulties of the Inner Life," by Mrs. Besant (trans.); a selection from Mrs. Besant's "Ancient Wisdom"; Letters, Reviews and Notes of Theosophical movements.

Teosofia, Rome, May. Nearly one-half the issue is devoted to a report of Mrs. Besant's work in Rome. The translations of the essays by Mrs. Besant and Mr. Leadbeater are continued. Questions and Answers, and Notes on the Theosophical movement complete the number.

Sophia, Madrid. In the May issue, "Emotion, Intellect and Spirituality," and "The Astral Records" are completed; "Ancient Peru" and "Appollonius of Tyana" are continued and the translation of Mr. Kingsland's "Natural Law in the Spiritual World" is begun.

Philadelphia, Buenos Aires. The double number for March—April contains many excellent articles, among them being translations from the pens of H. P. B., Mrs. Besant, Dr. Pascal and Eliphas Lévi, together with articles whose authors are not so well known to English readers.

Acknowledged with Thanks :—*The Vâhân*, *Modern Astrology*, *Light*, *Lotus Blüthen*, *L'Initiation*, *The Theosophic Messenger*, *Mind*, *Notes and Queries*, *The Ideal Review*, *The Lamp*, *The New Century*, *Universal Brotherhood Path*,

Phrenological Journal, Banner of Light, Temple of Health, Omega, Brahmavadin, The Light of the East, Journal of the Mahā-Bodhi Society, Prabuddha-Bhārata, Indian Journal of Education, The Dawn, Journal of the China Branch of the Royal Asiatic Society, also several copies of "Gitartha Sangraha," or "Precis of the Gitā's Sense."

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Flesh and Stimulants as Force producers. Alexander Haig, M.A., M.D., a scientist and physician of eminence in England, makes some very important statements in his book on "Diet and Food,"* statements which have all the more weight when coming from one who has so little to say about any special system of diet, and nothing concerning the sentimental aspect of Vegetarianism to which he sometimes alludes. He thinks the present diet of most people shockingly unsatisfactory as to fulfilling the purposes required. He says (see pages 35-36):

"It follows *** that quite an exaggerated and erroneous estimate has been formed of the power of meat to produce force, because its stimulating effect has been mistaken for power, and the depression which follows has either been overlooked, which is possible at first, or later, has been counteracted by alcohol, tobacco and other more harmful stimulants; but the man who gets his albumens from a less stimulating source, having no early stimulation, has also no subsequent depression and so probably never feels the want of any alcohol at all.

"Hence it comes about that those who take alcohol on a flesh diet generally very soon give it up when they give up flesh, and smoke also very little, having no craving for any stimulant; while if what most meat-eaters say is true, that meat is very much better nourishment, and more supporting than milk, cheese, fruit and vegetables, it ought to be exactly the other way, and those who live on the latter foods should require to take alcohol, and be unable to do "without it."

A Case of Real Resurrection. From America comes the story of a real case of resurrection from the dead. The story goes thus: A young woman died at Chicago and was buried two days later. On the day following her interment her husband's sleep during night was disturbed by strange sounds as if somebody had called him by his name and cried for his help. Fancying the vision to be the creation of his perturbed brain he turned to his side and tried to forget it. He once more composed himself to sleep; but was again roused by the voice, which this time he distinctly recognised as that of his wife, who called, "Charles, Charles, help." The call was so earnest and so urgent that he instantly left his bed, and in company with a friend repaired to the cemetery and began to dig the grave of his departed wife, when to his utter amazement, he found her still alive, not fully conscious but turning herself as if during sleep. This story is vouched for by Bishop Fallows of Chicago.

Theosophy
Near the two
Poles.

A Theosophist writes :—Colonel Olcott is quite justified in feeling enthusiastic over the spread of the Theosophical movement when he can point to branches of his Society established at Dunedin and other places in New Zealand, South Island—the southernmost land on the globe settled by Europeans—and in Northern Sweden, at the head of the Gulf of Bothnia, and within six Swedish miles of the arctic circle, at the towns of Lulea and Boden. From 46° lat. S. to 65½° lat. N., the stretch of 111 degrees brings one within hail, almost, of the Polar bears and walruses, to say nothing of the Lapps and the Esquimaux; from thence to the two Poles is less an obstacle of distance than of ice, and not even the warm current of Theosophy can make those dreary waters suitable evolutionary centres for new lodges or branches. Our latest advices from Colonel Olcott were from Lulea, under date of May 24th, the immediate occasion for his writing having been the extraordinary fact that at a public meeting on the day in question, a Swedish gentleman, a Police Magistrate over a large town, read and commented on the Swedish translation of the “Bhagavad Gītā,” made by members of the Theosophical Society at Stockholm. Think of this, Hindu reader, and think, also, that in the southernmost part of New Zealand, there are classes for the study of the Gītā, conducted by local members of the Society. The Colonel says that at Lulea the sun is now setting at 9.45 and the light is strong enough at midnight to read a book by, but a month later there will be no night because there will be no setting of the sun, until the season again changes. The object of his voyage towards the North was to organize a new Branch of the Theosophical Society at Boden.

The Hindu.

What the
Egyptologists
find.

It is said that the past season has been an unusually fortunate one for Egyptian Archæologists. In addition to the discovery of the mummy of King Meneplah, the Pharaoh of the Exodus, “another valuable discovery,” to quote Professor Sayce, “has been made by M. Legrani while excavating at Karnak.” While setting up the fallen columns of the temple M. Legrani came upon a city gate, the first that has been found in Egypt. “The gateway is of very great height, is made of large blocks of squared limestone, and is double, having one gate within another. Two chariots could easily have passed through it abreast. It was erected by Amenhotep II. of the eighteenth dynasty. “But the latest find dates only a few days back, and Egyptologists are greatly excited over its importance. The exploration fund has been restoring the temple of Der el Bahari at Thebes, and one day, while Mr. Carter, Inspector of Antiquities in Upper Egypt, was riding up to the door of the house occupied by the excavators, he noticed that his horse’s hoofs sank in a hole in the ground. “Further investigation brought to light under the house the entrance to a large tomb of the eleventh dynasty, in a perfect state of preservation.”

Show me
the Way.

Though the following choice poem has seen much service, it seems to grow brighter every time it is published :

Show me the way that leads to the true life,
I do not care what tempests may assail me,
I shall be given courage for the strife,
I know my strength will not desert or fail me ;

I know that I shall conquer in the fray ;
Show me the way.

Show me the way up to a higher plane,
Where body shall be servant to the soul ;
I do not care what tides of woe or pain
Across my life their angry waves may roll,
If I but reach the end I seek some day ;
Show me the way.

Show me the way and let me bravely climb
Above vain grievings for unworthy treasures ;
Above all sorrow that finds balm in time—
Above small triumphs, or belittling pleasures,
Up to the heights where these things seem child's play.
Show me the way.

Show me the way to that calm, perfect peace,
Which springs from inward consciousness of right ;
To where all conflicts with the flesh shall cease,
And self shall radiate with the spirit's light,
Though hard the journey and the strife, I pray
Show me the way.

—Ella Wheeler Wilcox.

A Three year old Pianist. Precocious geniuses appear from time to time on the stage of life, but the latest and perhaps the most marvellous case of all is that recorded in *L'Etoile Belge*, a Brussels journal, as written by a Madrid correspondent, under date of 7th December last. The statement runs thus :

"Pepito Rodriguez Arriola is a child who is, at this moment, exciting a furore in Madrid. All the newspapers are publishing his portrait. His case is so phenomenal that nothing like it has been produced within the memory of man. The great Mozart, as is well known, exhibited a most precocious talent, and, at six years of age, accomplished prodigies on the piano and the violin. In the same way, Monarterio, the eminent Spanish violinist, was only seven when he manifested his extraordinary musical capabilities. But little Pepito bears away the palm from both these, for he is no more than three, and at the age of two, while he was still at the breast, he was already a good pianist.

"This sounds like an Andalusian exaggeration, but it is only the pure truth. At the Montano Concert Salon, where the prodigy is being exhibited, we have had occasion, in company with artists, musicians, and distinguished journalists, to admire the truly astonishing talents of little Pepito.

"The child in question, who is naturally still in frocks, was held before the piano, on the knees of his mother, and proceeded to execute with remarkable fingering, a whole series of more or less difficult pieces. He played, first of all, the Spanish national hymn, then the dance of the Galicians, a concert waltz entitled Moraima, the caprice of Espinosa, a fantasy from Lucia, etc. etc. It is necessary to see and hear Pepito, in order to believe in the prodigy.

"According to the account given by his mother, the child revealed himself as a musical prodigy about a year ago, when he was being weaned. As he was in the habit of showing a good deal of temper when the breast was denied him, his mother, in order to divert his mind, used to sit down with him at the piano where his fingers would tap the keys. From time to time she would play some piece to amuse the fractious infant, who was not only silenced, but listened with great attention to the music and seemed to understand it.

"Now, one fine day, when the mother was occupied in the kitchen and had left Pepito alone at the piano, she was altogether astonished to hear some one execute a gavotte, with extraordinary perfection. Hastily entering the salon where the piano stood, in order to find out who was playing it, she was almost overcome with surprise at discovering that it was her child who was striking the keys with admirable *entrain*.

"Since then, Pepito has done nothing but perfect himself. At the end of two or three months, without having received a single lesson from any one, he knows how to play all the pieces he has heard his mother perform. He has only to hear any piece executed, no matter what it may be, in order to repeat it immediately in a perfect manner. It is a phenomenon which borders on the miraculous.

"Pepito belongs to an aristocratic family at Ferrol, in Galicia, which will take care to have the extraordinary faculties of this infant prodigy cultivated by the best professors."

Surely this is a remarkably forcible illustration of the doctrine of reincarnation. Another case reaches us from India, of a boy 6½ years old who gave a connected lecture occupying 45 minutes, speaking with "astonishing firmness and force of accent."

* *

*Western
study of
Bhagavad
Gîtâ.*

One of the most striking proofs of the spread of Theosophy in the West is the fact that the Gîtâ, the Upanishads and other Hindu Sacred books are being studied by classes in the Western branches of our Society, under the leading of individuals who have by extra diligence made themselves fit to be interpreters of the texts to their associates. We have an example in point in a circular issued by Mr. J. H. Duffell, F. T. S., of Liverpool, who notifies the formation of a class "for the study of the Bhagavad Gîtâ." He remarks that "the attention of all thoughtful minds is invited to the consideration of this method of investigation, which fully deals with the origin, meaning and destiny of man; the Whence, Wherefore and Whither—the basis of all Philosophy. The Bhagavad Gîtâ treats of these, and also is the most exhaustive book on devotion to be found in the East." What will strike Hindus as strange is that Mr. Duffell, whose explanations are said to be very interesting and clear, is no Brahmin, but simply a retail merchant, who works hard to gain a livelihood and devotes his spare moments to the study and exposition of mighty themes.

* *

*Woman and
Man.* In reply to John Ingall's statement that "Woman is man's enemy, rival and competitor," Ella Wheeler Wilcox, a well-known American woman of letters, contributes the following beautiful lines to the columns of the *Cosmopolitan* :—

You do but jest, sir, and you jest not well.
How could the hand be enemy of the arm,
Or seed and sod be rivals? How could light
Feel jealousy of heat, plant of the leaf,
Or competition dwell 'twixt lip and smile?
Are we not part and parcel of yourselves?
Like strands in one great braid we intertwine
And make the perfect whole. You could not be
Unless we gave you birth; we are the soil
From which you sprang, yet sterile was that soil
Save as you planted. (Though in the Book we read,
One woman bore a child with no man's aid,

We find no record of a man-child born
 Without the aid of woman ! Fatherhood
 Is but a small achievement at the best,
 While motherhood is heaven and hell.)
 This ever-growing argument of sex
 Is most unseemly and devoid of sense.
 Why waste more time in controversy, when
 There is not time enough for all of love,
 Our rightful occupation in this life ?
 Why prate of our defeat—of where we fail,
 When just the story of our worth would need
 Eternity for telling ; and our best
 Development comes ever through your praise,
 As through our praise you reach your highest self ?
 Oh ! had you not been miser of your praise
 And let our virtues be their own reward,
 The old established order of the world
 Would never have been changed. Small blame is ours
 For this unsexing of ourselves, and worse
 Effeminizing of the male. We were
 Content, sir, till you starved us, heart and brain.
 All we have done, wise or otherwise,
 Traced to the root, was done for love of you.
 Let us taboo all vain comparisons,
 And go forth as God meant us, hand in hand,
 Companions, mates and comrades evermore ;
 Two parts of one divinely ordained whole.

* *

*Good
Counsel.*

" Would'st shape a noble life ? Then cast
 No backward glance towards the past.
 And though somewhat be lost and gone,
 Yet do thou act as one new born.
 What each day needs that shalt thou ask ;
 Each day will set its proper task,
 Give other's work just share of praise,
 Not of thine own the merit raise.
 Beware no fellowman thou hate,
 And so in God's hand leave thy fate."

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER X.

THE arrangement of our Japanese books and pictures, the fitting together of the pieces of a huge brass lantern (a replica of those in the great Shin-shu temple at Kioto, which had been made specially for our Library at the expense of the Joint Committee of all sects at a cost of \$250), and the reading up of back files of exchanges to get in touch with the movement, took up my time pretty thoroughly in the first days. Then there were no end of visitors always dropping in and visits to make. On the 21st (July) a reception at Adyar was arranged in my honor by the three "Commissioners" in whose hands I had placed the management of Society affairs, as a precaution against any complications that might happen during my absence from home. It was "largely attended, the Library looked splendid, and everybody seemed pleased"—so says the Diary. Certainly, this cordial good feeling was very pleasant to me. A great curiosity prevailing in the Indian community to hear about Japan, I gave a public lecture in Pachaiappa's Hall on the 27th. Two hours before the time appointed the Hall was crowded. Theosophists and others came from Kumbakonam, Coimbatore and other distant places to hear me, and there was much enthusiasm shown and the best possible feeling for the Japanese. The Hindus seemed very proud of their achievements and were thrilled when I told them that, invariably, when I had to address the select audiences of political and military personages and the nobles, they asked me to tell them all about the Hindus and explain why they and the Sinhalese had "lost their countries." Evidently, they determined to profit by the mistakes of other nations, and not do anything to break through the impregnability of the defensive wall of their patriotism. I told the Hindus that I had forewarned the Japanese that their overthrow, like

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0, or paper, Rs. 2-8-0.

their own, would date from the period when the religious spirit should almost die out of their national character, for then, being given over to the demoralising tendencies of purely worldly ambitions and the pleasures of physical life, the vital sap in them as a nation would dry up, they would become effeminate, and be vanquished and trodden underfoot by some more virile race. I told the Hindus that I was sorry to see some evidences in Japan of national decadence from this very cause. I found religious observances becoming perfunctory, the priesthood largely slothful (like those of Ceylon and India) and losing their influence day by day. I recall an incident which occurred at a lecture of mine at one of the big towns included in the third portion of my programme, that through the Southern part of the Empire. I called the attention of a monster audience to the fact that the Buddhist priests were growing less and less respected (there were some 400 present in the audience) because they were not observing the Ten Precepts. As these words were translated to them there was a loud roar of applause and the priests were abashed. I stood still until silence was again restored, and then, stepping forward one step and raising my hand, I cried out: "How dare you condemn the priests in this unthinking way? Are you any better behaved than they? Do you observe even the Five Precepts prescribed for the householder? These men in robes are your own kinsmen, born in your own families, of the same parents and amid the same surroundings. They are no better nor worse than yourselves, and if they do not realise the ideal sketched for them by the Buddha, it is the fault of the Buddhist community, which shuts its eyes to their weaknesses, but still keeps up the form of saluting their outside dress; as if the man inside might be what he liked and it was nobody's business. If you want your priests to be good, be good yourselves; if you want them to keep the Precepts, keep them yourselves; if you show them that you know how they ought to behave and will not support them unless they do so behave, then, believe me, you will see the Priesthood of Japan swept clean at once by a wave of reform and their ecclesiastical rank will once more carry with it the right to be honored." The applause that thundered out after these words was something wonderful. I begged the Hindus to take to themselves this admonition if they wanted to cleanse the foulness out of their most sacred shrines, and give the temples of their gods a pure atmosphere in which a real Devata could breathe and act without the sense of suffocation. A pure village community, such as was everywhere to be found in the forefather's times throughout Bharata Varsha, would make impossible such horrible scandals as turned up now from time to time in the British Police Magistrates' Courts in India; no Mahants would have to be prosecuted for seduction, coining, embezzlement and theft of temple treasures, no sacred fames turned into brothels, no real jewels stolen and replaced with mock ones in glass, no ruining of families or connivance in murders of marked individuals, be heard of. I think the better part of my audience approved of my

plain talk, but to me it did not matter one cowrie whether they did or not: there was a truth to tell and I told it: that was all.

Other events of no great importance followed, but on the 8th August—just four weeks from the date of my return from Japan and Ceylon—I embarked for Marseilles on the French Steamer “Tibre,” from which we transhipped at Colombo into the “Djemnah” and went on our way. At Alexandria the two sons of the then reigning Khedive, of whom the elder is now his father's successor, embarked as passengers, amid the thunders of cannon, the manning of the yards and bedecking with flags of the war ships in the Harbour, and the attendance on board of the several Ministers of the Egyptian Government. At Suez, H. P. B.'s and my old friend Capt. Charles Dumont, Traffic Manager of the Canal Co., came aboard to see me. There were the usual dancing, charades, lotteries for charity, and singing on board during the voyage, and I only mention them because among the singers was a Batavian planter, an amateur Vocalist who had such a superb voice that I urged him strongly to go upon the stage. He could reach the *ut de poitrine*, or high C, with perfect ease.

We got to Marseilles on 1st September, and the venerable and learned Baron Spedalieri welcomed me again to France and took me to his house for breakfast. The Exposition Universelle of 1889 was then open, and I was, as usual at such shows, simply crushed with the sense of the vastness of its exhibits and the impossibility of getting even a fugitive idea of the details. The fact is that one should visit at one of these World-shows only the department of Art or Industry in which he is specially interested, leaving all else to pass the eye as a flitting pageant. But my friend, Count d'Adhémar, gave me a treat by taking me to see the revolting, yet marvellous, displays of psychical phenomena by the Aïsonas, of Africa, the well-known sect of Mussalman mystics and sorcerers whose feats surpass belief. I saw them stand on braziers of live coals with naked feet, pierce their cheeks, arms and tongues with iron stilettos, or long needles—some having heavy balls of iron or lead fastened to one end—lie with naked stomachs over sharp sword blades while a second man jumped on their backs, thrust daggers through the skin of their sides, chew up and swallow broken glasses and lamp-chimneys, bite scorpions in two and eat live snakes. The piercing of the tongue transversely by a ball-weighted skewer, and then letting the heavy weight pull it to the perpendicular by twisting the flexible tongue, was a gruesome sight. It was *not* a show to take hysterical women to see. Before the performance began, the party of Aïsonas sat cross-legged in a semi-circle with their Chief, or Sheikh, at the middle, and all beat rhythmical taps on very large tambourines, say perhaps—as I recollect them—4 feet in diameter. This went on for awhile, the rate of vibration never varying, until at last one of them cast aside his tambourine, sprang up with a shout, knelt before the Sheikh who passed his hands over him, and then stepped on the live coals or went on with one of the other feats. After a feat the performer

returned to the Sheikh, removed the weapon or weapons from the wounds, and the Sheikh would just stroke the place with his hand. Not a drop of blood would flow and the wound would close. Now this meant Hypnotism, clearly and unmistakably, and the question is who was hypnotised—the performer only, or both he and the on-lookers? For I not only saw the transpiercings of the flesh, but was allowed to handle the weapons, and feel the weight of the metal balls on them, with my own hands. The rhythmic tapping of the drum-like tambourine was a hypnotic agency. One sees the same thing at Salvation Army meetings, when converts get the “change of heart” as the result of the hypnotising cadence of beaten drums, and booming brasses, and the swing of the moving tunes. But this conceded, what next? What is this hypnotic action which makes the human body invulnerable to fire and to wounds by sharp instruments, prevents the natural flow of blood, and makes the open wound to close and granulate on the stroking passage of a hypnotist’s magnetic hands over the surface of the skin? We have not yet begun to get at the mysterious potentialities of this science of Anton Mesmer, widened out and re-christened by Charcot, of La Salpêtrière, and other unpopularity-dodgers!

H. P. B. greeted me warmly on my arrival in London, 4th September, at 7 P.M. and kept me talking, after the good old New York fashion, until 2 A.M. I found Mrs. Annie Besant living in the house, having just come over from the Secularists into our camp, with bag and baggage. This was when her subsequent splendid career as theosophical lecturer, author, editor and teacher began: only ten years ago; does it not seem strange that she should have ever been anything else than a Theosophist? Is it not almost incredible that she should have once been so incredulous about our ideas, the existence of the Great Teachers, the possibility of infinitely extending human knowledge by widening the area of human consciousness? Strange that she should have been a Materialist, hard as nails against the claims of spiritual existence and the promoters of that philosophy? One thinks she must have been but masquerading then in borrowed robes, while always in her heart a spiritualist. Certainly that is what I saw in her at our first meeting, despite her air of a woman of the toiling class, with her thick, laced boots, her skirts somewhat shortened, to keep them tidy when trudging through the muddy streets of the East End, her red neckerchief of the true Socialist tinge, and her close cut hair: in short, an Annie Militant. Some of our people, of the upper class in Society, were prepossessed against her, thinking that no great good could come from her importation of her fads and cranks into our respectable body! Some even protested to me against having her living at headquarters, as it might keep influential women away. But what I found in her is written in my Diary of 5th September, the evening of our first meeting: “Mrs. Besant I find to be a natural Theosophist: her adhesion to us was inevitable, from the attractions of her nature towards the mystical. She is the most important gain to us since Sinnett.” And note that her ‘Autobiography’ had not then been

written, to uncover the shine of her awakened spirit "within the day lamp of the body," as Maimonides puts it; she had not, I believe, made one public discourse in support of Theosophy; nor had she said one word of the sort during the conversation between her and H. P. B., and myself. But when conducting her to the door I looked into her kind, grand eyes, and all this sense of her character passed like a flash into my own consciousness. I recollect taking her then by the hand and saying, just at parting: "I think you will find yourself happier than you have ever been in your life before, for I see you are a mystic and have been frozen into your brain by your environment. You come now into a family of thinkers who will know you as you are and love you dearly." She will be able to say whether these were not my prophetic words at that first meeting. How marvellously she has altered for the better during these past ten years, only those can realise who knew her in 1889: she is not the same woman, she feels her soul. Blessings on her!

On the following day she and I called together on Mr. Bradlaugh at his residence. I had made his acquaintance and heard him lecture in New York in 1873, and had been one of his sponsors for Honorary Membership of the Lotos Club; so our personal relations had a pleasant basis. I found him aging fast, yet full of that virile strength which made him stand like an oak among men. In the course of the conversation I remarked how deep was my regret that our gain of Mrs. Besant was at his expense, but that the step had been taken of her own motion, not because of any solicitation on our part. He sadly replied that it was a great and deep loss to him, but that Mrs. Besant was a woman who would always act according to the promptings of her conscience, and he had nothing to say. Even if he should, it would be useless.

On the next Sunday evening I went to hear Mrs. Besant on "Memory," at the Hall of Science—a very able and forcible discourse, the first I had ever heard from her. So favorable a chance to hear so grand an orator was not to be lost, so I went alone or with others several times to her lectures, and escorted her to the Hall of Science on that memorable evening when she pathetically bade farewell to her Freethinker colleagues, since they had decided that she ought not to be longer allowed to work with them because she had taken up with views so diametrically opposed to theirs. Vivid indeed was her ovation when she protested in the sacred name of Freethought against the disloyal attitude of Freethinkers towards an old and tried colleague, who had simply exercised the prerogative for which she had battled during so many years. She showed as clearly as day the inconsistency and short-sightedness of that policy. At the same time her speech brought back to my own mind the fact that their position towards Theosophy was the very one she herself had formerly taken up in the *National Reformer*, the organ of Mr. Bradlaugh and herself. A Madras Freethinker had written to ask of the Editors whether a secularist could consistently be

also a Theosophist, and Mrs. Besant, for herself and co-Editor, had answered him editorially that the two were incompatible. We copied that decision with comments into the *Theosophist*: the comments being somewhat strong, with hints that the Secularists of the Mrs. Besant type were getting to be as dogmatic as the Pope. Neither of us then foresaw how soon she would have to drink at the hand of her own party of the bitter chalice she was once commending to our lips.

Besides the desirable acquaintances made at that time, was the undesirable one of the notorious Diss Debar, "the Precipitation Medium of the U. S. A.:" a showy, smooth-talking person, who was either a very remarkable medium or a very extraordinary humbug. The evidence of Mr. Luther R. Marsh, of New York, a great lawyer and formerly law-partner of Daniel Webster, was enthusiastic in favor of her mediumship, and it was rumored that they were privately married. She told me that this was so, and that Mr. Marsh was shortly coming to London to meet her: moreover, she called herself Mrs. Marsh. She was a stout, black haired woman, with an ample figure and a sort of fetching way like that nameless gift of your Parisian woman. She was dressed in black and wore the cross of a foreign order (the Legion, I think) on her bosom; a bit of dramatic finesse, for it might mean so much. My entry says that I was "not convinced" of her good faith. She had picked up some American lady with much money, but not much brains, and had constituted her paymaster. She wanted lodgings for both, so I referred her to a place in the neighbourhood and they went there. but within the next few days there was no end of a row, a seizure of luggage—if I remember aright—bills unpaid, and the fitting of the decorated mistress of wonders. Subsequently, I believe, she was prosecuted for swindling and imprisoned, but my memory has not charged itself with the real facts of the case. She has plunged out of public sight and I have heard nothing about her for years. But I was informed that she had told wild stories of her intimacy with H. P. B. and some very occult and very wonderful work that they were doing together: all sheer falsehood.

On the 17th. (September) I gave my first public lecture in London, at Southplace Chapel, Mr. Moncure D. Conway's place of worship. The building was packed. Mrs. Besant took the chair. My topic was "The Theosophical Society and its work." At the close I was fairly bombarded with questions from all parts of the hall, and finally, that serio-comic incident occurred which I have mentioned elsewhere, but which may be repeated here as this is the proper connection. A voice from the right-hand gallery called out loudly: "I would like to know how it is that Col. Olcott is so familiar with all the Eastern religions, when I scarcely know one perfectly although I have given twenty years to its study!" It was a foolish thing to ask, for the answer was so obvious, but just as I was about to say something of a conciliatory nature, a loud response came

from the opposite gallery, it was the one word : " Brains." That sent the house into convulsions of merriment and neither Mrs. Besant nor I could refrain from smiling. The querist was a great authority on Assyriology. The London papers gave long notices of the discourse, but a short quotation from the *Pall Mall Gazette* will suffice :

" It is no unusual thing to see an array of thoughtful faces at South-place Chapel, yet it may be questioned whether the walls of that simple, unpretending building have hitherto looked down upon an assemblage bespeaking more respect, by reason of its high mental capacity and ability, than that which occupied the chapel's sitting and standing room last night. The occasion was Colonel Olcott's theosophical lecture, Mrs. Besant presiding. There were present bronzed Anglo-Indians, Easterns in fez and goggles, medical, theological and science students and teachers, representative South-place people, agnostics, freethinkers and spiritualists—how many different " ists " were really in evidence it is scarcely possible to set down. To this heterogeneous gathering Mrs. Besant introduced the lecturer. Colonel Olcott is—as already mentioned in your columns—a man of striking and commanding personality. His hair is silvery, his flowing beard white and soft, his forehead massive, and his whole aspect venerable. He neither makes any pretension to eloquence nor strives after effect. He says what he has to say in the plainest possible way. His manner is certainly sincere and his method convincing.

The *Theosophist* (Supplement Nov. 1889), in taking over the P. M. G.'s report, says :

" There are in London, among a host of ways of making a living, offices called ' Newspaper cutting Agencies,' which supply subscribers with cuttings upon any desired subject from the newspapers of Great Britain and the Colonies. From such an agency we have received already nearly one hundred excerpts from British Journals which speak about Col. Olcott's opening lecture and Theosophy in general. The prevailing tone is one of chaff or bitterness, though there are instances of sober interest in, and respect for, the themes we preach. What is conspicuously shown is the existence of popular interest in us and our doings and sayings. Another striking proof is, that at one and the same time Madame Blavatsky was writing an article on Theosophy, bespoken by the *North American Review*, the leading review of the United States, and Colonel Olcott one on the ' Genesis of Theosophy ', for the (Conservative) *National Review*, of London—the latter article in reply to one on the same subject by Mr. Legge in the same periodical."

The lecture brought me one bit of bad luck in prompting Dr. Bowles Daly, an Irish journalistic writer and author, to seek our acquaintance. He manifested so much interest in our work and talked so smoothly as to win my confidence. He joined the Society, and after a while came out to Adyar. He had told me that he owned two houses in London, which he should sell, and then follow me out. He would give his services quite gratuitously. Later, it turned out that he had not a copper, and on that plea demanded a salary and allowances from the Sinhalese, among whom he ultimately went to work. He had a certain sort of ability

and any amount of self-push, but proved to be quite ignorant of Eastern literature, and so was useless to me as an assistant Editor, the capacity in which we had agreed that he was to be engaged. He went, as above said, to Ceylon; enlarged our Buddhist school at Galle into a weak College; did some hard work; gave rein to a furious temper; drove the boarding scholars out of the school building with a belt buckle, on Wesak Day, because their recitation of the *gathas* and *silas*, annoyed him upstairs; was chosen a member of a Provincial Buddhist Committee; tried to wean from me the love of the Sinhalese; insulted and enraged some of the leading Buddhists; denounced wholesale the entire Sangha; and at last moved off to Calcutta, where he tried to prejudice the public against Theosophy, and finally became mixed up in several disagreeable public incidents. At last accounts he was in the Australian Colonies. But for his ungovernable temper and his free indulgence in vulgar abuse, he might have done good service to a movement which always needs efficient helpers. I should not have ventured to invite him out to India but for his declaration that his services would be as free and unremunerated as our own; a declaration which he repeated to H. P. B. when I took him to her room, after the agreement had been arrived at between us (and after he had borrowed £20 of me on some excuse about having to make his preparations for leaving, a fact which caused H. P. B.'s eyebrows to rise when I told her about it). The loan was repaid at Adyar.

At the time of my visit I had the chance to see of what infinite tenderness and unselfish compassion Mrs. Besant was capable. An old friend of hers, a fellow reformer and very well known man, was utterly prostrated by overwork of the brain, and his life in peril. She took him into her house, nursed him like a sister, calmed his ravings, and, I believe, saved his life. It made it all the more sad for me when that same man, possibly—nay probably, it must have been—in another access of nervous debility, turned upon his gentle nurse and said cruel things against her in the press. I was all the more sorry because of my great appreciation of his noble traits of character. I did a good deal of literary work for H. P. B. in those days. She had a table placed beside her own desk, and we fell at once into the old fashion of the New York “*lamasery*,” when we toiled on the composition of “*Isis Unveiled*,” night after night until the small hours of the morning. I wrote letters and articles for her magazine, and helped her on her occult teaching papers for her E. S. pupils. She resented my acceptance of invitations for parlor-talks on Theosophy, visits to important persons whom we wanted to interest, and lectaring tours—wanting to keep me tied to her desk-side. But this could not be, for the general interests of the movement had to be considered first of all, and though she called me a ‘mule’ and all sorts of pet names of the kind, I did what was to be done. Yet it was a real sacrifice to have to deny myself the pleasure of the close companionship, for, as in New York, when we two were working together alone, the door between us and the Teachers seemed

ever open ; uplifting ideas came pouring into my mind and the spiritual intercourse was very real. Her habit of counting on me as an ever willing and loyal helper had become so fixed, and our tie was so much closer and so different from that between her and our juniors that she appeared to delight in the renewal of the latter. In those pleasant hours she used to tell me all she thought of those around her, and consult me as to how to treat them and the best way to push on the movement. When certain persons would come in and pet and flatter her she, when they were gone, should the occasion demand it, would paint to me their real characters. Meanwhile, the object of my European visit was silently yet surely being accomplished, H. P. B.'s angry feelings were subsiding, and all danger of a disruption was swiftly passing away. Things which had seemed to her as mountains became mole-hills when we came to look at them calmly. Thus had it always been. The new Rule about doing away with Entrance Fees and Annual Dues, adopted at the last Adyar Convention, and which had so exasperated the British and American Sections and dissatisfied even the Indian, was temporarily got over after much delay, by my issuing the following Executive Notice :

" Pending the final decision of the General Council regarding fees and dues, I hereby direct that the following rule shall be observed. Each Section is at liberty to alter within its own jurisdiction the amount of entrance fees and annual dues, (hitherto fixed at &c., &c.); and each Section, as an autonomous part of the Theosophical Society, shall collect said fees and dues, as determined by them, in the name and by the authority of the Theosophical Society, and apply the same to the Society's work as the sectional governing body shall from time to time determine . . . The Indian Section . . . having unanimously recommended that the entrance fee and annual dues shall be restored to Rs. 10 and Re. 1 respectively, the recommendation is hereby approved. . . . "

The fact is that the new resolutions passed by the Convention of 1888 were universally reprobated, and thus fell to the ground one more experiment which I allowed to be tried, to stop the clamors of some who thought that in an ideal Society like ours things should not be managed on the prudent business plan, but that we should trust to the sporadic generosity of our members and the general public. The deficit in the year's account was made up by taking from the *Theosophist* cash-box Rs. 1,308-2-11. *Verb. sap.*

There was still another matter to be settled, *vis.*, to please the two Western Sections and calm H.P.B. by giving her some delegation of my powers, that would really facilitate the settlement of passing questions without the delay involved in a reference to Adyar. She, it will be recollected, wanted to act as my representative *with full discretionary powers*, but as I had no great opinion of her discretion in matters of a practical kind, I concluded to make a compromise, to be tried as an experiment. So it was done in this way :

" LONDON, 25th December, 1889.

" In compliance with the unanimous request of the Council of the British Section, and to obviate the inconvenience and delay of reference to head.

quarters of current local questions requiring my official adjudication, I hereby appoint H. P. Blavatsky as Chairman, and Annie Besant, William Kingsland and Herbert Burrows as Members, of an Appellate Board, to be known as 'The President's Commissioners' for Great Britain and Ireland and, furthermore, I hereby delegate to the aforesaid Commissioners for the United Kingdom, the appellate jurisdiction and executive powers conferred upon me under the Constitution and Rules of the Society, and declare them to be my personal representatives and official proxies for the territory named until the present order be superseded.

"Provided, however, that all executive orders and decisions made on my behalf by the said Commissioners shall be unanimously agreed to and signed by the four Commissioners above designated."

This looked to her a larger Xmas present than it really was, for the words italicised in the concluding sentence made the condition that the four Commissioners, and not H. P. B. alone, should make me responsible for their official decisions. I selected the other three from my respect for their practical good sense and steadfastness of will, believing that they would suffer nothing very revolutionary to be done to upset the steady working of the Society. Some of our worthy colleagues had—as H. P. B. so considerably informed me from time to time in her letters—made themselves merry over my fustian "Executive Orders," but if either one of them had tried to keep in sound and working order such an incongruous and unmanageable body of eccentrics as the Theosophical Society, so that it might ultimately settle down upon a strong foundation of wise autonomy, being independent within constitutional limits and yet coherent as a whole Federation, they perhaps would have felt more like crying than laughing. Even now, one very well known Secessionist, whose habitual impulse is to be against every semblance of orderly administration and follow only his personal caprice, is calling the skies to witness how the Society has degenerated into rival camps of slaves following different popes, and bidding them join his guerilla company. Heaven knows where can be found another society so conservatively conducted as ours, yet with so little restraint upon individual rights. But there are some whose military conceptions cannot rise above the level of bush-whacking. At any rate, the results have fully justified my policy; and if the Society is ready to enter the XXth Century as a powerful social force, it is because I listened to all good advice, let my cranky associates play with their fads until they themselves threw them aside as unworkable, and when a stress came showed the "mulish" quality which H. P. B. so vigorously denounced. The complete restoration of pleasant relations between us was proved by her issuing the notice that she had appointed me her sole agent in Esoteric Section affairs for Asiatic countries, with very large discretionary powers, which has been above quoted. So, the cyclone having blown itself out, we went on with our joint literary work in her writing-room at Lansdowne Road. Needless to say, our Indian friends breathed freer when they heard the news.

Before leaving England for home I received through the Rev. S. Asahi, Chief Priest of Tentoku Temple, Tokio, an ecclesiastic of great influence, the following highly gratifying Imperial communication :

“ TOKIO, 18th October 1889.

TO BARON TORUKU TAKASAKI.

His Imperial Majesty has accepted the present of a stone image and five other articles which were offered him by Colonel H. S. Olcott with an explanatory Memorandum accompanying each article. I beg Your Excellency to inform that gentleman of His Majesty's acceptance.

VICE-MINISTER OF THE IMPERIAL HOUSEHOLD.”

The presents accepted by His Majesty were, the original model of the Buddhist Flag, a carved stone image from Buddha Gya, leaves from the sacred Bo-trees of Anuradhapura and Buddha Gya, and photographs of several noted shrines. With this hint of imperial good-wishes, no wonder the nation turned *en masse* towards the messenger of Southern Buddhism and took to heart the message ! It should be added that an explanation of the instant popularity of the Buddhist Flag may be found in the fact that when first shown to the Japanese priests, they consulted their own sacred writings and found that the colors of the vertical stripes were identically as therein described as to be seen in the aura of the Buddha. Some readers may also recollect that the Tibetan Envoy to the Government of India told me at Darjiling that they were those of the flag of the Dalai Lama. Our Colombo Buddhist colleagues were therefore wiser than they knew when they suggested the idea of the *Buddhu rāsā* for the proposed Buddhist Flag of all nations.

H. S. OLCOTT.

ALCHEMY AND THE ALCHEMISTS.

[Continued from p. 602.]

FROM the foregoing attempt to describe the Hermetic theory, it appears that the metals would be considered in the light of certain forms of the primary emanations and their combinations and, as such, must be products of time, nature evolving them in common with every other solid body. But sometimes the process might be a rapid one, resulting in gold ; at others more slow, or accidentally stopped ; in which cases the less perfect metals resulted, and might be looked upon as becoming gold, the development of which had been delayed or arrested. Such being the circumstances, if we opened a mine, the progress of the metals therein towards perfection would be stopped when removed therefrom, and might remain at the point of development they had reached when their normal progress was so arrested.

Then the alchemical operator, in common with our modern chemists, would endeavour to imitate the processes by which nature

worked ; * and by the use of energetic means, endeavour to do, in a few days or hours, that which unaided nature might take many ages to perform ; † and such an act, seeing that it sought by means of the human will to accomplish a feat of which the Supreme Consciousness of the Universe was the legitimate master, seeking so great perfection in art, and involving so thorough a mastery over nature's inner processes, might well be looked upon as the Great Secret, the true *Magnum Opus* of chemistry ; and he who might be able to perform it would well deserve, in the eyes of the lesser initiates, the title of an Adept.

But—to follow out the evident course of reasoning from the hypotheses adopted—since gold was looked on as being the perfection of all material things, might not some form of it be utilised for the removal of imperfections, or at least their diminution, on other and less perfect bodies ? ‡ In short, since sickness may be considered as a temporary imperfection of the animal organism, caused, as the alchemist might reasonably suppose, by the absence of some of the principles necessary to perfect action, or the presence of others in excess, § might not some means be devised for applying gold to the restoration of health, nay, even to the prevention of decadence, and thus to the prolongation of life ? Such might at any rate seem to the alchemist to be a just conclusion from his theories, and he straightway endeavoured to put it in practice, and from this arose the idea of the Golden Elixir, the last ideal of the celebrated Universal Panacea || But as a broad outline (however crude or insufficient it may appear) has thus been given of the Hermetic transmutatory art, we need not here pursue it into too much detail. Withal, its professors held that the primary agent was in most cases a red stone or powder, which they denominated the Lapis Philosophorum or the Powder of Projection, according to its form.** Its qualities were differently described by various writers ; but Denis Zachaire, an alchemist of the sixteenth century, tells us that it had three great properties :

1. To transmute metals into gold or silver.
2. To produce precious stones.
3. To preserve health.

In speaking of the matter of the stone, it was regarded sometimes as *one*, referring to its place in relation to less perfect bodies, and to its invariable composition ; sometimes as *triple*, concerning the principles of

* Roger Bacon, quoted in Draper's "Intellectual Development of Europe," Vol. II, p. 154 ; and cf. "Isis," Vol. I, p. 512.

† H. P. B., in "Siftings" cited, p. 5 ; also Draper, op. cit., Vol. I, pp. 406, 407.

‡ Draper, op. cit., Vol. I, p. 407.

§ Ib., p. 394.

|| See Hartmann's "Paracelsus," p. 210 ; Hargrave Jennings, "The Rosicrucians, their Rites and Mysteries," second Ed., pp. 33, 34 ; "Secret Doctrine," Vol. I, p. 686, n.e.

** See "Isis," Vol. I, p. 208.

which it was composed and, again, it was sometimes said to be *quadruple*, because it was the synthesis of the Four Elements. The philosophers said, enigmatically, that the matter of the stone has three angles in its substance (which are the three principles) and six in its root (the universal matter). Its number is therefore, cabalistically, the Pythagorean decade; since by translating these so-called angles into figures we get $1 + 2 + 3 + 4 = 10$; which latter number was that used by the Greek Pythagoreans* and the medieval Cabalists, to express perfection.

Thus much having been said as to the lower side of Alchemy, and its main lines sketched out, now let us endeavour to discover something as to its higher aspect, however briefly. And the first thing that strikes us is the idea that all things originate in spirit, and that from it there emanates the mystic septenary of the seven principles; for in this sense, by the *earth* of the alchemists we are to understand the physical body, by their *fire*, vitality or, as the Hindus call it, *Prana*; and so through all the other emanations and elements we may trace the remaining principles, of which the three higher, or the Triad, are symbolised by the salt, sulphur, and mercury; whilst, as already remarked, the lower quaternary are the Four Elements. And in fact the whole process contemplated in Alchemy is, in this sense, nothing other than the symbolised typical regeneration so much spoken of by Theosophists; and the alchemic theory, divested of its physical mask, is a purely theosophic system such as we have now in the works which deal with those principles—of which a modern instance from the pro-Christian standpoint is Mrs. Kingsford's "Perfect Way." In this light, the processes of Alchemy upon its lower plane are a beautiful working-out or exemplification in the physical world, of those eternal verities which govern the subjective side of humanity; and when we become capable of seeing into its mysteries more clearly than most of us at present do, the genuine alchemical books will cease to look ridiculous and, perhaps, reversing the order of the proverb, we shall have taken that step which may show them to be sublime.

By all this it is not meant that the philosopher's stone is a chimera and transmutation a dream, and the whole simply a moral and theosophic allegory; for in regard to its two planes we must ever bear in mind the alchemic maxim that, "as above, so below"; † or in other words, as the spiritual transmutation is real, so also is the physical. If that is so, we can understand why there are so many historical instances which go to prove the latter; and we will therefore proceed to review a few of the more noted ones. In these we may deal only with such as, although they may have received the usual comprehensive scientific denial in modern times upon purely theoretical grounds, have in point of fact never been satisfactorily impeached; and are therefore as

* *Vide* Article cited from "Trans. of Scottish Lodge," p. 10; and Draper, *op. cit.* Vol. I, p. 114, second Ed.

† From the celebrated "Smaragdine Tablet of Hermes," quoted in the "Cyclopædia Britannica," art. *Alchemy*, eighth Ed., p. 462. See Thompson, *op. cit.*, Vol. I, pp. 10-12, second Ed.

good in that respect as any other evidence from historical sources. At the same time it is to be noted that we can only quote, in this way, such instances as were performed by alchemists who, contrary to all the rules of Occultism, made their powers in some degree generally known; and under these circumstances they are necessarily not very numerous.

In the year 1312 of the Christian Era, Raymond Lulli, a noted alchemist of those days, is said to have made, in the Tower of London, six millions in the gold coins known as "Rose Nobles"; each worth some three pounds sterling of our present money. They prove, when submitted to the test of the fire assay, to be of a purer gold than any other coin of those times. Robert Constantinus, in his "*Nomenclator Scriptorum Medicorum*," published in 1515, says, that after a great deal of research, he found that Raymond Lulli resided for some time in London, and that he actually made gold, by means of the philosopher's stone, in the Tower; that he had seen the golden pieces of his coinage, which were still known in England as the nobles of Raymond, or rose-nobles. Lulli himself appears to have asserted that he made gold; for, in his well-known "*Testamentum*," he states that he converted great quantities of lead, pewter, and quicksilver into that noble and more valuable metal.*

Arnold, of Villa Nova, who lived for some time in Paris, and was born in 1245, and disappeared about 1310, is said to have travelled for twenty years in foreign countries, but notably in Italy and Germany; and in this time he appears to have learned the art of gold-making; for his contemporary, the celebrated Jurisconsult, John Andre, says of him that he made gold, which he submitted to all proofs.† As indicating his extraordinary knowledge, it is significantly remarked by his compatriots and biographers, that he was thought to be the most able physician the world of that time had ever seen, and he wrote a treatise on the Practice of Medicine which it is said he intended to present to the Pope; but after Arnold's death it could not be found. Perhaps it may have contained too much; and thus, like many another such book, have been kept back at the last moment.

Nicholas Flamel, at Paris, on the 17th of January in the year 1382, and also on the 25th of April, is said to have turned a quantity of lead and quicksilver into gold.‡ From having been a poor writer or public scribe, he suddenly became enormously rich; and had in consequence to take flight in order to escape the imprisonment with which he found himself threatened, at the instance of those who wanted to discover his methods by force. He appears to have organised a mock funeral, and by this means was enabled to escape, it is said, to the East, but no one seems really to know what ultimately became of him.

* Macky, op. cit., p. 109.

† "*Trans. of Scottish Lodge*," cited, p. 6; also Macky, op. cit., p. 103; and Enfield's "*Hist. of Philosophy*," Book viii, Ch. I, quoted in Godwin's "*Lives of the Necromancers*," p. 170.

‡ "*Tr. Sc. Lodge*," p. 7.

In 1602, Alexander Seton is reported to have made a successful projection at Enkhuysen in Holland. A goldsmith who was present, and suspected fraud, surreptitiously put a piece of zinc into the crucible; because he knew that would spoil the gold, unless an actual transmutation took place. But no such failure followed, as the gold which resulted was of a singular purity. At about the same time, Michael Sendivogius presented himself before the Emperor Rudolf the Second, and by means of a Powder of Projection which he had from Seton, the Emperor himself performed a transmutation before the lords of his court. This was commemorated in coins struck from the gold so made, and also a marble tablet was affixed to the wall of the room, with a suitable inscription. M. Desnoyers, secretary to the Princess Mary of Gonzaga, then Queen of Poland, writing from Warsaw in 1651, says that he saw this tablet, which existed at that time, and was often visited by the curious.*

Richthausen, in 1648, made a projection before the Emperor Ferdinand the Second, with the aid of a powder "bequeathed" to him by one Baron Busardier. One grain of the powder converted three pounds of mercury into gold. The Emperor thereupon caused a medal to be struck, commemorating the event, and he ennobled Richthausen. Further, in 1658 the Elector of Mayence himself personally made a projection with the same powder, taking elaborate precautions against any sort of deception. This experiment having succeeded, the master of the mint certified that the gold so made was over 24 carats fine; and that he had never seen any such fine gold.†

In February 1667, Helvetius, physician to the Prince of Orange, put six drams of lead into a crucible in presence of two witnesses, and then threw into it a small portion of the Philosopher's Stone enclosed in wax. This latter had been given to him by a stranger, on December the 27th previous. The crucible was duly placed in a furnace, and left for a quarter of an hour in the fire, at the end of which time he found the whole of the lead converted into gold. Porelius, the mintmaster, tested it both by the fire assay and by means of acid, but it stood the tests satisfactorily, actually gaining weight in so doing, as it had converted part of the silver and antimony used in the test into pure gold.‡

The learned chemist, Van Helmont, also testifies that he several times made projections successfully with the help of a powder which had been given to him; but he did not profess to be able to make the powder.

And, perhaps the most noted instance of all in more recent times, was in the year 1782, at Guildford in England, when, upon eight different occasions extending from May the 6th to May the 28th, in the presence

* Macky, op. cit., p. 165; and see Dr. Hartmann's "In the Pronaos."

† "Tr. Sc. Lodge," p. 9.

‡ Thompson, op. cit., quoting Mangetus's "Bibliotheca Chemica;" also "Isis," Vol. I, p. 18.

of witnesses varying from four in the first instance up to fifteen in the last but one, Dr. J. Price, M.D., Fellow of the Royal Society, transmuted inferior metals into gold and silver which stood every test both by the assayers of London and Oxford. Every precaution was taken against deception, as those present brought the metals and other requisites with them. There seems to have been no doubt whatever in the minds of those present, that Dr. Price did actually succeed to the fullest extent in converting mercury into gold and silver. Among those who witnessed the experiments were Lords Onslow, King, and Palmerston,* and the whole made such a stir that the operator was ordered to repeat the experiment before the Royal Society. This (as he had apparently obtained the knowledge in a wrongful manner †) he was unable to do; and his failure driving him to suicide through disgrace, his enemies siezed upon this as a pretext to blacken his memory with a charge of fraud, which they have never been able to substantiate; but their admirers have gone on repeating it, regardless of the facts.

It is evident that if transmutation were a fact, while those who were in possession of the knowledge and methods were debarred from making public exhibitions of their skill, by the terms upon which they held it, the only way in which they could get the world to credit the feasibility of their assertions would be by giving to capable persons a small portion of their Powder, Stone, or whatever it was, and thus permitting them to make the transmutation before unimpeachable witnesses, without having the means to repeat it more than a very limited number of times, or the possibility of discovering the art for themselves. As showing the element of mystery which is always found in these transmutations, we will take the story which Dr. Thompson, in his excellent "History of Chemistry," vouches for as being corroborated by "the most unimpeachable evidence." It is given by Mangetus, on the authority of M. Gros, of Geneva, a man of very good character, and at the same time a skilful physician and an expert chemist.

About the year 1650, an unknown Italian came to Geneva and took lodgings at the sign of the Green Cross. After remaining there a day or two, he requested Mons. de Luc, the landlord, to procure him a man acquainted with Italian, to accompany him through the town, and point out those things which deserved to be examined. De Luc was acquainted with Mons. Gros, at that time a young man, and a student in Geneva, and knowing his proficiency in the Italian language, requested him to accompany the stranger. To this proposition he willingly acceded, and attended the Italian everywhere for the space of a fortnight. The stranger now began to complain

* See "An Account of some experiments on Mercury and Silver made at Guildford, in May 1782, in the Laboratory of J. Price, M.D., F.R.S.," in *Doddsley's Annual Register* for 1782, Vol. XXV, p. 90.

† See "Theosophical Siftings," Vol. II, No. 1, p. 13.

of being in want of money, which alarmed Mons. Gros not a little—for at that time he was very poor—and he became apprehensive, from the tone of the stranger's conversation, that he intended to ask a loan from him. But instead of this, the Italian asked if he was acquainted with any goldsmith, whose bellows and other utensils they might be permitted to use, and who would not refuse to supply them with the different articles requisite for a particular process which he wanted to perform. Mons. Gros mentioned a Mons. Bureau, to whom the Italian immediately repaired. He readily furnished crucibles, pure tin, quicksilver, and the other things required by the operator. The goldsmith left his workshop, that the foreigner might be under the less restraint, leaving Mons. Gros with one of his own workmen as an attendant.

The Italian put a quantity of tin into one crucible, and of quicksilver into the other. The tin was melted on the fire and the mercury heated, and the latter was then poured into the melted tin; while at the same time a red powder, enclosed in wax, was projected into the amalgam. An agitation took place, and a great deal of smoke was exhaled from the crucible, but this speedily subsided; and the whole being poured out, formed six heavy ingots, having the colour of gold. The goldsmith was called in by the Italian, and requested to make a rigid examination of the smallest of these ingots; but he, not contented with the application of the touch-stone and aqua-fortis, exposed the metal on the cupel with lead, and fused it with antimony, but it sustained no loss. He found it possessed of the ductility and specific gravity of gold; and, full of admiration, he exclaimed that he had never worked before upon gold so perfectly pure. The Italian made him a present of the smallest ingot as a recompense; and then, accompanied by Mons. Gros, he repaired to the mint; where he received from Mons. Bacnet, the mint-master, a quantity of Spanish gold coin, equal in weight to the ingots which he had brought. To Mons. Gros he made a present of twenty pieces, on account of the attention which he had paid to him; and after paying his bill at the Inn, he added fifteen pieces more, to serve to entertain Mons. Gros and Mons. Bureau some days and, in the meantime, he ordered a supper, that he might on his return have the pleasure of enjoying it with those two gentlemen. He went out, but never returned.*

Other such instances might be given, as in the case of George Ripley, already adverted to, who is said to have supplied the Knights of Malta and Rhodes with one hundred thousand pounds made by rules of Alchemy, each year in the latter part of the fifteenth century †; but if only one of these cases actually occurred, there needs no further proof as to the validity of the alchemistic claims. And that the Great Transmutation has been deemed to be an actual fact by those most competent to judge, is fully admitted by the chemist Bergmann, who, after sum-

* Thompson, *op. cit.*, Vol. I, p. 16.

† Godwin, *op. cit.*, p. 171, Ed. 1876.

ming up the evidence for and against the possibility and probability of transmutation, observes, respecting the numerous relations that have been given by writers of apparent veracity, that "although most of them are deceptive, and many uncertain, some bear such character and testimony that, unless we reject all historical evidence, we must allow them to be entitled to confidence."* And Dr. Thompson himself says of these stories, that some of them "are so well authenticated, that we need not be surprised at their having been generally credited."† This idea of the value of such histories seems to have been fully accepted by many great minds, by men who have been the shining lights of science; as for instance in the case of Sir Isaac Newton. For it is said of him, that while resident at his college, a large portion of his time was devoted to alchemical studies, which attracted him with irresistible force; so that the fires in his laboratory were scarcely extinguished for weeks together.‡ And many years later we find that Newton was in correspondence with Locke, in reference to a mysterious *red earth*, by which Boyle, who was then recently dead, had asserted that he could effect the grand desideratum of multiplying gold.§ If Newton held the opinion that gold could be produced from other substances, it was no derogation to his high intellectual capacity; since Dr. Thompson has himself remarked that "the opinion that gold may be made artificially.....may be adopted and defended with perfect honesty and much plausibility"—he would have liked to add, very justly so.

Similarly, there have been certain modern chemists who were sufficiently above the common prejudices which arise from that conceit in the infallibility of science, which is itself so unscientific, and so effectually blinds those who rely upon that infallibility, to the exclusion of all that may conduce to a wider view of things. The chemists referred to did not feel themselves in a position to deny that transmutation was possible; for, as Mr. Isaac Disraeli wrote, "Modern chemistry is not without a *hope*, not to say a *certainty* of verifying the golden visions of the alchemists... ..Sir Humphrey Davy told me that he did not consider this undiscovered art an impossible thing....."|| These modern aspirants to the knowledge of the art of transmutation, who mostly discard (with some notable exceptions, however) the ancient books and other time-honoured sources of information, and seek in modern chemistry the art of gold-making, perhaps are not very numerous; and until a very recent date they apparently relied upon the idea that gold is not, as most chemists deem it, a simple element—therefore it may be capable of artificial production. So a chemical friend wrote to Mr. Isaac Disraeli—who, by the bye, seems to

* "National Cyclopaedia," Vol. I, p. 397, Ed. 1847.

† Thompson, loc. cit.

‡ Op. cit., p. 15.

§ *Quarterly Review*, No. 220, pp. 125, 126. For the story of Boyle and the case of transmutation, see Thompson, op. cit., Vol. I, p. 18.

|| See Disraeli's "Curiosities of Literature," Vol. I, p. 287; "Isis," Vol. I, pp. 505, 509; and "Zanoni," p. 96, Knebworth Ed.

have been curious on the subject of Alchemy—"The metals seem to be *composite bodies*, which nature is perpetually preparing; and it may be reserved for the future researches of science to trace, and perhaps to imitate, some of these curious operations."* And in fact, the multitude of phenomena at the present day known to chemists under the name of *allotropy* are leading speculative men more and more to the opinion that many substances hitherto considered chemically distinct, are only the same substance under some different condition or arrangement of its component molecules, and that the number of distinct elements may be very few indeed.† The most celebrated name in this connection is that of Sir William Crookes, who speaks of the power of reducing all elements to a common base; whilst he and others have shown that there exists a relationship between metals which is so marked as to indicate not only a common source, but an identical genesis ‡ which is all that the alchemist needs to demonstrate the possibility of his art.

On this head, Mons. Berthold, after he had deeply read up Hermetic science, comes to the conclusion that it is impossible to deny to the alchemists a most profound knowledge of matter.§ And the great French chemist, Chevreul, at his death, some ten years ago, left a legacy to the library of the Academy of Sciences, consisting of the works of the alchemists, about which books he was impenetrable, and seems to have valued them highly.|| He made many extraordinary scientific discoveries, and lived to the age of one hundred and four, in the full possession of all his faculties—going on foot to the meetings of the Academy until the week of his death. Perhaps, among other things, he might have performed some alchemistic wonders, if he had not been aware that there was a penalty attached to those who openly did so, if it were only in the contempt sure to have been meted out to him by his scientific *confreres*, in that event.

S. STUART.

(To be concluded.)

* Disraeli, *Loc. cit.*

† Chambers's *Cyclopædia*, Vol. I, p. 114.

‡ H. P. B., in "*Siftings*" cited, pp. 5, 6; and in "*Secret Doctrine*," Vol. I, pp. 552, 582; II, 140-143.

§ "*Secret Doctrine*," pp. 684, 685, n. c.

|| H. P. B., in "*Siftings*," *loc. cit.*

HEATHEN CULT AND LORE IN RUSSIA.

THE TCHEREMISS OF THE KAZAN MOUNTAINS.

(Concluded from p.413.)

WHEN some particular evil befalls his home the Tcheremiss proceeds to a more elaborate sacrifice. Usually it is sufficient to bring the offering to the god in the home itself, but sometimes the sacred woods must be sought. When a house is made ready for a sacrifice, the master of it and his wife first get the materials necessary; the victim is bought or chosen from their own herd, flour is made for the sacrificial cake, and beer brewed. The animal is then tied to a tree and cold water is poured on its head and back. If it shudders at the touch it is considered an acceptable sacrifice to the deity, and the master of the house, or one of his nearest relatives or friends takes a knife and a sort of tomahawk, striking one against the other so that it "sounds like bells," to call the attention of the "god." All around show joy and murmur: "Accept it in friendliness," falling on their knees at the first sound. All attendants must be in white garments and no Russian word—the sound of the inimical race and religion—must be spoken. The victim is then sacrificed.

Yet the "god" gets little of it, in the *langouss* (a sort of vessel) some beer, wine and honey is poured, morsels of cake are thrown into it and pieces of the victim's flesh, taken from head, feet, ears, lungs, heart and liver. The whole is burned, and over the table on which the operation was performed, a flaming torch is raised. The skin of the animal is suspended on the tree till it rots. Prayers offered at the sacrifice are of the most material character, asking for profits in trade, health, riches, protection against misfortune or trials of any sort and—as a sort of secondary good—"salvation, intelligence, bliss." The feast degenerates often into an orgy and all friends are invited to share. The bones and inner parts of the victim are burned and the ashes put away in a "clean" place.

The great public sacrifices are all performed in the depth of the woods. There are now scarcely any left to perform them and, if still existing, they take place in absolute secrecy, under fear of the law. But a quarter of a century ago they still retained their full ceremonial, and men are living who witnessed them.

The *moujan* or sorcerer, in council assembled with the *moujans* of other villages, fixes the day of the sacrifice in May or June. Public gatherings for religious purposes were also held in April, May and September. The great public sacrifice is generally an attempt to prevent some public calamity. The time, place and number of victims are fixed of common accord. Men, chosen for the service, one in every

village, collect the necessary products, as flour for the cakes they make, and beer, also money to buy cattle. On the appointed day all partakers in the sacrifice gather on the "sacred spot," * sometimes from as many as fifteen villages.

The "sacred spot" itself is cleaned and kept pure of any contact with the grosser life. It must not even be approached too closely. In the midst of the open place is spread a piece of white stuff about a "*sajen*" long, on which the cakes are deposited in three rows of little heaps, each heap consisting of three cakes. In front of it is lighted the sacred fire over which the kettle for the sacrificial meat is suspended, the vessels with beer surround it, sometimes about twenty in number. Then come the chosen victims awaiting their doom. In 1892 the police rushing in on the scene of preparation beheld not less than one hundred and seventy animals and birds gathered at the sacrificial spot. Large tables are put up at some distance for cutting the meat and feasting on it afterwards.

All attendants form a circle round the victims and face to the east. Each has prepared a cup and a spoon, each holds in his hands a candle of wax. These candles are fixed on the tables and burn through the whole of the sacrifice. The scene must have a peculiar, weird impressiveness, with the darkness and the dreary silence of those old woods around and the gloomy faces of these men of lower race.

The *moujan* first tests the victims as to whether they are agreeable to the gods. When their acceptance is proven, he turns to the spectators, distributing to them the names of the deities on whose help each one is to call, and the strange chorus rises: "O Yuma of Light! O Pudersha-Yuma! O Zemem-Koho-Yuma." Up and down they go, falling on their knees and beating their heads on the ground. When the humming of prayer stops, the *moujan* takes the knife and kills. The meat is thrown into the kettle and boils while the sorcerer strikes axe and knife against each other and against the kettle of sacrifice. When all is over the meat is brought to the tables and the *moujan* burns fragrant incense all around them. The part of the gods is then given up to them and the real sacrifice takes place. Libations are poured in the fire. The attendants sit down at the tables to feast, taking off the sacrificial caps they all wore. Those who cannot be present in the forest, receive cakes and meat in their homes, accepting them with respect as sacred. Women can attend, but only as spectators of the sacrifice, yet they freely partake of the meal. In old times these feasts went on for three days during which no work could be performed.

Of the old customs there remains a great veneration for Friday. The day is so sacred that not even bread may be made on it, and no stove lit before mid-day. The Christian Tcheremiss begin Christmas

* In the neighbourhood of the village Tchermysh, about six versts further in the wood, is the ancient sacrificial spot called Yaku-Angher.

on Friday, even if the date does not correspond, and nothing the clergy can do can prevent it. The modes of divination used at that time are the same with the Tcheremiss as with other nations—baking cakes with a piece of silver in them to know who shall be rich, listening at windows, and so on. The principal feast of the Tcheremiss is Chorok-Tol, between New Year's day and Twelfth Night. It is called "Feast of the Sheep," and is chiefly a pretext for the young men and girls to run about the village, from one end right through to the other, dancing and supping at every house, making merry and throwing nuts in every room they enter, with the wish that the flock may bring as many lambs as nuts have been cast on the floor. A pleasant thought one could hardly expect to find among that race, is the belief that the man who presents his friend on that day with reins for his horses or a girdle for himself can save him from hell and torment by holding him by this link, the gift of friendship; and that *only* a friend can do that, not even the nearest of kin. Carnival is very wild with the Tcheremiss, and fasts they keep not, except three days of "Kanma." These Kanmas are days of absolute repose, the cattle even get no food in order to "shield them from wild beasts."

In the first Kanma, salt is consecrated by breathing on it and throwing down a knife so as to plunge it into the salt. It is then considered a remedy for men and cattle. On the night of that Kanma is performed the rite of expelling the Chaitans (evil demons). On the left border of the Volga it is done on the new moon of March. Lights are put out in the houses and (beginning from the outer edge of the village) the inhabitants, growing in number with every step, beat the walls of each house, of stable and yard, with big rods and canes, shouting, screaming, whirling the *zadras*, a sonorous instrument which adds to this really infernal concert. In each home they are given some cakes and eggs. When every house has been "purified" all the villagers proceed to the forest, where they choose the highest tree and begin to throw the eggs up among its branches. If the eggs hit the mark the offering is successful and, leaving some cakes and beer for the sylvan deities, all return home rejoicing.

Of the sacred uses and days we shall mention only three more. On the Thursday of Passion week, preparing for which, on Wednesday, the Tcheremiss wash, put on clean clothes and abstain from any work that produces sound or noise, they honour the memory of their dead with the usual libations, cakes, red eggs and special aliments of "commemoration." Around the plates and at the doors of the rooms they fix lighted candles—tall for parents, smaller ones for children. In offering the food and libation to the dead they exclaim: "Chojo," (may it reach them)! The meal of the dead is then given to the dogs; if they quarrel over it it is a sign that the dead are happy. The remnants of the repast are thrown to the winds with these words: "This for the hungry, for the cold, for the wandering." The dead are considered as

able to hurt the living and need to be propitiated not less than Keremet and his Vaduchs. The whole cult is a cult of terror.

In old, old times, the Tcheremiss had a spring feast, Agga Pareni, when they went to the fields which were being ploughed and, encircling them with rows of burning candles and spreading them over with cakes, amid flaming fires they prayed to Yuma for a good harvest. Finally in summer was the great feast of Surem, now St. Peter's day, when the harvest was ripe. All these old customs are now gone and even forgotten.

We need now only throw a glance at the priesthood of the cult itself, or rather on what remained of it some years ago.

The Tcheremiss of the plains call their priests *kart* (priest, hierophant). The mountain tribe has forgotten that title and uses only the word *moujan*, sorcerer, soothsayer.

A *moujan* is generally a man about sixty; experienced, knowing thoroughly the old rites, customs, signs and usages; the secret acts, sympathies and remedies. He must be of a severe, dignified life, must be a good speaker, and of a fine personal appearance, respected and trustworthy. His dress is a long white robe, worn loose, with a red design on the breast and a black one on the back. On his head he wears a high "prayer cap."

His functions are to perform public sacrifices and to choose the day for them, to choose the victim and also the way of offering it in cases of private sacrifices and troubles. As a link between "gods" and men, he can prophecy, can discover wrong-doers and read the future. His knowledge he mostly gets in sleep, but sometimes he sees the "gods" in waking state. He is also the tribe physician, but cures mostly by the offering of sacrifices. There are two classes of *moujans*, the lower (to which both men and women can belong) read the future by means of a needle balanced on a thread over a plank on both ends of which a morsel of bread and a coal are fixed. According to whether bread or coal are touched first by the swinging needle, success or failure are foretold to the enquirer. The higher class, the "money-moujans," possess a piece of coin, rubbed flat, in which they look fixedly, in order to make the answer appear to them on the shining surface. When the new moon comes such *moujans* are apt to have convulsions, which are regarded as signs that the "gods" are calling them to confer. Only men can enter this class.

They also give the new-born child his earthly name and call Yuma's blessing on the newly married couple, imploring him to grant to the new family seven sons and seven daughters. The young people receive one round cake between them, to share it as they are henceforth to share life. The father of the bride blesses a rod which becomes a household deity and is brought away to the new home as the father's benediction and the house's guardian.

What the Tcheremiss think of a future life as presented in their

tales, is very confused and shadowy. They seem to consider the next step as resembling closely life on earth. The dead is furnished with a purse full of coin "to buy the blood from the grip of death," and with the *asren-kindas*; or "cakes of death," and also with every object he used in this existence, so as to prevent his returning for it. On the seventh day after death a hen is sacrificed to him, as it is believed to bring him all the bits of nails he cut in life. These nails he needs in order to clime the "mountain of heaven."

Immediately after death comes the judgment of the judge of hell, *Kiyamat-Ture*. The dead pass on a thin rod over a boiling kettle full of *glue*. A bad man inevitably falls down and is tortured. Making thus a difference between the fate of good and evil men after death, the Tcheremiss yet dread them equally, once dead. For death is the work of Keremet and the dead come under the sway of the principle of evil; they become the terror of all that lives. No Tcheremiss will touch a dead body: to wash it they summon a Tartar or a Russian and all belongings of the dead are thrown away, sold, or given to Russian beggars. When the body leaves the house forever, a stone heated to a glow is thrown after it to prevent the "coming back," and all the house is washed clean. Prayers and sacrifices are offered to the "gods" to keep the dead from wandering and unrest.

The dry, materialistic, utilitarian view of life and the total absence of poetry, imagination and even song, make the cult of the Tcheremiss a barren and a black one. Even the "flower god" and the "mother of the stars" are more the pale reflections of natural facts than poetical images. With all the love for his native woods, under those mighty oaks and silver-tinted birch trees, the Tcheremiss never made a song or a poem to this only beauty of his life. But through the intense gloom and blackness of his forest and his religion still there gleam sometimes, in the degenerated worship, faint echoes of real facts, of great things in Nature, turned in the wrong direction, but still true. The humane, the better instincts of the better men of the race turn away more and more from the entities whose worship is blood and whose reign terror and hate, to the worship and service of a more perfect light, to opening vistas of greater heights from whence the radiance of the Christ idea begins to shine on them. They have put their feet on the lowest rung of the first ladder out of the nether world, out of the grasp of Keremet. In later times some Tcheremiss were frightened by visions and dreams in which the ancient "gods," the elementals fed on their father's lives, appeared to them, bitterly complaining that the "Russian God" was driving them out of their last strongholds, that they were left without food, horses or resting place, that they could no more aid or punish and had to migrate away from the realm which was passing from their sway and to leave the Tcheremiss and the hills for ever. The Christian Tcheremiss laughed scornfully at the belated terrors of their brethren and bid the dismayed "gods" a "farewell" of relief. May they persevere and,

before their race is engulfed in the inevitable death of the lower forms of mankind which they represent, may they get a firm hold of the symbols and ideas that will bring them in the course of centuries, or of ages, to join a higher humanity and a real life of light.

A RUSSIAN.

THE HEART.

"Qalb-ul-Insân,
Bait-ul-Rahmân."

"The heart of Man is the Temple of God."

Sufi Songs.

THE Great Law in which the whole creation lives, moves and has its being, the subjective righteousness of I'svara, works with a set aim for the growth and rise of all, for the uplifting of the human race, for transmuting the animal man into a Divine Being. The Law came out, if ever it had a beginning, from the imperturbable Realm of Pence, and man, the eldest-born of that Law, the flower of evolution, the glory of God on earth, can never find rest from his unending and tiresome toils till he reaches that realm whence the Law originally moved forward for the greater splendour of the One Perfection. In his nether life, man, wedded to woe and worry, by deliberate choice, will never be able to attain peace till he shuts fast all the gates of his divine citadel against the endless strifes that rush through his soul and soil her mantle of silver purity. The din of the outer world drowns hopelessly her still, small voice, the jar rasps fearfully on her gentle nerves, and the soul likes more to lie buried in the folds of her own mysteries than be aroused in an atmosphere which is so uncongenial and uncouth for her growth. What is the rationale of human life which, rising from the kingdoms below it, is now ready to vibrate in consciousness with the Great Self? Man's life mirrors within itself the greatness of I'svara, but as the Great Law, which works for all, and for humanity *in toto*, is left to work neglected and unobserved by him, there is but slight hope that he will be able to make headway on the ascending arc of evolution. Not until each entity shall work for all, and not until each unit shall realize himself as an organ of God to evolve harmony for the race, will sorrow cease, and pain be a thing of the past.

How often do we, while passing through a street, come across a hearse covered with its sable mantle, without shedding a single tear for its lifeless inmate whose joy and woe-mixed pilgrimage has just come to a close, or without sending a single fervent thought for his spiritual welfare? But let the same hearse, one morning, stand at our gate, then we are torn and shattered with anguish: we picture to ourselves that the trumpet is sounding the judgment day; nay more, we think it right that the whole world should go in mourning for one so near and dear to us. We give but the merest pittance for a charitable institution but long ardently that our gift should be the first to attract

the public gaze, not mindful of the thousands which a well-disposed soul may have given for the same purpose. What is that vicious quality of the heart of the unspirital which ever and anon goads him to find fault with every being in the world except his pitiful self? Why is it that he tries to regenerate humanity but will never first regenerate himself? Many and various though his shortcomings be, there is nothing to him so akin to perfection as his own self; there is hardly one who can stand comparison with him or bear the palm over him. Times out of number the narrow-minded worldling pries through the most hidden secret of his neighbour and puts most hideous constructions upon acts and motives quite innocent, intent upon one thing, above all, to raise evil forces in the superphysical world already swarming with much that is calculated to retard human evolution. For the generality of men there is nothing of so absorbing an interest as their own crumbling personalities, the frail short-lived flesh, heir of decay and death, companion of disease and worms, made so much of, desired, embraced, and worshipped, instead of the "Eternal Dweller" who resideth therein. Owing to this inordinate love of the impermanent, the wicked and benighted lower self refuses to see God's huge creation surging on all sides of him, having but the same goal and same aspiration with him. But the mischief reaches its height when the heart is allowed to go away from the great Law of God, which has no favourites, and to which the good and the bad, the just and the unjust, are alike. There is no factor so potent in man to further or put back his spirituality, as his heart which, when purified and exalted, is the seat and centre of all that is noble and glorious within him. An Indian sage has expressed that he is the high priest of God who is pure in heart, and not he who knows all the Vedas by heart. Though we live in the very midst of mysteries, "from the womb to the tomb," groping our way as best we may through so many seeming uncertainties, the only guide whom we can implicitly trust, is our own self-shorn heart. He who came to the world for its salvation told Arjuna, "I am the Self, seated in the heart of all beings"; but how many there be who now and then consciously realize that the Divine Presence is within them. Its merest conviction is the Kingdom of God half won.

To a student of human nature it is at once apparent that all actions have their spring in the heart which is the beacon light at a certain stage of civilization, to show whether its constituents are likely to give a push upward to evolution or the reverse. Surely it does not require much of the prophetic vision to foretell the trend of human moral growth in a country which spends every year £1,355,440 on evangelism and £154,480,934 on alcohol.* If, but a hundredth part of the money which Europe alone wastes annually in shamefully degrading the manhood of her sons, putting off indefinitely the opportunity so fairly put in her way by Providence, of raising up in the scale of morals, shoals of her ill-fated

* "Gospel versus Drink in the United Kingdom," an article by Harold Macfarlane in *The Sunday Magazine*.

souls grovelling in God-forsaken slums (who curse indiscriminately all and everything which stands in the way of their ribald revelries), were spent in bringing these fallen beings from out their miry paths; and if, be it said in all honesty and justice to the relatively elevated tone of morals in an average man of the East (which can dictate spiritual truths to the West for many centuries to come), the amount so lavishly defrayed in bringing the oriental heathens within the fold of Christ were made the channel of doing good nearer home, by studying the sacred scriptures of Asia, so saturated with lofty ideas and so rich in the investigations of man's relation to God, the world would wear an aspect quite different from what it wears now, and man's advance towards the Higher Life would drown the din of brutal selfishness, and do away with the unprofitable scamper after the illusory, which is so painfully prominent just at present amongst us. It may be safely inferred that the reason why the children of Europe do not enjoy mental calm, all the praiseworthy efforts of their philanthropists notwithstanding, lies in there being a want of balance in the system of education adopted there. Taught for the most part to develop the head at the expense of the heart, men have soared in intellect as high as it is possible for the intellect to soar; persistent, patient, life-long studies being made to search Nature in the exterior, but her internal and, therefore, her *real* life being left to take care of itself; having mighty telescopes to con the inexhaustible wonders of the starry vault above, but with hardly a probe to find the maladies of the human heart. To grow from *without* belongs to the passing personality; to grow from *within* belongs to the permanent individuality. Europe can produce Newtons and Humboldts and Keplers, but nineteen hundred years of her material civilization have proved sterile, with all her gigantic intellectual strides, to give birth to a single Buddha or to a single Chaitanya, a Sri Ramanuja, or a Sri Vasishtha—the wisdom-adorned sons of God, whose holy memory will live as long as humanity survives on the globe. Humanity has never risen in the true sense of the word, at any time of the world's former history, nor will it ever rise in the future, except by the development of its emotional nature side by side with the intellectual; by the expansion of its sympathetic and altruistic potentialities; for the emotions being nursed and nurtured in the heart, the seat of the Divine Lord in each one of us, are most susceptible of developing divinity in man. But the heart of the present-day man, coloured by rank materialism, with an undesirable preponderance of craving for things of the lower life, never allows him to come out of his animal nature. In the deepest depths of the heart is the cradle in which the Holy Lord sleeps, and not till its owner has taught it to writhe in agony over the sorrows of others, is there any hope of His Divine Presence being realized. The heart must, in season and out of season, be made to respond to the cries of the hungry and the thirsty; of the forlorn and the hopeless; it must stand as a father to the helpless orphan, and serve as a husband to the poor widow; the mise-

ries of men must be its own miseries, wherever and whenever found ; it must melt at the very sight of distress, and for every wound, moral and mental, it must send its balm of love and peace to heal it up. Not until the heart has ventured to take upon itself the heavy burden of the woes of the world ; not until each heart has learnt the talisman of expanding in size to receive the hearts of all human beings, does the Divine Lord remain imperturbably quiet, within each one of us. Not that He does not exist within us, but that we do not know the art of arousing Him. The panacea of human woes lies in our own hands, and it is this : that each of us, to the best of his might, shall endeavour to expand his heart. In its normal state the heart may be likened to a collapsed balloon ; it is dull, inert, lifeless, but above all, unsympathetic. A favourable turn of Karma may perchance draw towards it the gaze of a Divine Being of our earth, who gently blows into it the breath of His divine mercy, and then the heart expands, its capacities swell in huge dimensions till all that breathe find room therein and to spare. The heart works magic after expansion and purification, it soars above time and space ; its aspirations are not of the earth earthy, but the canker of personality being killed past resurrection, it feels the presence of Brah-mâ within itself, nay, identifies itself with Him. The secret of human life is more in the heart than in the head, and the *sine quâ non* of occultism is to first purge the heart of its impurities. "Seek in the heart the source of evil, and expunge it." That man alone is able to set himself free from sins and bestow divinity upon his heart, who does not sit in judgment upon the actions of others but has a very prurient eye for his own failings ; who sees in others only the One Eternal Life which is stainless and spotless, but in himself the embodiment of the evils of form bearing that Life. The sage Kabir once said that he went through the four corners of the world and found vice nowhere except within his own heart. A consciousness of vice within ourselves is the best passport of improvement ; a knowledge of our own moral failings helps us more in removing them than setting our own wickedness up to ferret out the sins of others. Man's mission in life is to do good and be good, and this never can be accomplished unless the heart is taught to do good and be good to itself. He who wipes away one single woe of humanity may be said to have lived in the company of God ; he is a truer Saviour than all your orators, publicists and politicians put together. Let the world have colleges and schools where we can manufacture good, gentle boys to be philanthropists of the future ; and let us have churches through the length and breadth of earth, where we can offer with the Psalmist one prayer above all other prayers, "Create in me a clean heart, O God."

JEHANGIR SORABJI.

SIGNS OF THE TIMES.

THE root-idea of the "Second Advent" is by no means confined to Christianity, for it is held very generally by all the other great religions of the world. For example, Islâm, at the present moment, is expecting the advent of its last prophet, the Mahdî. A curious prophecy, which may be found on page 202 of *Borderland* for April, 1897, represents the Mahdî as a re-incarnation of Mahomed. Many Hindus also are expecting the advent of another *Acatâr*.

History, to some extent, has familiarised us with the theory of cycles—

"This is not a matter of to-day
Nor yesterday, but hath been from all times;
And none hath told us whence it came or how."

Draper observes that "there is no reason to suppose that any one cycle applies to the whole human race." This has been true of the past, but will it remain equally true of the future? At present we may leave this problem to the solution of the future, and see whether we can discover in history any marked cycle of great religious teachers and reformers. It seems probable that we can find such a cycle in the period of six hundred years, more or less; perhaps in that mysterious number 666, that has been the puzzle and despair of Christian commentators.

Authentic history, admitted as such, barely extends beyond three thousand years. It is very generally allowed that Gautama, the Buddha, lived about six hundred years before our present Christian era: six hundred years again, after the advent of the Anointed of Nazareth, appears the prophet of Arabia and the Lawgiver of Mecca. Six hundred years after the Hegira we have the Buddhist reformer, Kseng-ka-pa, quite unknown in the West; though this much we know, that he did for Eastern and North Central Asia, what Mahomed did for Western Asia. If this cycle of six hundred years between the advent of each great religious teacher and reformer be even approximately correct, then, assuredly, one other such is already due and urgently called for.

There are many indications showing that not only is a great religious teacher and reformer certain to appear in the Twentieth Century, but that his mission and teaching will be very much more successful than authentic history shows the life work of any of his predecessors to have been. Not only will he really and truly regenerate the whole world, but he will also establish a veritable millenium on this earth. No doubt, in former ages of the world, great religious teachers have achieved success in large measure, but then also, to an equally great extent,

their missions have failed, in lapse of time, by the subsequent perversions to which their doctrines and teachings have been subjected.

Perhaps no religion has been so perverted as Christianity, from its primitive form in Ebionitic Gnosticism, if we except Islâm, which in these days, and especially in Armenia, represents a gospel of massacre, crime, and slavery. Leaving on one side the present perversions of Christianity, a quotation from a Mussalman writer may be given to explain the degeneracy of Islâm from its primitive grandeur and excellence, when first promulgated by its almost divine founder—"Unhappily the true spirit of Islâm was lost at a very early stage, and a religion, in the highest degree liberal and tolerant, as conceived by its inspired founder, was metamorphosed into a stifling, iron-bound system of state theology, which rendered any legislative development and modification in consonance with the needs and progress of mankind, impossible. It is exceedingly difficult to describe the causes of this petrification of spirit, in a few lines, for they are complicated and somewhat abstruse. The chief amongst them may, however, be roughly sketched as follows: At the root of the Semitic spirit is the persuasion that no man has the right or power to dictate to his fellows, for the relations between man and man can be governed by the Deity only. Now the mouth of the Deity is His prophets, and the last of the prophets is Mahomed; thus the end of Mahomed's life becomes the end of legislative evolution. The immediate successors to the prophet, namely, the first four Khalifs, entering upon the headship of the great Mussalman clan before any proper system had been evolved from the Koran and the *Sunnet*, their administrative acts, provided they were not in contradiction with the sacred books and traditions (*Hadis*), came to be considered as rules which could not be departed from. The Koran is, in form, rather a poetical than a legislative system, while the *Sunnet* comprises a series of detached anecdotes. It was from these materials, however, that a system of legislation had to be extracted; rules of interpretation, based largely upon the acts of the first four Khalifs, were worked out, and the four principal systems of the *Sunni* Moslems were created, viz., the *Hanifi*, the *Shâfi*, the *Hanbali* and the *Maliki*. The end in view was purely practical, viz., the proper interpretation of the law; that is, of the communications of God through the mouth of His Prophet; and this interpretation laid down certain fixed principles for application to all points that might arise in social, civil, and political life. Each such application formed a precedent; and it will be readily conceived that, after some centuries of conformity with precedents, the reluctance to violate them became so extreme that it came to be considered as a social necessity to leave them untouched. Finally the Doctors of Islâm taught that it would be unorthodox to disturb them. Each formed a brick in a solid wall of dogma. The system of precedents will, I believe, be clearly apprehended by students of English Common Law; the transformation of precedents into dogma, by students of Canon Law. Unhappily, in Islâm, the whole structure is canonical. It should be

added that the Mongol invasions utterly destroyed all chance of a later development of Islâm on free and rational lines, as might otherwise have been possible—a race of cultivated and deep thinkers having been replaced by a race whose aptitudes lay in war and conquest.”

Yet, whatever the causes, whether rightly diagnosed by this Mussalman writer or not, the results are self-evident by the conversion of the countries under the rule of Islâm, once the fairest kingdom of the old world, now, some into deserts, and some into human shambles. Probably no one would be more horrified than the great Prophet of Arabia himself, could he but see the present developments and results of the pure and beneficent doctrines he taught in the Seventh Century.

That Christianity has as often proved itself a curse as a blessing, is without any doubt due to the inclusion of the Jehovistic books of the Old Testament within its own Canon of Scripture. Of its sainted Founder so very little is known that it has even been denied that He was an historical character. Of His Teachings we know but what the Gospel tells us. The one Gospel written in Hebrew was that of Saint Matthew, the first and only authentic one. It was translated into the Vulgate by St. Jerome, but the faithfulness of the translation can be gauged by his letters to the Bishops Chromatius and Heliodorus. St. Jerome lived towards the end of the Fourth Century. Epiphanius also informs us that it was the heretical Nazarenes, or the Sabeans, “who live in the city of the Berceans, towards Coelo Syria, and in the Decapolis, towards the parts of Pella, and in the Basantis,” who have the Evangel of Matthew most fully, and as it was originally written in Hebrew letters.

It is usually taken for granted that Christ was put to death at Jerusalem for claiming divine honors. “Therefore the Jews sought to kill Him, because not only had He broken the Sabbath, but said also that God was His Father, making Himself equal to God.” But this formed no part of Christ’s public preaching, so, probably, this verse is a later interpolation. “He said unto them: But whom say ye that I am? Peter answering said, the Christ of God. And He straightway charged them, and commanded them, to tell no man that thing.” In fact, the only other occasion when this pantheistic teaching was publicly preached, was by St. Paul on the Mars Hill at Athens (the only occasion seemingly when he addressed a cultured audience), that man emanated from the Divine, and would again be re-absorbed into the Godhead. “That they should seek the Lord, if haply they might feel after Him, and find Him, though he be not far from every one of us: For in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also His offspring. Forasmuch then as we are the offspring of God.” * * * * Plainly here St. Paul preached pure pantheism.

It is much more probable that, like His predecessors, the EloHITE prophets, to whom He compared himself (“Wherefore be ye witnesses

unto yourselves, that ye are children of them which killed the prophets : fill ye up the measure of your fathers.”), Christ was put to death for denouncing the worship of Jehovah and the abominations of Jewish phallicism and polytheism. “Ye have heard that it hath been said, ‘An eye for an eye, and a tooth for a tooth.’ But I say unto you, That ye resist not evil.” This teaching made short work with the Mosaic Law ; and we are not surprised to read, “The people were astonished at His doctrine, for he taught them as one having authority, and not as the Scribes.”

Not only did Christ bid His disciples “beware of the heaven” (that is, the doctrine) of the Pharisees and Sadducees, but he did not hesitate to plainly tell the Jewish Doctors of the Law that “their father,” i.e., their national God, Jehovah, was the devil (Saturn-Satan). “Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one father, even God. Jesus said unto them : If God were your father ye would love me. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar and the father of it.”

That Jehovah and Satan are convertible terms may be gleaned even from the Old Testament itself—“And again the anger of the Lord was kindled against Israel, and he moved David against them to say: Go, number Israel and Judah” (II Samuel, 24-1). “And Satan stood up against Israel, and moved David to number Israel” (Chronicles, 24-1). That the “Father of Jesus,” and Jehovah, the tribal God of the Jews, could never have been the same, is plain from the Gospel teaching. “No man hath seen God at any time.” And again : “Ye have neither heard His voice at any time, nor seen his shape.” This is in flat contradiction to the Old Testament, which says : “And the Lord spake unto Moses face to face, as a man speaketh unto his friend.” Again : “And the Lord spake to you out of the midst of the fire : Ye heard the voice of the words.” And again : “Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel : and they saw the God of Israel.” Christianity has misunderstood its God ; equally has it misunderstood its Devil ; for the Book of Job classes Satan among the “Sons of God.” This must suffice, though pages and pages of further proof could be forthcoming, if necessary, to prove that the great perversion of modern Christianity has been in the acceptance of the Jewish God, Jehovah.

Among the books of the Old Testament, the most interesting is that of Daniel. Both this book and the Apocalypse of the New Testament, are to a great extent taken up with prophetic utterances, many of which refer to the rise, duration, and fall of the Mahomedan nations (Antichrist). This is given for the periods of a time (365 years) and times (730 years) and half a time (183 years), making a total of three

and a half times (1278 years). Added to the date of the Hegira (622), this brings us to the present year, 1900. Thus with the advent of the Twentieth century we may expect to see the beginning of the end, when "he that hindereth" will have been removed, i.e., the downfall of the Ottoman Empire. For this, Daniel allows a further interval of fifty-seven years—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

What then may we expect to happen during the next half century? Probably the events foretold in that grand prophecy, so dear to the early pioneers in the theosophic movement, "*quorum parvissima pars fui.*" It can never be too often repeated, so I make no apology for again presenting it. "We are at the end of a cycle—geological and other—and at the beginning of another. The pent up forces are bursting out in many quarters, cataclysm is to follow cataclysm, and not only will men be swallowed up, or slain by thousands, new land appear and old subside, volcanic eruptions and tidal waves appal, but secrets of an unsuspected past will be uncovered, to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces." This may suffice to give some idea of the upheavals, submergences, wars and conflagrations amidst which militant despairing Islâm will meet its lurid doom heralding the tempestuous dawn of the "New Dispensation." The old order changeth, giving place to the new—"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences and earthquakes, in divers places. All these are the beginning of sorrows. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." How otherwise than by being appalled and terrified is this present materialistic, agnostic, hedonistic and supercilious humanity to be prepared for the coming of the world's next great Avatâr?

(To be continued.)

THOMAS BANON.

THEOSOPHY AND HOME LIFE.*

THEOSOPHY and home life! Are the two incongruous? Does Theosophy mean to us only a sort of high-flown science, having nothing to do with homely daily duties? If it does so appear to us methinks we have translated Theosophy wrongly, and have learnt the initial alphabet of its teachings in a manner mistaken. Truly we have heard of the marvellous wisdom that is hidden in the depths of the theosophical storehouse; we have heard, and in some small degree

* A paper read at one of the weekly public Meetings of the Harrogate Lodge, England.

proved, how its teachings provide a golden key to unlock many of the most puzzling problems of life. We have read with wonder and amazement, of the slow and gradual evolution of life and form; of the birth and evolution of the soul; we have gazed back with fascinated eyes into the hoary ages of the past, and read records of strange and wondrous ancient civilizations which have grown, flourished, decayed, and been long ago forgotten; further and further back into more ancient times when our humanity had not yet attained its crown of manhood; further back still have we pushed our eager questionings, and seen previous globes on which we have played our part of development; further still into previous *chains* of globes; and even then not yet content until we have vaguely sensed a time, a condition, when "nor Aught nor Nought existed," but *all* was wrapped in the mysterious Infinite bosom of Duration, from which, at the appointed hour, everything which we now know has come forth into manifestation: *everything* therefore is of God, and through Him, and by Him, and He is in all things; the One Life ever evolving and manifesting.

Having gazed our fill on the wondrous past, we turn our longing eyes to the yet more wondrous future, and see, stretching away before us, height upon height to climb, of ever-increasing wisdom, love and power; vistas of unimaginable splendour flash before our dazzled eyes; for one brief moment we see ourselves, we see one another, transformed into the likeness of the Son of God; the Christ that is lying almost latent now, we see all-conquering, all-triumphant; and realizing the distance yet to travel between now and then, the mind falls back weary at the attempt of even striving to realize anything of the glory that *shall* be revealed.

Being thus enthralled and entranced by the mysteries and the treasures of the past, and the beauties and the splendours of the future, is there not some danger that we shall forget the practical every-day duties of the humdrum present? There certainly is this danger. But come, let us be practical—there is no particular virtue in going about, as I heard it described once, "with the Secret Doctrine in one hand and a look of abstraction in the other!"

If we are not *better* men and women, if we are not of more use in our day and generation, if we are not more loving, more sympathetic, more unselfish, because we are Theosophists than we otherwise would be, then the teachings of the wisdom of the Gods have not sunk very deep into our hearts, and we had better examine ourselves closely before daring again to call ourselves Theosophists.

Now let us see how Theosophy can help us in our daily home life, for it has very much more to teach us than information about Rounds and Races, Globes and World-periods, or the first faint dawn of the manifestation of the Logos or the ultimate goal for our humanity, of union with the One that Is—helpful and fascinating as such studies are, and it is not my wish to speak at all lightly of their value—they are *most* inspiring and

invigorating if we are careful not to allow ourselves to be so carried away by them as to neglect our daily duties.

For most of us, I suppose, daily life is filled up with fairly similar duties. The men folk have their business or their profession to attend to, which engrosses their thought and their time. We women folk have, some of us, business; most of us home duties; the round of sweeping and dusting, of ordering meals or preparing them, of keeping the children clean, wholesome and happy, of entertaining our guests; in short, of keeping the household wheels well oiled so that they run smoothly; and many a time, when head and hands are weary, the thought arises—"To what purpose is it all?" Can Theosophy supply an answer, give an inspiration for the faithful performance of "the daily round, the common task?" I think some of us can gratefully answer "Yes!"

Perhaps the most helpful way in which I can deal with this subject is to consider it under several different headings, such as:

"The importance of having a high ideal of home:" "The influence of *thought* on the home life:" "Our relation to children:" "Our attitude as Theosophists in the home;" and "The influence and importance of a high ideal of life."

First, then, "The importance of having a high ideal of home." There are some people I believe who regard their homes merely as convenient places for taking their meals and their rest in, places where they are at liberty to be as disagreeable as they like! where politeness and consideration are not deemed necessary, such amenities of life being reserved for outside society. Such people are, I think, greatly to be pitied, having deprived themselves of one of the sweetest influences of human life. But it is not only their misfortune, it is often and in great measure their own *fault* that such a condition of things exists; and if any of us present regard our homes in this way, let us set to work and do our best to raise our standard of what home life should be like, and then try to live up to it, and our influence is sure to tell on the other members of our family in the long run.

Surely our homes should be to us as types of the great family of God, the Logos Himself at the head of all, one Life pervading all, one goal before all. In this great family of Humanity some are older, some younger, and the Elder Brothers whom we speak of as the Masters, use their strength and their added experience for the benefit of the younger ones. And with Infinite Patience does the great All-Father work, until the very youngest and smallest and weakest among us shall have grown up into the perfection of Divine Manhood. As that most spiritually minded man, Thos. Erskine, once said: "He who waited so long for the formation of a piece of Old Red Sandstone, will surely wait with much long-suffering for the perfecting of a human spirit."

If we try to build our homes in ever so faint and feeble a way, on these lines; try to realize that they are meant to be helps in our spiritual lives, not hindrances; helps to recognize the Fatherhood of God and the brotherhood of man; we shall then have a high standard to aim at. The parents, the father and mother at the head of the household, with this ideal of home before them, having themselves realized something of the Infinite Love, the Infinite Patience, the Infinite Justice, with which the All-Father enfolds his children and rules His Universe, they will, with justice and loving kindness, rule their household, patiently bearing with the erring ones, too wise and too loving not to let the wrong doer suffer for his sin; knowing that by experience our lessons are learnt. The older brothers and sisters will be willing to help those younger and weaker than themselves in all their difficulties, not scorning or despising them for their ignorance and youth, but helping them just where they are. The younger ones again will look up to the elder with confidence and love. And so by having a high standard, by living or trying to live the ideal family life, will each of its members be better fitted, when the right time comes, to serve the large family of humanity; gradually extending love of parent or child, brother or sister, to those outside. For on the upward path our souls *expand*, not *contract*; we love *more* not *less*. There is a certain school which teaches the killing out of family affection, of mortifying one's self, of living a life of solitude, and so gaining liberation; but I do not think that is the way to make *real* progress in spiritual development. Not by loving *less*, but by loving *more* shall we come to know and to realize the Divine Love—not by narrowing down our sympathies, but by widening and ever widening them shall we climb the ladder which leads to Adeptship. How shall we hope ever to love mankind with that deep and all-comprehending love which the saviours of the race have bestowed, unless we begin just where we are, by loving and serving those nearest to us, those with whom we come into contact every day; how can we hope ever to be worthy of becoming a member of the Great White Lodge of those Elder Brothers of our race, who with self-sacrificing love such as yet we can scarcely realize, devote themselves to the helping upward of younger souls, if we do not *begin* here and now by showing ourselves brotherly to our brothers and sisters in the home, and so gradually learn to extend the area of our love and sympathy. The old saying is still true: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Now we will turn our attention for a few moments to "The influence of *thought* on the home life." Some may say, "surely it can't make any difference to others what I *think*, so long as I am careful as to my words and actions"; but stop a moment. What is the *spring* of your words and actions? "Can a good tree bring forth evil fruit, or an evil tree bring forth good fruit?" If all our thoughts were constantly on the side of purity, unselfishness, love, think you our mouths would utter impure words, or we should ever be guilty of acts of

selfishness and deeds of hatred ? " Ah, but it is impossible for me to attain to perfect purity, perfect love yet," you say ; " such foolish, nay, often, such evil thoughts come popping into my mind. I don't wish for them, surely I am not responsible for them ! " Well, to a certain extent I think you are responsible for them. Certainly we are all responsible to this extent ; when a foolish, an unkind, an evil thought, as we say, " comes popping into our mind," we are responsible as to whether we give it harbourage or not ; we can either receive it and thus make it our own and give it the added strength of our own mind, or we can resolutely refuse to tamper with it for a moment, put it out of our mind at once. This is *not* imaginary, or an impossibility, it is quite within our powers to do so, only we must be very resolute about it, and on our guard ; and also we must not allow ourselves to be too much discouraged when we fail, for we *shall* fail many and many a time, but every effort will make us stronger, and success will surely crown our efforts one day. Those few words—" Come popping into my mind "—are rather suggestive. Where do these thoughts come from ? If they are distasteful to us, and we do not wish for them, they evidently don't originate with us ; and this is a very important point. *They are* in most cases *the thoughts of other people* which are sent out into the thought plane and are attracted to or repelled by, the minds they come into contact with. And if other people's evil thoughts " come popping into our mind " and we retain them and make them our own, and are thereby tempted to say or do an unkind, an impure, or a selfish thing, then we may also infer that *our* evil thoughts also go popping into other people's minds, and do real harm. Now, therefore, we *are* responsible for what we think. Truly, no evil thought of any other person can harm us if there is nothing in our own minds to which it is akin—but which of us is perfectly pure, perfectly loving, perfectly unselfish ? The other side of the picture is happily true also. *Good* thoughts, helpful thoughts, loving thoughts, thoughts of purity, of peace, of benevolence, also travel from one to another on errands of beneficence, and there is surely much to encourage us in this fact. Many of us may feel that in our present circumstances we can do very little real good in the world. Riches are not at our command with which to alleviate poverty and misery ; the gift of oratory is not ours with which to move thousands to aspirations after a better life ; the marvellous skill of the inspired musician is not ours with which to raise men's thoughts beyond this mundane world ; the power of song which touches men's hearts is not for us. What *is* there we can do to help ? This much at any rate : we can pour forth into the mental atmosphere around us, *thoughts*, strong, clear, definite thoughts, of love, of benevolence, of charity, of purity, of peace ; and these thoughts being *real things* on their own plane will produce very definite results. Perhaps what I have just been saying may seem not to have much to do with home life, so I will try to keep more within those limits. Think how much of our work in the home is merely mechanical, we have done the same thing over and over again so often that our

hands mechanically perform the task, and our mind is at liberty to roam where it will. How often, in such cases, we waste much valuable time, and fritter our mind away in trivialities, flying from one frivolity to another—the last new novel, a piece of gossip we have heard, some tit-bit of scandal, the worries of the servant question—anything, or nothing, the vague, inconstant mind flits over, not settling down steadily to any one thing. Now wouldn't it be much better, if instead of this vague frivolling, we decided that we would *think* steadily and helpfully, and our thought going out from us on to its own plane, the plane of causes, would re-act on the physical plane and do some real and lasting good. Say one of your friends is sick, or in trouble, or danger; well, instead of worrying about him, direct your mind *definitely* to him, and send him thoughts of consolation, of cheer, of protection, and be very sure they will reach him, and without knowing why, he will feel cheered, and consoled and happier. Thus also you can think out schemes of benevolence and although utterly unable to carry them out yourself, your strong, *definite* thought falling into the receptive mind of a benevolent and capable person will bear fruit there, and thus the work will be done—if not directly by you, yet indirectly, and you will be a sharer in the bliss of helping others. All this, and many other schemes of thought which will occur to you, can be carried out in the quietest and most unassuming home life, and as ably carried out by the poor as by the rich.

ELIZABETH W. BELL.

[To be concluded.]

CONSCIOUSNESS.

THE study of consciousness takes us back to the very beginning of manifestation and evolution. Consciousness is life and all life comes through I'svara, the Logos or God of our Solar System, from Parabrahman, that omnipresent, boundless and immutable principle which is the infinite and eternal cause, the rootless root of all that was, is, or ever shall be. That one Life, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations, is symbolised in the "Secret Doctrine" under two aspects. "On the one hand, *absolute abstract space*, representing bare subjectivity, the one thing which no human mind can either exclude from any conception or conceive of by itself. On the other, *absolute abstract motion* representing *unconditioned consciousness*. Even our Western thinkers have shown that consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic."*—Here we have the key to an understanding of consciousness. Everything in the universe depends on motion or on vibration; consciousness is the result

* "Secret Doctrine," vol. I, p. 42.

of the life-force working in some differentiation of matter and the different phases of consciousness depend on the power of this life-force to set up and respond to vibrations on the various planes of matter. Any one may grasp this simple definition, but inasmuch as there are innumerable kinds of living things and innumerable kinds of vibrations, there are millions and millions of states of consciousness and we can therefore only hope to understand some of the general principles of this complex subject.

"Professor Huxley has pointed out, that there is nothing contrary to the analogy of nature in conceiving that there are states of consciousness higher than ours; that as there are many lower than the human, so there may be many states of consciousness that rise above that which we speak of as the human; that there may range above us, stage after stage, grade after grade, consciousness after consciousness, becoming loftier and loftier, greater and greater, wider and wider, in its limits; consciousness ever expanding, until it is possible to imagine, although not to understand, the consciousness that shall include every thing that exists; and then he points out that such a consciousness would be as much higher than ours, as the human consciousness would be incomprehensible say to the consciousness of a black beetle—and, we may add, as incomprehensible to us in its workings as ours to the black beetle. This is a thing necessary to realize; otherwise we limit everything by our own limitations, and fall into the error of imagining that because we cannot conceive, therefore that which to us is inconceivable has no existence in fact."*

The two aspects or symbols of Parabrahman, absolute, abstract motion and absolute, abstract space, are the bases of spirit and matter, i.e., the bases of conditioned being, whether subjective or objective. The "Great Breath," by which term abstract motion is sometimes symbolized, "assumes the character of pre-cosmic Ideation. It is the *fons et origo* of all individual consciousness and supplies the guiding intelligence in the vast scheme of cosmic evolution. On the other hand, pre-cosmic root-substance (Mulaprakriti, symbolized by abstract space) is that aspect of the Absolute which underlies all the objective planes of nature" and "is the substratum of matter in the various grades of its differentiation."† All speculation on the unconditioned, absolute consciousness of Parabrahman "is impossible, since the latter transcends the power of human conception and can only be dwarfed by any human expression or similitude; it is beyond the range and reach of thought, unthinkable and unspeakable."‡ "Consciousness implies limitations and qualifications, something to be conscious of and some one to be conscious of it. But absolute consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three one."§ "In the occult teachings, the unknown and the unknowable

* "The Self and its Sheaths," by A. Besant, p. 68.

† "Secret Doctrine," vol. I, p. 43.

‡ "Secret Doctrine," vol. I, p. 42.

§ "Secret Doctrine," vol. I, p. 86.

Mover, or the Self-existing, is the Absolute Divine Essence, and thus being Absolute Consciousness and Absolute Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness.”*

Passing from Parabrahman to I'svara, the Logos or God of our Solar System, to whom everything within that system is definitely related, we learn from the “Ancient Wisdom” that He is a mighty eternal “Centre of Consciousness existing unchanged in the bosom of the One Existence. There are innumerable such centres of consciousness,”† each centre being able to merge in, “to expand into, the Infinite, the Absolute, the Super-Consciousness, the One; and again to limit Himself to self-consciousness,”‡ when a new universe is to be brought into manifestation. “He, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the manifested God, and tracing the limiting sphere of His activity, thus outlines the area of His universe. Within that sphere the universe is born, is evolved and dies; it lives, it moves, it has its being in Him; its matter is His emanation; its forces and energies are currents of His life; He is immanent in every atom, all pervading, all sustaining, all evolving; He is its source and its end, its cause and its object, its centre and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything and everything in Him.”§

In manifestation the Logos unfolds as a Trinity. The first Logos (the Father of the Christian Trinity), the Root of Being, is sometimes called the Unmanifested, because so far as Cosmos is concerned, the first Logos is unmanifested; It can only become manifested to the spirit in man, which is one with Itself. In Him we find the two poles of spirit and matter *inseparate*; in Him His two emanations, the second and third Logoi, exist united in one; He is a unit, a unit-consciousness, but containing in Himself the possibility of a triple manifestation. A unit, because if compounded it could not be eternal (only the incomposite can be eternal); a unit because if put together in time, in time it also must disintegrate. He is the source and the end of evolution, the beginning as regards Divine manifestation, the ending as regards the manifested universe.||

From the first Logos emanates the second (the Son, of the Christian Trinity), in whom we find the two poles of spirit and matter *beginning to separate*, and who therefore manifests “the two aspects of Life and Form, the primal duality, making the two poles of nature between which the universe is to be woven: Life-Form, Spirit-Matter, Positive-Negative, Active-Receptive, Father-Mother of the Worlds.”** These two aspects, spirit-matter, life-form, are “wedded together in an indissoluble marriage throughout the ages of the life of a Universe, and none can wrench

* “Secret Doctrine,” vol. I, p. 86.

† “Evolution of Life and Form,” by A. Besant, p. 19.

‡ “Evolution of Life and Form,” by A. Besant, p. 20.

§ “Ancient Wisdom,” by A. Besant, p. 51.

|| “Esoteric Christianity; the Trinity,” by A. Besant, pp. 11-13.

** “Ancient Wisdom,” by A. Besant, p. 52.

them apart. Matter is form and there is no form which does not express a life (or consciousness); spirit is life and there is no life that is not limited by a form.”*

“*Phenomenal* spirit and matter of any universe are, however, finite in their extent and transitory in their duration”; only the *roots* of spirit-matter existing in the incomposite first Logos being eternal.

“Then comes the third Logos (the Holy Ghost of the Christian Trinity), the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes brought over as seeds for the present.”†

In bringing into existence and evolving the manifested universe, a distinct outpouring of life takes place from each of the three Logoi, and these three outpourings give us three fundamental types of consciousness. The first outpouring, coming from the third Logos, brings about the evolution of matter. It comes forth in seven great waves, powers or vibrations (Tanmātras), which are due to modifications of the consciousness of the Logos, each wave modifying matter and evolving and ensouling those that follow it. The primary atom of the highest plane is the resultant of a vortex of life from the third Logos, encased in a film of the root of matter. Combinations and aggregations of these primary atoms form the six lower subdivisions of spirit-matter of the highest plane of our solar system. Then a new power or Tanmātra, due to a modification of consciousness, is sent forth by I’svara, causing some of the countless myriads of these primary atoms to set up a vortex in the coarsest aggregations of their own plane, “and this primary atom, enwalled with spiral strands of the coarsest combinations of the seventh plane, becomes the finest unit of spirit-matter, or atom of the sixth plane.” In a similar way the spirit-matter of the five lower planes is evolved, the life from the third Logos veiling itself in denser and denser matter, until we reach the lowest, the physical plane, which yet has in it, in a hidden or latent condition, all the form and force possibilities of all the higher planes above it. Each of the seven solar system planes (the Mahāparanirvanic, Paranirvanic, Nirvanic, Buddhist, Manasic, Astral and Physical) has seven subdivisions, according to the density of the materials, and we may picture them to ourselves as the atomic, three etheric, gaseous, liquid and solid subdivisions. The six lower subdivisions of any plane are due to combinations of *atomic* matter of that plane and may therefore be disintegrated into that homogeneous, atomic matter. These atoms are themselves very complex bodies, but cannot be further subdivided without passing to the plane next above; thus the disintegration of atomic physical matter will yield astral matter, of atomic astral matter, mental matter,

* “Ancient Wisdom,” by A. Besant, p. 55.

† “Ancient Wisdom,” by A. Besant, p. 52.

of atomic mental matter, Buddhist matter, and so on. Otherwise put, the ultimate atom of a plane has the ultimate atom of the plane next above for its soul and an aggregation of the coarsest matter of that next higher plane for its body or limiting shell.* In this way the first outpouring from the third Logos brings about the evolution of the matter of the seven solar system planes, each plane having definite attributes or qualities imparted to it by the Tanmâtra that is at the root of it, and we have now countless atoms and molecules, but no forms yet of any kind, each tiniest particle of matter instinct with the Divine Life and having therefore a consciousness of its own. There is not a particle in the whole universe that is devoid of consciousness, however different that consciousness may be from—and therefore incomprehensible to—our consciousness.

When the evolution of matter is sufficiently far advanced, a second outpouring of life from the second Logos takes place, building the matter into forms and evolving these forms from stage to stage through the six kingdoms of nature below man, i.e., the three elemental, the mineral, the vegetable and the animal kingdoms. "The Life of the Son (the second Logos) manifesting in matter, the virgin matter vivified by the spirit (the Holy Ghost—third Logos), is the life that builds up every form that exists in our world and in all worlds of our system, sustaining and supporting all, the Preserver, the Helper, the Saviour, the foundation of it all, without which it could not live and move in organic life."† The life or consciousness ensouling the countless forms of the six kingdoms of nature below the human, is called the *monadic* consciousness. The Monads are rays from the second Logos, therefore all fundamentally one, when looked at from above, from the point of view of the Logos, but when looked at from below they appear separated from each other, by the forms in which these rays are encased for the purpose of evolution. The descent of the second life-wave into denser and denser matter, through kingdom after kingdom (through the three elemental kingdoms which are on the mental and astral planes), until at last "it comes down to the mineral form where life is most restricted in its operations, where consciousness is most limited in its scope," is called the "involution of life in matter, or the descent of spirit into matter, the descending arc. From this lowest point the life ascends, revealing more and more of its powers," developing in the vegetable and animal kingdoms the power of sensation and in the higher animals the germs of mentality.‡ When this point is reached the Monad is ready to take the next step into the *human* kingdom; the third great outpouring of life then takes place from the first Logos, meeting the second life-wave, the Monad, which has been evolving upwards, blending with it and "adding to it fresh energy and brilliance, and the human Monad, as

* Cf. "Ancient Wisdom," by A. Besant, pp. 53 and 54; and "Evolution of Life and Form," by A. Besant, pp. 25 and 26.

† "Esoteric Christianity; The Trinity," by A. Besant, p. 12.

‡ "Evolution of Life and Form," by A. Besant, p. 98.

a unit, begins its mighty task of unfolding the higher powers in man of that Divine Life whence it came."* "The human spirit is the direct outpouring of the spiritual life in Deity, poured out from the Father (the first Logos) Himself, the fount and origin of existence poured out into the vessel prepared by the second, all the materials of which are vivified by the third; and the great outpouring of the spirit in man, which makes him different from all else around him, that great outpouring which could only take place when the vessel was ready to receive it through countless ages of evolving life; that outpouring of Divine Consciousness, inasmuch as it comes from the first, the Supreme, the Father, has in it both the Son and the Spirit; and the Spirit in man is triple, made 'in our image, in our likeness'; a unit, a unit-consciousness, but containing in itself the possibility of a triple manifestation." "That is the image in which man is made, that is why man finally can expand into God, can be perfect as the Father is perfect."†

We are now in a position to place side by side the three fundamental types of consciousness spoken of above:

(1) The consciousness of the atoms and molecules of matter, the result of the first life-wave from the third Logos;

(2) The Monadic consciousness, the consciousness of animals, vegetables, minerals and of the three elemental kingdoms preceding minerals, the result of the second life-wave from the second Logos;

(3) The human consciousness, the result of the third life-wave, from the first Logos.

Little can be said about the first type of consciousness, that of atoms and molecules, for it requires an adept to link his consciousness to that of cells, molecules and atoms and to understand the working of it. That there is such a consciousness we may learn from science. "The cells in the body," says the great German materialist, Haeckel, "the cells have Souls"; because he finds in the separate cells of the body there is a cell-activity that is not the activity of the body as a whole. "The cells choose, accept, reject; each cell according to its own impulse, each cell according to its own work." This, so to speak, independent action of the cell is limited to its own narrow interest and while it is subordinated, in its normal activity, to the general welfare of the body of which it forms a part, it will sometimes act against the general welfare, following out the law of its own activity and unconscious of the greater use which it serves in the little universe of the body. You may get a wound in the body. "What will the cells do? They will set to work at once; without any thought of your brain, without any consciousness of yours, without any directing influence of your intelligence they will bring to that place where matter has been cut away, the new supplies that are wanted for the filling up of the hole in the body that has been left. They will build and build; and they will build

* "Ancient Wisdom," by A. Besant, p. 257.

† "Esoteric Christianity; The Trinity," by A. Besant, pp. 12-13.

without the intelligence that should subordinate their building to the whole; for they will make a scar, they will build more than is wanted.”*

“This activity in the cells is the *Ātmā* (consciousness) working in the atoms, working in the molecules, working in the cells,” and this building beyond the point that is necessary is due to the “unconscious memory of the cell.”† So, again, we read in the “Secret Doctrine,” vol. III, p. 573: “The cells of the leg are conscious, but they are the slaves of the idea, they are not self-conscious, they cannot originate an idea, although when they are tired they can convey to the brain an uneasy sensation and so give rise to the idea of fatigue.”

It is hardly necessary to add, that atoms and molecules, like everything else in the universe, are constantly undergoing evolution. To take the ultimate physical atom as an example, an indication of the direction in which this evolution works may readily be given to those who have read Mrs. Besant's article on “Occult Chemistry,” in *Lucifer*, for November 1895. “It will be remembered that, in the illustration accompanying that paper, the atom was shown as composed of a series of spiral tubes arranged in a certain order, and it was explained that these tubes themselves were in turn composed of finer tubes spirally coiled, and these finer tubes in turn of others still finer, and so on. These finer tubes have been called spirillæ of the first, second and third orders, respectively; and it is found that before we get back to the straight filament or line of astral atoms, by the convolutions of ten of which lines the physical atom is ultimately formed, we have to unwind seven series of the spirillæ, each of which is wound at right angles to the one preceding it. Now in the perfected physical atom, as it will be at the end of the seventh round, all of these orders of spirillæ will be fully vitalised and active, each with a different order of force flowing through it: and thus this particular part of the work of the Holy Ghost (third Logos) will be accomplished. At present we are in the fourth round, and only four of these orders of spirillæ are as yet in activity, so that even the very physical matter in which we have to work is very far from having unfolded its full capacities. This mighty process of atomic evolution, which interpenetrates all else and yet moves on its way absolutely independent of all conditions, is ever being carried steadily on by the wonderful impulse of that first outpouring of the third Logos.”‡

A stage nearer our own consciousness is that of the six kingdoms of nature below the human. Three of these, the three elemental kingdoms, are on the downward arc of evolution, the mineral kingdom is the turning point and the vegetable and animal kingdoms are on the upward arc. In the downward arc, during the descent of spirit into matter, greatest attention is directed to the building of forms. The Monad imparts definite qualities and attributes to matter, learns to hold it in definite

* “The Self and its Sheaths,” by A. Besant, p. 32.

† “The Self and its Sheaths,” by A. Besant, p. 37.

‡ “The Christian Creed,” by C. W. Leadbeater, pp. 73-74.

forms and impresses itself as best it may on the evolving forms ; " On the ascending arc the chief attention is directed to using the form as a vehicle of the evolving life," the Monad expresses itself *through* the forms as their inner ruler. On the downward arc the Monad plays the more passive part of being enmeshed in matter, in forms of denser and denser matter, till in the mineral kingdom the least of its powers can express themselves. From this point the energies of the Monad play a more active part in evolution. Subjected to all kinds of vibrations or impacts from without, the Monad learns gradually to respond from within, and in so doing it exercises a moulding influence on the forms, gives them the plasticity combined with, and stability noticeable in, the kingdoms above the mineral (in the three elemental kingdoms *below* the mineral, the forms are also very plastic, but at the same time very evanescent), and begins to develop the astral and the manasic sheaths by means of which it may receive and respond to vibrations from the astral and to a small extent from the mental planes.*

In the vegetable kingdom we find the early beginnings of a power of consciousness that in the mineral was not present, the power of feeling pleasure and pain, the foreshadowings of desire and sensation, evolving in the higher members of the vegetable kingdom to what the western psychologist would term, massive sensations of pleasure and discomfort. Plants " dimly enjoy the air, the rain and the sunshine, and gropingly seek them, while they shrink from noxious conditions " ; " they answer to stimuli and adapt themselves to external conditions, some showing plainly a sense of touch."†

This power of sensation is further developed in the animal kingdom. The astral matter which in the downward arc has taken up certain qualities, the quality of responding to pleasure and pain, is built into a more definitely organised astral body ; and in the higher members of the animal kingdom we further find that the mental matter which is involved in the structure of the astral body, begins to be susceptible to impacts from the mental plane. We have the germs of mentality, which prepare the passage from the animal to the human kingdom, to the reception of the third Life-wave, from the first Logos. The absence of this third Life-wave makes this great difference, that the animal is conscious only, not self-conscious. The animal sees, hears, feels, but is not conscious of feeling that " I am I," I know, I see, I hear, I feel, I do that, &c. There is a self (Monad) in the animal, but the animal is not conscious of the self. " It has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the mind," of the Manas, due to the presence in man of the third outpouring of the Divine life from the first Logos.‡

A. SCHWARZ.

(To be continued).

* Cf. " Ancient Wisdom," p. 426, and " Evolution of Life and Form," by A. Besant, pp. 98, 126.

† " Ancient Wisdom," by A. Besant, pp. 88, 248.

‡ Cf. " Secret Doctrine," by H. P. Blavatsky, vol. III, p. 573.

FRAGMENTARY THOUGHTS.

OFTEN come the queries "What shall I gain by joining the T. S.?" "What have you gained by joining the T.S.?" This is but the spirit of the age we live in, to believe that giving is impossible, or ought not to be, without receiving. You bargain with the Supreme Self in the same spirit in which you haggle with your one-eighth per cent. charging broker. How shall be explained to the dullard the change within, that has been undergone; how make clear to him the purging away of the dross, the black doubt that has been swept away, the hope that shines, and above all, the refinement of feeling that is going on day by day, hour after hour? I refuse to believe that any earnest one who has put himself in rapport with the spirit of our Theosophical literature can say honestly that the inner revolution which bodes for good has not made its presence felt. And yet we hear complaints, unjust murmurs, foolish longings for palpable effects! If any of the grumblers could but be made to see 'some light' when they 'sit for *Dhyāna*,' they would appreciate it much more than any change wrought within. These are the poor indeed, strangers to the luxury of the nobler feelings. A worthy gentleman who was 'in for *yoga*' once cast his anchor of faith firm in a pseudo *yogin* because the self-same, self-styled Mahātman had shown him a globe of light! Poor man, I could have done the same by him—could have shown him an electric lamp!

Our not-to-be-taken-in enquirer goes away deriding because the everlasting gain that has been ours cannot be translated into his native tongue of pounds, shillings and pence. We do our most for the *honest* enquirer; for the *dishonest* we are tempted to play Dr. Johnson with a little variation—knocking down, with the butt-end of, *not* an argument, but of something more 'rememberable.' The more you move in society, the more ingrained does the conviction become that Theosophy is *not for all*, that indiscriminate propaganda is like casting pearls before swine. Everything is not to be advertised; our best feelings are not for parade. And, above all, to speak freely about the divine Masters to and among *Asamśkārī jīvas* (humdrum egos!) is little less than a sin. I often feel tempted to put a knife into the otherwise admirable "Occult World" for the familiarity with which the author speaks of his 'friend K. H.'

Emotions form the back-ground of life and it is the peculiar privilege of Theosophy to exalt them to the highest pitch, so high indeed, that one degree higher and you are launched on the bliss that knoweth itself and never endeth. The sacredness of these emotions prevents us, forbids us, from drawing them down to the plane of *raikharī vāch*, and yet the luxury of their being felt is none the less an ever-present real-

ity. And yet these are but emotions at best. Belong, they may, to the highest phase of the "I" in which average consciousness centres itself; yet this "I" is but the *mâyâvic* mind. To mind inheres duality. Everything that can be cognised by mind must have two aspects, and our emotions, which we regard as Theosophy's best gifts, have the other side to them—the painful. Fully imbued with Theosophy, you tune yourself all over. The passing breeze of *Ananda* draws forth a note from the strings; but that of pain or misery, does so likewise. This was so vividly brought back to me the other day when, passing by a girls' school, I saw a little girl under the cruel grasp of her teacher. The hand was raised for a blow; the poor girl shuddered and crouched under it. I did not wait to see the savage's arm fall. I felt as if I could spring to the man's throat and drive my nails into it. What will be the effects of that blow? The mere bruise to the body mattered but little. But the crushing effect of the terrorizing look, the withering effect of the cruelty, how far will that extend? By this act the man-brute, I am sure, applied what was like a hot iron to a sprouting bud of love.

A lizard darted out upon a moth and crunched it between its sharp, tiny teeth. Oh, how the moth struggled to retain the gift of life! Who taught thee, lizard, to enact this ugly act which for a moment made me dart a thought of hatred towards thee! Here surely, something had gone wrong. This munching of the moth surely could not have been in harmony with the high purpose of the Law that moves all things, high and low. Who then is responsible for it, or as the newspapers say: "Who is to hang for this?" The usually offered theosophic explanation will hardly suffice. The failure of man in the Atlantean age to train the lower creation, cannot surely in its far reaching effects have impinged this sort of instinct on what I may call the "lizard block of monadic essence." So let us even pigeon-hole this problem till the much debated question of animal suffering (so vividly brought home to us now by the sight of unnumbered carcasses encumbering the roadsides) is attempted to be solved by our leaders when they come down from the clouds.

"Practical, practical, let us have something practical. We have had enough of theorising, let us have something practical," such is the demand of some of us; such is the reproach levelled against us by those who are not within the T. S. As an illustration we might cite the well-meant remarks of the Prince of Siam at a former Convention. Hearing us talk of brotherhood and *yoga*, people imagine that, to be consistent, we must give our all to the nearest beggar and be able to float through the air, at the very least. Failing that, we are not 'practical.' Ofttimes I am sick of the very word and of those who utter it. What would you have us do? How do you know that we are not doing something or anything practical? We are reading and improving ourselves *as we can*. Is

not that something practical? We have banished fear of death. Is that not very practical? We have learnt to respect the feelings of others, especially that most tender of all feelings, the religious feeling. Is not that in the 'practical' line? Ever above us shines the ideal of the perfect Man—the Master of Wisdom and Compassion, which ideal, though very far from being realized, is yet deeply, most deeply, revered. Practical or what? If we are trying to acquire control over our minds, if we now overlook and forgive, when in other days we would have returned tit for tat, how are others to know that? Have you ever made yourself conversant with our home life, to see whether or not a change for the better has come over us since the 'coming in' of Theosophy? The gradual, nay even fitful, conquest of our weaknesses; our putting in a word now and then in defence of the higher life, daring the ridicule and worse of the madding crowd; the giving of our money—modicum *as circumstances permit*, did this ever come within the range of our worshipful critic's knowledge? And did you expect that from being ordinary persons we would get up some fine morning with our failings stripped off, ourselves heroes and saints? Did you think that we could spring up all at once sons of light after having through æons played the part of children of matter, merely because we have *intellectually* recognised the truth of that great aphorism, *Aham Brahmsmi*, I am Brahman? Theosophy is practical—much more so than misunderstood Vedānta, where the talk is all about A'tma, while the brain consciousness remains an unattempted riddle. And if it comes to that, my fine friend, what have you done in the way of the 'practical.' We are doing something practical in our own way, but we don't advertise or build *mathams* in the Himālayas. Do you know one thing? Given a man, *wicked* as the world goes; if he comes in contact with Theosophy and intellectually appreciates it, that man can *never* be as he was before. Unfortunate, how shall I explain this to you! You have not *felt* Theosophy. So go your way in peace and disturb not us, "unpractical" ones, in our modest, well-worn grooves, for God fulfills Himself in many ways.

'When an unclean thought comes within your brain-consciousness, kick it out.' Such in substance are the words of our 'leaders' who give us instruction on the subject of thought-control. To do it is desirable, but the how is an ever-standing perplexity. If thought were as tangible as, say, this stone, I could take it and throw it away, but how oust a thought which is I know not what, which comes I know not how. I read something, I see something, and by an evil association the *thought*, the ugly thing, is *there*, and the more I try to remove my mental gaze therefrom, the more the evil suggestion grows into definite shape—what was indistinct grows sharply outlined. I try to divert my attention towards something else and yet it is before me; there—there, before my very eyes as it were, shutting out all thought-pictures which I try to evolve in its stead. It seems almost as if I had lost the power of

closing my eyes and as if a tormentor held close to me, the picture that I loathe to look upon. That this is entirely my fault, I honestly admit. It is but the evil seed that bears fruit, the evil seed sown in the days of careless living and reading, when thought was *n'importe*. Not that I have been a vicious person as the world understands the term. No, I have been respectable and if I held a high position and died to-morrow, 'society' would account me as of the righteous. But I know what I have been. Unregulated reading and careless thought and conversation have done their work. Novels in which purity of life is held up as an ideal, while the infractions of this ideal by moral culprits are set out in too much detail; the reading with avidity, of disgusting newspaper reports of the washing of very dirty linen in the Courts, have effectually soiled the *mānasic* garment. And then there was respectable, virtuous, legal sensuality—but these are not the confessions of a Rousseau.

H. S. SEVAKA.

(To be concluded.)

Theosophy in all Lands.

EUROPE.

LONDON, June 29th, 1900.

Probably the most interesting part of the month's European news will reach the *Theosophist* from Paris, for the congress there has been in full swing during this last week of June, and a number of leading members have been gathered there including, of course, the President-Founder, with Mrs. Besant, Mrs. Cooper-Oakley, Prof. Chakravarti and Mr. Chatterji. We are hoping to hear that the congress has proved an unmitigated success but no account of the proceedings is yet to hand.

In London the month has brought us golden opportunities of hearing lectures from Mrs. Besant, who has completed her short course at Queen's Hall, on both occasions the hall being completely crammed and numbers of would-be listeners turned away. Then we had a lecture from our President at the Blavatsky Lodge, full of suggestion and help and encouragement for all. Besides which, Mrs. Besant has lectured at the London Lodge and the Hampstead Lodge; for the Christo-Theosophical Society and at the Pioneer Club, and is to speak next Sunday morning for the Ethical Society at the well known South Place Institute.

Other Lodge lectures have been given by Mr. Leadbeater, who dealt with "Some Obstacles to Progress," and by Mr. Moore, who gave the second part of a lecture on "Mathematics Ancient and Modern." In dealing with some of the most recent speculations of mathematicians upon such problems as the nature of space, the speaker had occasion to show how greatly scientific ideas were tending in the direction of theosophical teaching. Not a few of Mr. Moore's hearers were impressed once more with the thought that the connection between occultism and mathematics was a very real and close one, and they probably understood a little better than before why Plato and Pythagoras made these studies obligatory in their schools,

The Countess Wachtmeister continued her 'at Homes' during the month and they have always been well attended. Next month several other lady members will take up this part of the work. Mrs. Besant and Mrs. Mead have also been 'at home' on several afternoons at Albemarle St. A continuation of classes for the study of the manuals and other elementary works is also arranged for, and will no doubt be useful for people who are just coming into touch with Theosophy.

In the book-world, we have just received Mrs. Besant's last Adyar lectures on Avatâras, which we have eagerly awaited. We are now able to enjoy her eloquent exposition of many difficult questions. The extraordinarily fantastic reports of some Indian newspapers, while doubtless exceedingly well-intentioned, did but scant justice to Mrs. Besant's treatment of obscure topics, and we are glad to have her own words before us, and be able to think over the profoundly interesting problems to which she offers solutions.

We hear that Mr. Mead has a large and important work in the press, which will probably lay all serious students under great obligation to him, but at the same time the book will be on popular lines and ought to command interest in many directions outside the T. S. It will appear in the autumn publishing season.

One has only to be present at one of Mrs. Besant's public lectures to be convinced that it is among the thoughtful and intelligent classes that Theosophy is making its way, but it is funny to find occasionally a curious relic of the ignorance which was all but universal ten years ago. Only the other day a member who was entertaining an estimable but very ignorant friend was amused to find that he seriously supposed that the theosophical reason for abstaining from flesh food was a fear lest one might be partaking of one's ancestors!

Professor Oliver Lodge's appointment to be first Principal of the new Birmingham University is gratifying testimony to the fact that his outspoken opinions on matters psychical have not militated against the recognition of his scientific ability. We are moving on—slowly but surely. One can hardly imagine this appointment would have been made if the spirit of the 'seventies' had been still to the fore.

The London correspondent of the leading Manchester paper regales his readers with the following "Coincidence" story, as he calls it, in connection with the death of the Earl of Airlie. The Earl for five years held the position of adjutant of a Yeomanry cavalry regiment. This regiment has just been out for its annual training. One day last week the attempt to hoist the colours of the regiment before the tent of the commanding officer was attended by failure. Again and again was the attempt made, but the flag persisted in flying half-mast high. This attracted so much attention that messengers were sent from neighbouring camps to know if anything had befallen the regiment. Before night fell, news came of the death of the regiment's old adjutant, the Earl of Airlie.

A. B. C.

NEW ZEALAND.

July 1900.

The meetings for ladies, started by Mrs. Draffin, continue to be successful. There is a feeling in Auckland that the social side of life should be more extensively utilized for the purpose of spreading Theosophical ideas.

Mrs. Draffin's weekly 'At Home' has always been popular, and it is now proposed that a 'Social' meeting be held regularly in the Branch rooms. In addition to this the formation of a 'Lunch Club'—a daily meeting at lunch of friends and members in the Branch rooms—would also be a means of drawing new enquirers and also cultivating friendly relations all around.

On May 23rd, the Dunedin Branch celebrated its seventh anniversary by holding a social meeting at which about eighty people were present. The occasion was further marked by the presentation to Mr. A. W. Maurais, who was one of the founders of the Branch, and has been its Secretary ever since, of a handsome gift and the following address: "The members desire to express their thorough appreciation of your capable, courageous, and constantly vigilant defence of Theosophy from all public attacks; of your most invaluable, unceasing, and unselfish service to the Branch; realising as they do that your able expositions of this grand philosophy have placed the knowledge of members on a sound, solid, and firm foundation on all metaphysical matters."

From the Branches come cheering reports of increased attendance at the public lectures, of which the following are of interest:—

Auckland. "The Coming Race," by Miss Davidson; "The Evolution of Man and His Bodies," by Mrs. Draffin.

Christchurch. "The Three Principal Schools of the Vedanta Philosophy," by Mr. J. B. Wither.

Dunedin. "The Ancient Way," by Mr. A. W. Maurais; "Divine Compassion," by Miss Christie.

Wellington. "Man as Theosophy Reveals Him," by Mrs. Richmond.

THE PRESIDENT-FOUNDER IN GERMANY.

Colonel Olcott arrived in Hamburg, coming from Scandinavia, June 29th, and was enthusiastically received, by the leading members of our movement, at the station. Several meetings were held and all the new members were glad to come under the influence of our venerable President. The old members confirmed their brotherly feeling towards him and through him towards all nations and races of humanity of which our world-wide movement is the spiritual representation. The President visited also several members of the Society who were detained from participating in the meetings by sickness, but who were yearning to see and to hear him and to receive through his person the comforting influence of those powers who guide our movement.

After a tour through Holland, where the President attended the Annual Convention and visited all the different branches of the Dutch Section, he returned to Germany, arriving at Hanover, June 11th. In spite of his midnight arrival, he was met at the Station by a number of elder members, ladies and gentlemen, who insisted on this privilege of receiving our President, by reason of their intimate personal friendship with him, of long years standing. Amongst them was Dr. Hübner-Schleiden, whose guest Colonel Olcott was for the remainder of his sojourn in that part of the country.

On the 12th of June, a very interesting and animated meeting of the Hanover Lodge was held, where a great number of new members had the long desired advantage of being introduced to the President. The latter gave a very instructive discourse; many interesting questions were answered, and a very animated spirit prevailed.

The next day Colonel Olcott proceeded to Leipzig where he was again received at the station with the usual enthusiasm. In the evening, at a meeting of the Leipzig Lodge, the President delivered a lecture on the position of the T. S. within the present civilization of the world and on the important mission of our movement. The following day Colonel Olcott gave a public lecture which was well attended, the large audience crowding the Hall. Amongst them were a number of the Judge party, whose leading representative in Germany is Dr. Franz Hartmann. On this occasion, as well as during conversations with members of this party the next morning, the President-Founder embraced the opportunity to explain that no society or union except our Theosophical Society, founded by himself and H. P. Blavatsky, had the right to use our title, our seal and our motto. However, the adherents of Dr. Hartmann thought it proper to propose to him that the Constitution of the Society should be altered to their special advantage, giving them a share of the benefit of belonging to the Society but leaving all the responsibility of the international movement to the body of its present organization. The *naïveté* of this request met the never failing good humour of our President-Founder, and was finally settled by his public declaration that he would never agree to any arrangement which would in any way violate the Constitution of the Society, in spirit or in letter.

After the President's return to Hanover a festival of the Lodge was held there on the evening of June 17th. All the members and many guests were present, Colonel Olcott was again received with general enthusiasm and many spirited speeches were given. The President-Founder also delivered a well appreciated discourse on the nature of the Masters and on the conditions and state of mind necessary for striving to rise up to their level of harmonious existence and to their all-embracing consciousness of spiritual unity. The next day, when Colonel Olcott departed *via* Amsterdam, to Paris, for the French Convention, nearly all the members of the Lodge were present at the station and he left us accompanied by the sincerest well-wishes and gratitude for all his great services to the whole of the movement everywhere, as well as to so many of our members in particular.

NETHERLANDS.

AMSTERDAM,

July 5th, 1900.

The high expectations of the members of the Netherlands Section of the Theosophical Society with regard to the forthcoming visit of its beloved President-Founder, have been fully realised by his visit which now lies behind us.

The Colonel—strong and vigorous as ever—arrived at Amsterdam late in the evening of Friday, June 1st, accompanied by his adopted daughter, Miss Mitchell, a charming and kind young lady. Mr. Fricke, the General Secretary of the Section, awaited the highly esteemed guests at the station and piloted them safely to the Headquarters.

The following evening (Saturday, June 2nd), official operations were begun on the part of the Colonel, as in the evening a general reception was held at the Headquarters on the occasion of the Fourth Annual Convention of the Section, which was to be opened next day. A very great number of members from all parts of Holland had come together to meet the venerable

President and all were introduced to him and shook hands with him, or talked, so that most of our members have now the privilege of having become personally acquainted with the man who has laboured and struggled for nearly twenty-five long years for the welfare of the Theosophical Society.

A great number of the members had, of course, read the Colonel's "Old Diary Leaves," and all of them naturally knew more or less of his part in this great work and his achievements in many other directions during his long and useful life, so that they were extremely happy now to have before them the living man himself (instead of only a mind-picture), seen with their own eyes, spoken to with their own tongues, so as to give additional worth and interest to all historical records in which he occupies a prominent or a central position. But not only have his "deeds of yore" secured him a place in the hearts of the Dutch brethren but, most of all, his unfailing kindness, good-heartedness and amiability as well as his loyalty, staunchness and experience. His person as well as his words have made Adyar more of a living reality to us than it was before; have shown us this central point as a Washington in the United States of the Theosophical World—a neutral central point which at once binds and influences all the members of the different Sections so that they realise their unity and oneness in spite of physical distance.

But to proceed with the report of the Colonel's activities amongst us: on Sunday, June 3rd, the Fourth Annual Convention of the Dutch Section was called to order in one of the public halls at Amsterdam, President Olcott being in the chair. The Convention passed off as harmoniously as could be wished, and notwithstanding the barrier of language between Chairman and participating members, Colonel Olcott proved a first-rate President of the business meeting. He started a subscription towards meeting the ever-growing expense of the Section, to which 200 guilders were at once pledged, addressed the Convention on the theosophical spirit which ought to pervade the transactions, was addressed by the General Secretary of the Section, made a report as to the progress of the Theosophical Society and especially as to its work in India, spoke of the Adyar Headquarters, and several times was lustily cheered by the Convention.

After closing the business meeting the members adjourned till afternoon, when they met again in the Headquarter's gardens to be photographed, the Colonel and his daughter, of course, occupying the places of honour.

In the evening Colonel Olcott addressed an audience of 250 people on "The Origin, Growth and Work of the Theosophical Society," giving very interesting data on that subject. Next day he spoke to the Amsterdam Lodge on "Masters of Wisdom," much to its profit and pleasure. On the next day Haarlem was visited and in that town a very much interested public listened in the evening to a fine lecture on "Theosophy and the Theosophical Society." On the day after that, a reception was arranged in the same town. The Hague was the next place visited and a reception and a lecture were the proceedings of the day, both occasions attracting many people. On the following day the official work of the tour ended by a lecture and a reception in Rotterdam, where a great audience gathered to hear the Colonel. This takes us down to Friday, June 8th. Colonel Olcott remained still a few days in our midst, to see some members

privately and to rest a while from the great exertions demanded from him by his ceaseless travelling, lecturing and seeing people.

At last, on Sunday, the Vâhana Lodge at Amsterdam met at Headquarters to present the Colonel with an artistic brass bowl, hand-made by one of the members of the Lodge, a memento of his visit to Holland. Speeches and other ceremonies closed the meeting.

On the whole the result of this tour has been most useful. Not only have the different members of the Section been drawn together around our visitor as a common centre, but also he has strengthened their zeal by his words, his person and his example. All our members feel a double debt towards him, not only because of his tireless labours for the benefit of the Theosophical Society in general; during these nearly 25 years, but also and especially, because of the privilege he granted them of having him in their midst at his present advanced age, at which travelling from India throughout Europe must be far from pleasurable and, on the reverse, amounts to the voluntary sacrifice of much time, money, comfort and strength.

Reviews.

AURAS AND COLORS. *

Beginning with an excerpt from the *Theosophist*, as preface, this book, in its twelve chapters, deals with many phases of the subjects of colour and the aura. The author, judging from the references given, has freely consulted the best of our Theosophical literature. But, unfortunately, he seems to have quite misunderstood the meaning of many passages; the original matter is very full of misconception, and the whole of it is couched in ambiguous phraseology, making it difficult in some places for one to catch the meaning. As an illustration of the above we may take the following sentence, referring to the "Nature and Manifestation" of auras: "It (the aura) has been defined as a psychic, mesmeric envelope and influence by which impressions may be conveyed and perceived independently of the physical senses and is said to be present largely and chiefly among sensitives or those possessed of highly nervous and imaginative constitutions and temperaments." There are some good ideas here and there through the book, but a student of Theosophy would be quite unwilling to accept the author's colour classification and the various meanings attached to them.

In a table quoted from the "Secret Doctrine," in which H. P. B. gave the seven principles of man, and the corresponding states of matter and of colours, the author of this book has made a slight change, which quite prevents the reader from getting the meaning H. P. B. intended to convey. She was illustrating the definite principles and those representing a process of transition from one to another, or an interblending of two principles, by using the similes of ice, water, steam, ether and between each, as between each set of two distinct principles, a state which she called critical, saying it was somewhat similar to air, merely to suggest to the reader states which could not be definitely defined. Mr. Grumbine has changed the words, "critical state" to the word "air," thus giving to three principles a physical correspondence not taught by H. P. B.

Among the colours, in one place, the author gives light, aura and illumination; and in another, light, darkness, shadow, black and white. Altogether, one could not call this work a reliable text-book.

N. E. W.

A VISIT TO A GNANI.*

The book before us is a *résumé* of the teachings given by an able Indian Yogi, whom the author had the good fortune to meet in Ceylon. With his usual insight he has grasped many of the fundamental principles underlying the ancient Hindu religion, and he places these ideas before the reader in clear, terse phrases.

In speaking of the schools of thought in India, we think he has made a slight mistake in stating that the Northern follows more in the Buddhistic and the Southern, in the Hindu lines. Rather, it seems that both Hinduism and Buddhism permeate the whole of India, and each presents many phases. There are only superficial differences between the different schools of Hinduism, but between the two great Buddhistic schools, Northern and Southern, there are marked dissimilarities.

The Yogi, whose teachings are summarized in this book, belonged to one of the sects of the South Indian Hindu School. The instruction given was concerning the means of the attainment of *Gnānam* or Divine Knowledge. Three conditions are specified: (1) "The study of the sacred books, (2) the help of a Guru, and (3) the verification of the tradition by one's own experience." The assistance of the Guru lies chiefly in the prescribing of methods of self-development, which necessitates a thorough knowledge of the character of the pupil. The study of books alone would never give this knowledge, nor could any method of meditation and of practice be of value to all persons alike. "The truth is, it is a question of evolution; and it would neither be right that such instruction should be given to everybody, nor indeed, possible, since even in the case of those prepared for it the methods must differ according to the idiosyncrasy and character of the pupil." There are said to be exceptions to these general rules, and persons are said to have attained *Gnānam* without the aid of a teacher.

One phase of Indian life, characteristic of all classes, and which seems pathetic to a Western mind, is the attitude of the wife toward her husband. He is supposed to be to her the embodiment of God, and her devotion to him, the great respect shown, and her ready acceptance of any trial or tribulation, even starvation, brought about by her husband's abandonment of worldly affairs and devotion to spiritual things, in which she can have no share, are truly incomprehensible to the average—nay, any—Westerner. This marvellous self-sacrifice on the part of the wife is always necessary whenever a man begins his practice of yoga.

The author does not claim to give the exact teaching, unbiassed, of Indian Gurus, seeing most justly that, as he has heard from only one or two, as the teaching has had to be translated for him into another language and by him into modern, Western forms of expression, it cannot be accurate. He very frankly says: I only attempt to "indicate as far as I can, in my own words and in modern thought-forms, what I take to be the direction in which we must look for this ancient and world-old knowledge which has had so stupendous an influence in the East, and which, indeed, is still the

* By Edward Carpenter. Alice B. Stockham and Co., Chicago. Price \$1.00.

main mark of its difference from the West." Truly, a very impartial and just point of view. He urges us to caution in ascribing to any possessor of clairvoyant or other faculty, the exhibition of miraculous powers, but at the same time says: "Yet there may be an inner vision which again transcends sight, even as far as sight transcends touch. It is more than probable that in the hidden births of time there lurks a consciousness which is not the consciousness of sensation and which is not the consciousness of self..... a consciousness in which the contrast between the *ego* and the external world, and the distinction between subject and object, fail away." The attainment of such consciousness is slow and laborious, and those who have attained somewhat of it, are still very far from the perfect knowledge of Godhood, even though one must admit they are much further on the path than the ordinary mortal.

The whole effort of the Eastern student who is untinged with Western ideas, is toward the realization of this universal consciousness; that of the Western, toward the highest possible development of the individual consciousness—that which will make him wealthy, famous or great. The East strives after the merging of the self, the losing of the individual, in the universal; the West, toward the aggrandisement or assertion of the personality. The Hindu is taught that "as a solid is related to its own surfaces, so..... is the cosmic consciousness related to the ordinary consciousness. The phases of the personal consciousness are but different faces of the other consciousness."

In the third portion the writer touches upon methods of attaining this knowledge, and much stress is laid upon the desirability of developing the will, and of acquiring knowledge, and too, on the forming of "the habit of the undivided concentration of the mind on that which is doing." Perfect control over the mind is to be attained by man, and in time it "should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe, and till a man can do that, it is just nonsense to talk about his ascendancy over Nature, and all the rest of it. He is a mere slave, and a prey to the bat-winged phantoms that flit through the corridors of his own brain." While the moral element is a great factor in this self-development, yet all or nearly all the schools pass far beyond that phase. "Morality. . . involves the conception of one's self as distinct from others." But "all such ideas must be left behind, if one is to reach the central illumination." In the last chapter some of the doctrines of the Siddhantic school are given in detail and are compared with statements in "Esoteric Buddhism." Altogether it is a fair and unbiassed presentation of Eastern ideas, from the pen of one who, in thought and feeling, is much in sympathy with his Hindu brothers. The illustrations, one is sorry to say, are badly chosen; the Tamil lady not being in the typical dress but in a Sinhalese modification of it; and the monk appears in a dress one never sees in India, but only in Japan. The proof-reading, also, leaves much to be desired.

N. E. W.

MAGAZINES.

In the *Theosophical Review* for July, Mrs. Besant clearly and succinctly sets forth certain points relating to "The Nature of Theosophical Proofs," in her concluding article under this heading. "The Wise Men and the Wisdom of the Talmud," by Moses Levens, gives a general idea of the

teachings of this ancient Jewish Scripture, together with copious extracts from it. "The Life and Work of Madame de Krüdener," by a Russian, is concluded. Professor Chisley also concludes his important paper on "The Ideal Philosophy of Leibnitz." "The Story of Lilä," which has been so skilfully summarised by a Hindu Student, from the "Utpatti-Prakarana of the Yoga Vasishtha," is completed. Mr. Mead, in this issue, gives numerous extracts from the wise sayings of "Appollonius of Tyana, the Philosopher and Reformer of the First Century." Mr. Leadbeater continues his useful work of clearing away various "Misconceptions about Death," and W. H. Thomas concludes his essay on "The Philosophy of Bruno," showing that the ideas of this great martyr were sublime and theosophical.

Theosophy in Australasia—June—has an article entitled "Is Theosophy for Children," which contains practical hints that cannot fail to be helpful to those having young people under their charge. W. G. John contributes a good paper on "Man's Everlasting Spiritual Body." "The Auras of Metals," by Dr. Marques (republished from *The Theosophist*), is continued. Questions and Answers, Activities, Gleanings, Notes, and News follow.

The June number of the *Revue Théosophique* opens with a translation of Mrs. Besant's "Place of Peace." "Clairvoyance" is continued and Dr. Pascal's Essay is concluded. Among the matter filling the remaining pages we find "Questions and Answers," "Notes of the Theosophical Movement" and some pages of the translation of the "Secret Doctrine."

Theosophia, Amsterdam. The June number contains much of interest, the first and second articles being translations from the pen of H. P. B. "Esoteric Buddhism" and "Tao-te-King" are continued. The ever interesting subject of "Karma" is discussed by P. Pieters, Jr. "The reality of Devachan," is the translation of a lecture delivered by Mr. Leadbeater before the Vâhana Lodge T. S., at Amsterdam. Then follows an account of the presentation to Colonel Olcott, by the members of the Lodge, of a memento of his visit to Holland. "Gems from the East," "Reviews," "Foreign Letters" and "The Theosophical Movement" complete the number.

Teosofia. The organ of our Italian F. T. S. does not have a long table of contents, but the matter presented is always good. The June number contains a translation of an article by Dr. Pascal, on "Theosophy"; "Problems of Sociology," by Mrs. Besant, and "Questions and Answers." In the notes on the Theosophical movement we find a programme of the proceedings of the Theosophical Congress which was held in Paris in June, over which our President-Founder presided and before which Mrs. Besant lectured several times.

Philadelphia. Among the contents of the interesting issue for May, we find the following: "Theosophic Education," by Carlos Pahon; "The Transmission of Thought," by Dr. Pascal; "Scientific Corroborations of Theosophy," by Dr. Marques; "Reincarnation," by L. D'Erviex; "Suggestion through Music," by A. de Rochas, and "Buddha," by Ernesto Baso.

Sophia, Madrid. In the June issue, "Ancient Peru," "Appollonius of Tyana" and "Natural Law in the Spiritual World" are continued, and "Sankhya Philosophy," by Bertram Keightley, is concluded. The first part of "The Kingdom of Ravan," by Thomas Banon, is reprinted from the *Theosophist*, and "White Lotus Day," with "Notes and Reviews," fill the remaining pages.

The Theosophic Gleaner—July—gives the concluding portion of D. D. Writer's article, "The World a Mirror of Eternity," "Nirvana without Inter-

mediate Planes" (trans.), "Theosophy not a Sect," (republished from *The Theosophist*), and other valuable selections from our T. S. literature.

The *N. Z. Theosophical Magazine*, for June, gives the conclusion of S. Nosdivad's article on "The Church and Modern Religious Problems"; "The Tangled Threads of Life," by Sara Draffin; "The Making of Faculty," by Marion Judson; a continuation of "The Strange Adventures of Three Little People"; a poem on "Reincarnation," and other matter.

Among the articles in July *Arya Bala Bodhini* we notice, "Mine and not Mine," "Theosophy," "Hindu Ethics" and "The Mystic Story of Peter Schlemihl."

Acknowledged with thanks: *The Vâhan, Modern Astrology, The Theosophic Messenger, The Golden Chain, Light, Lotusblüthen, L'Initiation, Mind, Notes and Queries, The Ideal Review, The Lamp, The New Century, Universal Brotherhood Path, Phrenological Journal, Banner of Light, Temple of Health, Omega, Brahmavâdin, The Light of the East, Journal of the Mahâ-Bodhi Society, Prabuddha-Bhârata, Indian Journal of Education, The Dawn, The Indian Review, The Brahmacharin, The Light of Truth.*

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

*Influence
of Imagination
upon
Health.*

The following story which is going the round of the papers will be found both interesting and instructive, as it shows the power of thought in changing, for better or worse, the forces which operate in our physical vehicles :

A young civilian in this country, feeling fagged from the excessive heat and from long hours of work, consulted the doctor. The doctor looked him over, sounded his heart and lungs, and then said gravely : "I will write you to-morrow." The next day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. "Of course, you may live for weeks," the letter said, "but you had best not have important matters undecided." Naturally the young official was dismayed by so dark a prognosis—nothing less than a death-warrant. Within twenty-four hours he was having difficulty with his respiration, and was seized with an acute pain in the region of the heart. He took to his bed with the feeling that he should never arise from it. During the night he became so much worse that his servant sent for the doctor. "What on earth have you been doing to yourself?" demanded the doctor. "There were no indications of this sort when I saw you yesterday." "It is my heart, I suppose," wearily answered the patient. "Your heart?" repeated the doctor. "Your heart was all right yesterday." "My lungs, then?" "What is the matter with you, man? You don't seem to have been drinking." "Your letter," gasped the patient. "You said I had only a few weeks to live." "Are you crazy?" said the doctor. "I wrote you to take a few weeks' vacation in the hills, and you would be all right." For reply the patient drew the letter from under the bedclothes, and gave it to the doctor. "Heavens!" cried that gentleman, as he glanced at it; "This was meant for another man. My assistant misplaced the letters." The young man at once sat up in bed, and made a rapid recovery. And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was alive and in fair health.

Ladders. The following from *Light*—London—expresses a highly important truth :

Five wise men sat a-talking—a-talking hard and fierce—

And the subject of discussion was grave :

For each had found a Treasure—some Truths concerning God—

And each was sure *his* creed alone could save.

The Christian, and the Theist—the Mohammedan—the Jew—

The Buddhist, with his creed so cold and pure—

Each—each had fought his battle, shown that light was his alone,

Yet none another's blindness seemed to cure.

A child drew softly near them—a boy, with dreamy eyes—

And his face was radiant now, though somewhat tired :

He had heard his elders talking—heard the words so true and wise—

And each, and all, his childish heart had fired.

The wise men turned and saw him—saw the light within the eyes—

And silence fell upon them for a space :

Then—'What think you of it, little one?'—was spoken soft by one,

And all eyes were fixed upon the childish face.

'Oh ... it is all so beautiful!'—the words fell soft and glad—

'You've found a way for *everyone* to wend . . .

'But it's like a lot of ladders, all leading up to God . . .

So the *climbing's* all that matters in the end !'

LUCY C. BARTLETT.

Hypnotism en masse. An American paper publishes the subjoined item which is strange if true :

A case of wholesale hypnotism is reported from Clifton, W. Va. Yesterday was pay-day in the mines and mills, and everybody had money.

A hawker drove into the public square, and, standing in his wagon, offered electric belts for sale. A great crowd gathered, and the fellow, after gazing steadfastly into the eyes of the people, called on every one to give him money.

There was a rush to hand him bills and silver, and the hypnotist soon gathered £160.

Just as the crowd began to realise its foolishness, he drove rapidly away.

The Airlie Drummer-boy. The stories hereunder, which are being widely circulated, may be of interest to our readers :

Lord Airlie was the head of the famous old Scotch stook of Ogilvys, and their seat, Cortachy Castle, is an ancient stronghold, the centre of some curious superstitions.

"The Airlie Drummer" is a tradition based, it is said, upon the most authentic fact, and it will be curious to see whether there was any fresh omen antecedent to the death of the present Earl. The story goes that ages ago a drummer was despatched as an emissary to the head of the Ogilvys, and the Lord Airlie who received him found the messenger to be a traitor to their family. A severe fate at once overtook the drummer, who was thrust into his own drum and thrown out of the window of a high tower at one end of the Castle. Since then it is said this drummer haunts the Ogilvys, and his drum is heard whenever there is a death imminent in the family. It is asserted that the drum was heard previous to the death of the last Earl. It may be added to this remarkable legend that the Lady Airlie who has just become a widow, expressed her firm belief that her husband would be killed in the war.

Similar 'Superstitions.'

In the Argyll family a coach-and-four is said to drive along Loch Fyne side between Ardkinglas and Inveraray, and stop at the front door of the Castle. The Green Lady of Fyvie only appears to members of the Gordon

family, but is not followed by any untoward event. The White Lady of Glamis appears as a warning of misfortune, but not necessarily of death, to the Strathmore family.

The carriage at Ethie, Lord Northesk's place in Forfarshire, is seen before the death of any Northesk Carnegie. At Hopetoun, the home of the Lord Chamberlain, a nun walks up and down the grand staircase before a death; and at Kippendavie, the Stirlings are warned of approaching misfortune by a weeping lady, who points at the doomed victim, who is not, however, necessarily of the Stirling family.

At Saltoun a flight of ghostly peacocks appearing on the lawn portends disaster, and a circumstantial story is told, apropos of the peacocks, of a member of the Fletcher family, a child, who, seeing the peacocks, leant out of the window to feed them, overbalanced herself, and was killed.

Analogous with these Highland traditions, and perhaps the most picturesque of all, is the time-honoured legend of the foxes at Gormanston, who, before the death of the head of the house, come howling like dogs round the Castle walls.

* * *

Through the kindness of an Indian Prince we
A letter from China. have received a letter written by a gentleman from Simla who was travelling in China, to an Indian friend. The reference to H. P. B. makes it specially interesting. We omit the names from the original letter which is in our possession.—*Ed. Note.*

RUNG JUNG,
 MAHAN, CHINA,
 1st January 1900.

MY DEAR — — :

Your letter addressed through His Highness Raja Sahib Hira Singh, reached me while traversing the Spiti mountains. Now I have crossed these mountains and am in the territory of Mahan, China. This place is known by the name of Rung Jung and lies within the territory of the Chinese empire. The place has a great cave and is surrounded by high mountains. It is the chief haunt of Lamas and the favourite resort of Mahatmas. Great Rishis have chosen it on account of its antiquity and beautiful and charming scenery. The place is suited for divine contemplation. A man can nowhere find a place better suited for focussing one's mind. The great Lama, Kut Te Hum, is the guru of all Lamas and has absorbed his attention in the form of *Samādhi* for the last two and a half months. He is expected to be out of *Samādhi* after some three and a half months, so it is my chief desire to wait here for that period and personally converse with him. His chelas (disciples) also are ever meditating and trying to absorb themselves in the Great Divine. From conversation with them I came to know that Madame Blavatsky had visited this place and meditated here for some time. Formerly I had doubts as to her arrival here, but all my misgivings have now been removed and I feel confident of her divine contemplation at this holy and sacred place. The lesson and Updesha I received from these Lamas show that the views of the *Theosophical Society* are not merely visionary and theoretical but are practical schemes. But after a long experience I feel that it is difficult to practise yoga in the plains of Hindustan; that it is possible to do so only in these high mountains. Formerly I used to contemplate for two or three hours per day, and that even with difficulty, now I can sit easily for eight or nine hours, and even more. I am, now-a-days, quite healthy and feel myself better than before. A Bengali Babu named — — is here with me and has come here for the sake of contemplation and we two will together proceed to Lhasa. These Lamas have got with them a valuable library which I cannot describe to you within this short space. If God wills, this Bengali Babu will accompany me to those parts and will have occasion to see men noble, like you, as soon as he shall have his term of contemplation completed. He serves me in writing letters at times when he is not busy. The Athyas of these Mahatmas and Lamas show that every man should devote a portion of his life in contemplation

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and should not lead a life of atheism and agnosticism. He should spare a portion of each day in contemplating the Divine Being.

With prayers to the Almighty for your health and welfare,

Yours, &c.— —

Danger in Missionary Efforts. The *Daily Telegraph*, London, reports the proceedings of a meeting of the "Society for the Propagation of the Gospel in Foreign Parts," at which many notable people were present. The Marquis of Salisbury, who was the chief speaker, called attention to the need of greater discretion in the propagation of Missionary enterprises. We subjoin a few extracts :

"In the Church of old time, great evangelists went forth to the work, exposed themselves to fearful dangers, and suffered all the terrors that the world could inflict, in support of the doctrine which they preached, and the morality which they practised. There was, no doubt, at the same time a corrupt society calling itself by their name, but, as your President has pointed out to you, the means of communication were not active as they are now, and things might go on without attracting the attention of those who listened to the teaching of the earlier teachers, or diminishing the value of their work. Now things are considerably altered, and that very increase in the means of communication, that very augmentation of the power of opinion to affect opinion, and of man to affect man, by the great conquest that we have achieved in the material domain—those very conquests, while undoubtedly they are, as the Archbishop said, an invitation from providence to take advantage of the means of spreading the Gospel, are also a means by which the lives of many, and the acts of many, which are not wholly consistent with the ideal which is preached in the pulpit or read in the Holy Book, are brought home to the knowledge of the vast opinion which we seek to address. That is one of the great difficulties with which we have to contend, and that is one reason why this society and all missionary societies feel, with undoubted force, and with a right to have their appeal considered, that, as our civilisation, in its measure, tends to hamper missionary efforts, so, in its nobler manifestations, and its more powerful efforts, that civilisation represented by our assistance shall push forward to its ultimate victory the cause to which you are devoted. But this is not the point in which it seems to me the great difficulty of our present time arises. If an evangelist—the Apostle Boniface or Columba—was preaching in the Middle Ages, he faced the difficulties, he underwent the martyrdom, he braved the torments to which he was exposed, and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance upon the people whom he addressed. But now, if a Boniface or Columba is exposed to these martyrdoms, the result is an appeal to the Consul and the mission of the gunboat, and unfortunately that cannot be helped, though it is a blame to nobody, though it is far indeed from being a blame to our devoted missionaries. Though I cannot admit that it is a blame to the secular Government by whom their fate is avenged, still it does diminish the purely spiritual aspect and action of Christian teaching. It does give to men the opportunity and temptation of attaching a different meaning to that teaching, and to suspect it of objects which are far indeed away from the thoughts of those who urge it. (Hear, hear). They have a proverb in the East: "First the missionary, then the consul, and then the general," and that, as a matter of fact, has too often been the case. That is to say, it is true—and it could hardly be avoided—that those nations which are the most active in their missionary work, are also marked by a constant extension of their frontiers. This cannot be avoided. You must accept it. But do not hide from yourselves that it is a great hindrance to your work, and that, while secular results of this character follow from the results of Christian teaching, a Christian faith, a Christian cross, does not shine upon the peoples of the world with the unblemished splendour with which it shone in olden times. Just look at this Chinese matter. Have you observed that all the people slaughtered are Christians? Do you imagine they are slaughtered simply because the Chinese dislike their religion? There is no nation in the

world so indifferent on the subject of religion as the Chinese. It is because they, and other nations, have got the idea that missionary work is a mere instrument of the secular Government, in order to achieve the objects it has in view. It is a most dangerous and terrible snare. I need not say it is utterly unjust—that no one can be more devoted, no one more free from secondary motives than the missionaries who leave these shores. (Cheers). But the fact that it is so does not diminish the reality of the danger which arises from the suspicion, whose operations you now see, in such a terrible bloodstained character, at the moment that I speak to you; and may I attempt to point the moral, and that is that caution and prudence—within the due limits of devotion and enthusiasm—caution and prudence are the duties of missionaries in a foreign land—(hear, hear)—who not only are preaching the Gospel, but are also representing to the eyes of the inhabitants to whom they preach, the character and the aims of the people from whom they come. It is a high duty with them to temper their enthusiasm with Christian prudence. * * *

Remember that in old times, if an evangelist gave himself up to martyrdom, he desired the crown for which he looked, and he did not injure the cause that he was preaching or those whose interests he represented. But now, any man who so conducts himself that his zeal leads to martyrdom, at least incurs this danger, that he will expose the lives of those to whom he has preached, and—what is perhaps in its natural results even worse—he will cause the shedding of the blood of his own countrymen, of the soldiers and the sailors by whom his countrymen are defended, and who will be forced, for the sake of his own fellow-countrymen—in order to avoid similar or even worse outrages in the future—who will be forced to enter upon hostile and military proceedings, in order to avenge their death and to prevent those outrages being repeated. It is a terrible dilemma.

They cannot renounce, they cannot abandon, they cannot even be lukewarm in the commission they receive. On the other hand, it is a real danger that, if they do not observe the utmost caution, they may cause the loss of many, many lives, and they may attach to the religion which they desire to preach the discredit of being the instrument of territorial greed and the weapon in the warfare which one secular Power wages against another. (Hear, hear). I have urged what is not a pleasant topic, because I feel it is one that ought to sink deep into the hearts of these who manage missions. They run the risk not of their own lives—they would care little for that—but they run the risk of producing terrible events on a gigantic scale, because their position is closely mixed up with that of secular Powers, and because the secular Powers in justice to their own subjects, cannot allow their deaths to go unavenged."

Further on, in referring to the dangers which menace missionary efforts in Mahommedan countries the speaker said :

"And remember with these Mahommedans you are not dealing with men who are wholly evil. You are dealing with men who have a religion, erroneous in many respects, terribly mutilated in others, but a religion that has a portion of our own embodied in its system. You are dealing with a force which a powerful, though mistaken, theism gives to a vast population. You do not convert them, though I do not say you will never do so. God knows I hope that is far from our fears. (Hear, hear). But, dealing with the events of the moment, I think your chances of conversion, as proved by our experience, are infinitely small, and the danger of creating great peril and producing serious convulsion—and may be of causing bloodshed, which shall be a serious and permanent obstacle to that Christian religion which we desire above all things to preach—this is a danger which you must bear in mind. You must not imagine that all politicians are simply regardless of the higher interests of their race; but the politicians see closer the dangers which those who do not examine so perfectly may, perhaps, not appreciate so entirely, and I earnestly urge them—not as a political matter, but as an element of Christian duty, as a condition of giving the highest position in the world to that religion which they adore—I urge them to abstain from all appearances of any attempted violence of their religion, to abstain, if possible from undue publicities wherever that misconstruction is likely to be placed

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THE THEOSOPHIST.

VOL. XXI., NO. 12, SEPTEMBER 1900.

THERE IS NO RELIGION HIGHER THAN TRUTH.

NEW VOLUME OF THE 'THEOSOPHIST.'

Volume XXII. of *The Theosophist* commences with our next issue, which will be sent by V. P. P., to all Indian subscribers, unless we receive notification to the contrary before October 1st. We are engaging some new and valuable contributors, and trust that all who like our magazine and are deeply interested in the world-wide movement which it advocates, will recommend it to their friends and try to extend its circulation.

H. P. Blavatsky,

Corresponding Sec. of the Theosophical Society,

New York,

Bombay.

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0, or paper, Rs. 2-3-0.

There are many cards pasted in the Diary for that year, among them those of some of the most eminent statesmen, soldiers, civilians and nobles of Japan, and most conspicuous of all, the cards of the Chinese General and Chief Priests who visited me on board ship at Shanghai. These are on thin crimson paper, $3\frac{1}{2} \times 7$ inches in size!

On 1st October I left London for a short tour in Wales, during which I lectured at Merthyr Tydvil and Tenby: the audiences being, as I was told, unusually large. From the latter place I went on to Liverpool where I had the joy of meeting my sister after a separation of eleven years. She was, in the earliest days of the T. S. in New York, a staunch friend and defender of H.P.B., one instance of her magnanimous loyalty having been her inducing her husband to take a flat in the same apartment house where we had our headquarters and residence, so that by her presence a stop might be put to the silly and malicious gossip that our personal relations were not of a proper character. For this unsuggested act of devotion I was ever afterwards grateful. We talked, walked and drove, and saw the sights together, and lived the past over again. One thing that gave us exquisite pleasure was an organ recital by Mr., afterwards Sir W. T. Best, at St. George's Hall. The great organ there, it will be remembered, has 8,000 pipes and its tone and compass are magnificent. Under the master's playing we were enraptured to hear the sounds of rolling and crashing thunder among crags, the echoing fall of waters, the rush of winds, the cries of animals and songs of birds, the strains of musical instruments, and the soaring voices of men and women. We sat spell-bound, and sighed when the last note was played.

My next move was across the rough Irish channel to Ireland, the unhappy land of the lightest-hearted people in the world. On arrival at Dublin my ever esteemed friend, Mr. F. J. Dick, took me to his house, and, like all our local members, showed me every possible kindness. I found in the Branch T. S. some very earnest and thoughtful men and women, eager to know the truth and brave enough to proclaim it at every hazard. On the 14th, in the evening, I lectured in the "Antient Concert Rooms," on the locally revolutionary subject, "Have we lived on earth before?" Whether because of it or not, the place was crowded and many were turned away from the doors. The Dublin papers had their say about it and the *Jarvey*, or local *Punch*, printed some funny verses that set the town laughing. But the criticisms also set many to thinking and strengthened our movement: which being so, the jesting did not matter in the least. Some public speakers do not realise that the only fatal weapon to fear is that of silence: if one's book, article, lecture, concert or play is left unnoticed, that is bad; abuse, however truculent, is almost as beneficial as praise—much better than flattery. Of course some unkind things were said against us, but what else could have been anticipated from the Irish Press? Yet the *Methodist Times* showed an unexpected generosity when it said:

"Dublin is being honored by a visit from Colonel Olcott, the President of the Theosophical Society. There has been a Lodge of the Society meeting in the city for some time, and it is said to number in its membership many students of Trinity College. Whether the President's visit will win adherents for Theosophy remains to be seen; but his lectures have roused much controversy, and public attention is being called to the movement."

With Mr. B. Keightley, who had accompanied me from England, I next went to Limerick, but nearly missed arriving in time for my advertised lecture. A stupid railway porter so misdirected me that at a certain junction we were being carried away towards Cork, and had got as far as Blarney in the wrong train before we could turn back. Of course, no lover of Irish humour would miss the chance of visiting the famous Blarney Castle, although it was raining and we had to tramp through the mud to it, so we went, and came away satisfied! We got to Limerick in time to eat something at Mr. Gibson's house and make change of dress before the lecture, which was on "Among the Orientals." The next day we regretfully left our friends and returned to Dublin. On the 17th I went by a fast train, in four hours, to Belfast and lectured in Ulster Minor Hall to a most thoughtful audience, taking the subject of Reincarnation, under the same title as in Dublin. Among the hearers were a good many undergraduates, who took copious notes. The Rev. J. C. Street, an Unitarian preacher of great local fame, made an excellent presiding officer and nothing could have been fairer than the tone of his introductory and closing remarks. The *Northern Whig*, the leading paper, I believe, in the North of Ireland, contained the following report of the proceedings:

"The Ulster Minor Hall was very well filled last evening when Colonel Henry S. Olcott, President of the Theosophical Society, lectured on the above subject. From the composition of the audience it was evident that curiosity to hear the tenets of the non-fashionable cult expounded by so eminent an authority as Colonel Olcott was the leading motive which had brought them together. There was a fair representation of local scientific men, including Professor Everett, and there were also several clergymen, among whom were Rev. Dr. A. C. Murphy, Rev. Dr. Magee (Dublin), Rev. W. R. L. Kinahan, and Rev. J. Bell. The Secularist Society were in strong force, as was also the student element—divinity and otherwise—while not a few ladies were among the attendance. Colonel Olcott, an elderly gentleman, with a fine head and a commanding presence, was introduced by Rev. Mr. Street, who was his sole companion on the platform. The lecturer's style was fluent and forcible, yet quiet withal, and he dealt with his subject simply in an explanatory—never in a declamatory—manner. His brief history of the origin and progress of the Theosophical Society, and his still briefer treatment of the theory of pre-incarnation, was given with the air of a man who had an immense store of power in reserve. At the conclusion of the lecture a number of questions more or less pertinent to the subjects dealt with were asked by different members of the audience and answered by Colonel Olcott. It is not very probable that the Theosophical Society will recruit its membership very heavily from Belfast; but, however this may be, the Society could scarcely have a more able and courteous pioneer to represent them amongst us than their President.

"Rev. J. C. Street, in taking the chair, said he had been asked to do so by the branch in Dublin, as there was no local representation of the Theosophical Society in Belfast. He was not himself a member of the organization, and until a comparatively recent date he had been unaware even of its existence. He owed his first acquaintance with its objects and aims to the book published by Mrs. Besant, "Why I Became a Theosophist," and last Sunday, in his own church, he had referred to the subject of that book at some length, quite independently, however, of any connection with Colonel Olcott's visit to Belfast. After all, therefore, it was not, perhaps, inappropriate that he should have been asked to preside that evening."

We had a still greater surprise in store for the prejudiced public: it was this:

Lepracaun! Banshee! Deence Shee! Matha de Danann!

A LECTURE.

ENTITLED

"THE IRISH FAIRIES SCIENTIFICALLY CONSIDERED,"

will (by special request) be delivered by

COLONEL OLCOTT

(President of the Theosophical Society)

On Monday evening, 21st October, at eight o'clock, in the

ANTIEN T CONCERT ROOMS,

Great Brunswick Street.

*"Lay your ear close to the hill,
Do you not catch the tiny clamour,
Busy click of an elfin hammer,
Voice of the Lepracaun singing shrill
As he merrily plies his trade?"*

This was said to be the first time that this most popular of Irish beliefs—superstitions, the conceited ignorants call it—had been handled in this serious manner. The *Daily News* (London) gave an Editorial column to it, and said that unquestionably I must be a man of moral courage, to stand up and defend a belief that it had been so long the fashion to laugh at: or words to that effect. The fact is, I wanted to give the tens of thousands of good people who secretly cherished this charming tradition, the comfort of knowing that, under the classification of Nature Spirits, or Elementals, the existence of their fairies is believed in by a vast majority of mankind. To prepare for the lecture I spent as much time as I could at the National Library, in Kildare St., looking up every book that treated the subject. I found most of the authors who pretended to speak in the name of Science, displaying as much ignorance as prejudice, and one—I think it was Grant Allen—remarked that "the Irish fairies went out when the Board Schoolmaster opened his doors." He did not see that the easy way to account for this fact is that the cultivation of the lower rationalistic faculty tends to cut off the finer soul-perceptions which put man in close touch with the finer forces of

Nature, and to destroy whatever clairvoyant faculty he may have inherited. So that while the "fairies" do vanish, it is only from the sight of the so-called educated brain, the unspoiled peasantry enjoying now, as they ever did, the realization of the next subtler plane of consciousness.* One thing struck me, *viz.*, that the Isle of Man is said by tradition to have been a great centre of magic and magicians, and when I put this in connection with the mysterious arms of Man, three bent human legs united at the centre, I recognized it as a form of the Svastika deliberately adopted by the old Manx occultists, probably from still more ancient teachers, to preserve and hand down the concept of the action of spirit in matter which, in the Svastika, forms a component of the T. S. Seal. I had a large and attentive audience at

* Besides the schoolmaster the Priest has, of course, been as active as he can to root out from the Irish character the simple belief in nature spirits, as the following story from *Blackwood's Magazine* shows. When neither argument nor persuasion prove efficient they resort to that most potent of all measures, the destruction of objects, such as images, books, temples, symbols, etc., around which what they regard as popular superstitions may centre. What the Irish Priest did in this instance, was done by the Lord Archbishop of Goa to the Tooth Relic of the Buddha when it fell into his hands, although fabulous sums were offered by Buddhist monarchies for its ransom. So, also, through all times history has recorded the like futile endeavours of paramount powers to extirpate popular beliefs. Such mental prepossessions can never be destroyed by force; hence we see the old 'pagan beliefs' lingering among the lower classes of most nations throughout Christendom and only succumbing when the 'Board School-master' opens his doors, and, as above remarked, drowns intuition by the abnormal stimulus of the intellect of the lower Manas. *Blackwood's* writer says:

"On Inishkea, a particular family handed down from father to son a stone called the Neogue (probably part of some image), with which the owners used to make the weather to their liking. One day a party of tourists visited Inishkea, heard of the Neogue, saw it, and wrote about it in the papers. The priest in whose parish Inishkea lay either had not known of this survival of paganism, or thought that no one else knew of it, but when the thing was made public he decided to act. So he visited the island, took the Neogue and broke it up into tiny fragments and scattered them to the four winds. The priest was sacrosanct, but the islanders vowed vengeance, and an unfortunate man of science, who had lived some time among them, was pitched upon as certainly the person who had made the story public. This man, after some time, returned to complete his investigations at Inishkea, and was warned of danger; but he laughed at the idea, and said the people were his very good friends, as indeed they had been. However, he was hardly out of the boat before they fell upon him and beat him so that he never completely recovered—indeed, died in consequence of his injuries, some years later. Probably a like fate would befall any one who touched the cursing stone on Tory, which was 'turned on' the *Wasp* gun-boat after she brought a posse of bailiffs there to levy county cess; and, as every one knows, the *Wasp* ran on Tory and lost every soul on board. Only the other day (10th ultimo) I heard that a fish buyer stationed there displeased the people; the owner of the stone 'turned it on him,' and a month after, the buyer's wife committed suicide."

Of course, I am not in a position to pass any opinion upon the alleged efficacy of the weather-breeding and cursing stones mentioned, but that it is possible for a trained magician or sorcerer, as the case may be, to impart to an image either beneficent or maleficent potencies is beyond question. The process—an elaborate one and of a mesmeric character—is universally known throughout India under the name of *Prāṇa-Pratishṭā*. It is, in fact, the infusion into the inert mass, of a portion of human vital aura and the fixing of it there by an effort of concentrated will-power. The degree of power imparted, and its permanency, will entirely depend upon the degree of spiritual training reached by the operator. For this reason the temples in which the idols have been "consecrated" by the great adepts of the elder time, such as Sankarāchārya, Rāmānujāchārya, Madhvāchārya, and the others more ancient than they, are far more revered than any set up by Brahmins of subsequent date who are believed to have little or no spiritual power, however learned in the letter of the Sastras they may be.

the lecture, and the vote of thanks at the close was moved by that great Keltic scholar and authority, Douglas Hyde, whose words of praise were precious. Mr. W. Q. Judge, who was in Ireland on a visit to his relatives, was present. The next day I returned to Liverpool after a heart-searching fit of sea-sickness, for the provocation of which this uneasy stretch of water is unequalled if we except that one to be crossed between Tuticorin and Colombo on those cockle shells, the "Aska" and "Amra," that the B. I. S. N. Co. provide for their passenger victims.

My sister rejoined me in London and we had a week or so more together.

I was plied with an unusual number of questions after a lecture at Birmingham, in the Masonic Hall, before a large audience. This "heckling" is almost unknown in India, where the audience after delivering their volleys of applause let one quietly depart, but it is, I think, a useful custom, for it often makes one see his subject in new lights and gives him the chance to drive home his arguments, by fresh illustrations and altered presentations. It usually happens that the answering of these questions takes up as much time as had the original lecture.

On the 4th November I lectured at Lee, Staffordshire, and the next day at Westminster Town Hall, London. On the Wednesday, M. A. Oxon, C. C. Massey, intimate friends of fifteen years, and I dined together and spent a delightful evening in varied talk about persons and things, chiefly Spiritualism and Theosophy. Oxon showed me the cover of one of the mysteriously diverted letters that I describe in the first volume of these memoirs; letters addressed to me at New York from various parts of the world, but by some occult agency arrested in transit, and dropped on the sorter's tables in the Philadelphia G. P. O., by them stamped on the back and delivered to me at H. P. B.'s house by the city postman, without having passed through the New York G. P. O. or being stamped in the addressed city. This particular one was posted at Hartford (Conn.) and bore the stamps of Hartford and Philadelphia, but not that of New York, although addressed to my office in that city. I had sent the cover to Oxon as a curiosity, as I did all the others received to other friends and correspondents.

Among my visits of the month was one to Middleton Park, the country seat of my friends, the Earl and Countess of Jersey where, with other notabilities, I had the pleasure of meeting the recently appointed Governor of Madras, now Lord Northcote of Exeter, and Lady Northcote. I was glad to hear him say that the conservative party as a whole had great respect for Mr. Bradlaugh for his abilities and his powerful character; they found him also always well prepared for the debates in which he might engage, having evidently studied out his subject thoroughly and having his facts ready for orderly presentation. They would have been but too glad to have won him over to their side,

had that been possible. On Sunday our house party went to the quaint old village church, full of ancient reminiscences, and I was greatly interested in the, to me, unique experience.

Returned to town, I had a serious consultation with Massey, in his capacity of a barrister, as to the expediency of allowing H. P. B. to go into Court to prosecute some of her slanderers. He most emphatically protested against it, saying that however strong a case she might have, there was but faint chance of getting a verdict from the average jury or judge: prejudices were entirely too strong: it was better for her to continue to bear all in silence. This was my opinion also.

Dr. Lloyd Tuckey, now so widely known as an authority on therapeutic hypnotism, had me to dinner one day and together we tried an instructive experiment. A certain subject whom he had found readily responsive to almost every suggestion he made to her when hypnotised, had suddenly become insensitive and he could no longer control her mental action. The problem was to be solved and we were to explore somewhat new ground. After much talk together I found that her change dated from a certain former occasion when a lady and the Doctor were rather amusing themselves in the presence of the hypnotised, and presumably insensible subject, with something rather ludicrous in her expression or appearance. It at once struck me that very likely the hypnosis had not been deep enough to completely obliterate external consciousness, and that resenting, as almost every woman will, the idea of affording cause of laughter to another woman in the presence of a physician whom she held in high esteem and whose esteem she coveted, she had created in herself the rooted determination never again to make it possible for her to be thrown into a state where she should not retain her perfect self-control. The Doctor kindly allowed me to try if I could not remove this prepossession by kind discussion, so I sent him out of the room and remained with the subject alone. I appealed to her natural benevolence of heart to do what she could to make the Doctor better able to treat the sick, by increasing his knowledge of abnormal nervous states, representing as a highly meritorious act her willingness to share in the merit of such altruism. At first she shook her head and set her lips, but little by little the pure springs of her kindly ideal of helping the sick and suffering were touched and she consented to once more make herself passive to the Doctor's suggestions. He then returned from the other room, hypnotised her, and she was as responsive as before. Has this not a strong bearing upon the question of the perversion of the moral sense in hypnosis at the pleasure of the experimenter? And yet experiments which I saw made by Prof. Bernheim at the Nancy Civil Hospital seem to strengthen the view that a really good hypnotic subject can keep no liberty of impulse against the will of an experienced operator. It is a puzzle still unsolved.

Speaking of Hypnotism recalls an evening in H. P. B.'s sitting-room at Lansdowne Road, when Carl Hansen, the Danish professional hypnotist, made some experiments of an edifying nature. He is one

of the most successful practitioners in the world and, in fact, so successful have his demonstrations been that more than one Government has forbidden him to give them in public. It was, I think, on the evening above referred to that one of the company present—Mrs. Besant—was made to seem to the subject to have disappeared from the room. Although she stood directly in front of him and spoke to him he seemed neither to see nor hear her. She took from H. P. B.'s whist-table a handkerchief and dangled it by one corner before the subject's eyes but he did not see her hand holding it, though he did see the handkerchief and was much amused at its self-suspension in the air. Turning to H. P. B., he said: "Madame you must be doing some magic, for I see a handkerchief out there with nothing to hold it up: what is it?" Mrs. Besant then held against her back a playing-card, drawn at random and face downward from a pack, and again the subject saw it and not Mrs. Besant: her body was transparent to his psychical vision. This was an astounding experiment, for neither Mrs. Besant nor any of the others in the room had knowledge of the value of the card until the subject called it out and we each verified his accuracy. If Hansen had seen it first, then we might presume that it was a case of telepathy, but he did not. Let the Materialist explain the phenomenon—if he can. A fortnight later, I presided at a private reception and *conversazione* given him by a lady friend, at which he made other excellent demonstrations. Among them was this: He applied to a person's right upper arm a small silver match-box, telling him that the skin beneath it would become red and inflamed, but the corresponding tract on the other arm would be perfectly insensible to touch or pricking. The experiment was a perfect success at the first trial. At this, as at two previous soirees at which I had met him, he suggested that a certain one of the company would become invisible to the subject; and so the latter, when asked to count the persons present, invariably failed to count the one designated, or to see anything but empty space at the point where the person was actually standing. His bodily vision was inhibited as to that one individual, but all the others were visible to him.

A London paper having published a statement of its New York correspondent, early in October, to the effect that Dr. Cones had asserted that Mme. Blavatsky had been expelled from the Theosophical Society, she addressed to the Editor an amusingly combative letter from which the following paragraphs are quoted:

"If you would have the truth, then I may as well give it you now. Madame Blavatsky, as one of the chief founders of the T. S., cannot be expelled from the Society, for several good reasons, the least of which is that there is no one in the Society having authority to do so—not even the President-Founder, Colonel Olcott—as in such a case Madame Blavatsky might, with as much right, return the compliment and expel him. But as it is not likely that our President will ever become a lunatic, no such event threatens the Theosophical Society just now.

Let, then, the Yankee cock-and-bull story—just set afloat by its author, an ex-Theosophist, who WAS HIMSELF EXPELLED FROM our AMERICAN SECTION TWO MONTHS AGO FOR SLANDER as the whole Theosophical Society knows—remain for what it is worth, and make the INITIATED readers merry.

London, October 9."

[The capitals are Madame Blavatsky's.—*Ed.*]

The comical picture she paints of the two Founders expelling each other reminds one of the equally amusing historical incident of the three Popes of unsavory memory—Gregory VI., Silvester III., and Benedict IX.—who contended with each other in the XIth century for the chair of St. Peter, hurled their bulls of excommunication at each others' heads, and resorted to military force to sustain their several pretensions!

As I could not return to India in time for the usual Convention none was held in 1889, but in place of it a Conference at Bombay was arranged for and held. There had been something like a deadlock occasioned by the passage of the unpopular Rules of 1888 and the unrest provoked by H. P. B.'s revolutionary action in Europe, but as the Report of the Conference (Theosophist, January 1890) says: "the meeting was in every respect a remarkable success One circumstance which greatly contributed to the good feeling and cheerfulness of the Brothers in Conference, was the news that New York, London and Adyar were in future to pull together in unity and unison, and that, for the present at least, the disintegrating forces had been overcome and silenced." Our trusty veteran colleague, Judge N. D. Khandavilâs, occupied the chair and conducted the business of the meeting with perfect and successful impartiality. The Conference recommended the retention of the policy of fees. At the close a very cordial vote of confidence in the Founders was passed by acclamation. As it mirrors the feeling of her colleagues towards H. P. B. and was a great solace to her in her retirement, I will quote it:

"*Resolved.* That this Conference of the Fellows of all the Indian Sections of the Theosophical Society regards with unfeigned indignation the malicious attempts made lately to injure the Society by cowardly attacks on Madame Blavatsky who, as well as her equally devoted colleague Col. Olcott, has freely given her whole energies for the past fifteen years to the establishment of a nucleus of Universal Brotherhood and the revival of Eastern Philosophy and Religion.

The Conference wishes to convey to both the Founders of the Society the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large."

An attempt was made to form a Ceylon Section under, first Mr. Leadbeater, next C. F. Powell and lastly Dr. Daly, but it proved impracticable and was finally abandoned. The Sinhalese are not much given to study, being rather practical than ideal, more workers than dreamers: besides which, they have no class like that of the Brahmins, who have a

hereditary proclivity for philosophical and metaphysical speculation. Although Branches which we organised in 1880 are still active and turning out excellent work, it is altogether within the lines of Buddhism. They neither understand, nor wish to understand, the contents of other religious systems, and when they speak of themselves as Branches of our Society, it is always with this reservation, that they do their best for Buddhism and acknowledge the President-Founder as their principle adviser and leader—when anything particularly knotty has to be solved or any great obstacle has to be cleared away.

In the month of December the Society lost a very important worker in Pandit N. Bhashyacharya, F. T. S., Director of the Adyar Library, who succumbed to blood poisoning. He was one of the best Sanskrit Pandits of India; wonderfully well read in that classical literature; a good English scholar; a public speaker equally at home in four languages; a brave man and an enlightened reformer. He gave us his private collection of palmleaf MSS., thus forming the nucleus of the now large and fine collection in the Adyar Library. A handsome commemorative tablet in chiselled brass has been placed in the Oriental section, to his memory.

I was fortunate enough to make, during this visit, the acquaintance of the late Mrs. Louise Cotton, a successful palmist and author of a hand-book on the subject. She came one morning to see H. P. B. and read her palm and those of Mrs. Besant and myself, all accurately. Yet, as I have elsewhere said, it seems to me as if this palm-reading partakes more than anything else of the nature of Psychometry, because I have noticed that the palmisters of India and those of the West are about equally successful although reading the hand-lines by two quite opposite systems. For instance, the Line of Life is traced downward towards the wrist, in the one system, and upward from the wrist, in the other. The same remark perhaps applies to readings by Phrenology, Physiognomy and Buchanan's Sarcognomy: far better results are obtained by one observer than by another equally skilled, because the one reads character as much by psychometrical faculty, and could be as successful if he read with closed eyes, whereas the other goes by the physical signs observable on the surface of the body. One evening, in 1858, being in London, I took tea with the Governor of Newgate Prison, in company with a dear old friend, Captain Edward Costello, formerly of the Rifle Brigade, a Peninsular Veteran. The conversation turning on Phrenology, as the Governor was showing me the skulls of some notorious criminals, I asked whether he had ever noticed in the heads of great malefactors that excessive development of the posterior portion of the cranium and smallness of the anterior and superior parts, which Gall's system associated with criminal propensities. He said he had not noticed any marked difference between them and the heads of ordinary decent citizens. "Here, for instance," continued he, "are the skulls of [I won't be sure, but I think it was Jack Shephard and some

other equally notorious rascal] - - - and - - - and yet you see they are quite like other men's." They were, in fact, but I told him that Prof. J. R. Buchanan, of America, who had proposed some modifications in the rules of Phrenology, asserted that great activity in any organ of the brain caused a gradual absorption of the bone of the skull in the part which touched it. Thus, if that theory be true, we ought to find, on putting a lighted candle inside the skull, such and such parts translucent, while such others as cover the moral and spiritual faculties should be opaque. "Capital idea" said the Governor, "suppose we try the experiment." A lighted candle was brought, inserted into each skull, and sure enough the bone over the criminal convolutions was thinnest of all, in some instances so very thin as to let the light shine as through an old horn lantern.

On the 29th November I took train for Edinburgh to visit our Branch, which was originally formed in 1884 under the presidency of the late Mr. Cameron, the pen-maker. It may be remembered by my constant readers, my surprise and gratification to be accosted at the close of my lecture by the most popular preacher of Edinburgh with thanks and blessings for the eclectic religious views I had presented as those sustained by our Society and fundamental in all the great religions; views which, he said, he was preaching from his pulpit every Sunday; and how he had bade me Godspeed. It may also be recalled that after the lecture I formed the Scottish T. S., giving it, as I had the Bengal T. S. of Calcutta, a general superintendence and leadership over future Scottish Branches. Well, the continuance of this privilege had not been earned by work, but, on the contrary, the one Branch formed had been long inactive and had now retired behind closed doors, veiling its activities and the personalities of its members under cover of privacy. As of partly Scottish blood—how many strains have not we Americans!—and always an interested observer of the national trend of thought, I had, and have, the deep conviction that, when the chains of narrow sectarian dogmatism are flung off, a body of splendid philosophical leaders will step from Scotland into the European arena of our movement and push it on to a brilliant future. I am counting on that: it will come.

My welcome at Edinburgh was cordial in the extreme and I found a most congenial atmosphere in the company of the gentlemen whom I met at a private lecture at the residence of my host and hostess. Returned to London, I had a series of public lectures, private calls, conversation-meetings and other functions to attend to, much to H. P. B.'s dissatisfaction, as above noted. Then came a visit to Bradford where that joyous-hearted, keen-brained friend, Oliver Firth, has held the fort for us for many years. My visit was with the object of fulfilling an engagement to lecture on "The Awakening of Japan," in a 'star' course in which the Hon. Sir Charles Dilke, Bart., M.P., had given the opening discourse. Mr. W. Pollard Byles, Editor of the *Newcastle Chronicle* (now M.P.) presided and said some very kind things at the close. The same

gentleman presided at my lecture on "Theosophy" on the next evening. On the 17th (December) I lectured at Newcastle, and the next day returned to London, to preside at a meeting of the British Section T. S. Finally, my tickets for the return journey to India had to be taken, and on the 26th I left for Colombo *via* Marseilles after a most affectionate farewell from H. P. B. and followed by the kind wishes of all friends. I was still feeling badly from the effects of a renewed attack of my old enemy, the diarrhoea, of Burmese Expedition and Japan Tour fame, which had troubled me no little during my whole stay in England.

The advantage of a metaphysician putting aside his dreamings and taking to physics when travelling was humorously illustrated in the case of young E. D. Fawcett, the author, who was going out with me to help us at Adyar. At the Charing Cross station he lost the following things: his Gibus hat, railway ticket to Marseilles (cost £6), two boxes of books, and 150 cigars. Nothing surprising, then, that I should have entered in my Diary: "If he goes on moving about like this he will be in danger of losing his head!" As he does not mind being teased about his absent-mindedness I have risked telling this story.

The old year going out and the new one coming in saw me on board the "Oxus" at sea, four days out from Marseilles and bound for Colombo.

H. S. OLCOTT.

ALCHEMY AND THE ALCHEMISTS.

[*Concluded from p. 659.*]

MENTION has previously been made of Sir William Crookes and his theory as to the genesis of the chemical elements, and it might be anticipated that when the door to what we may call Modern Alchemy had thus been opened, it would be no long time before it would be beset with an eager crowd of those who, reluctantly kept back by adverse scientific dogmas and the apparently hopeless nature of the study, would grasp at the first chance to retrace the old road. At the present moment that is the case; but the only one who has managed to enforce a recognition of his claims to success, is an American named Dr. Stephen H. Emmens. By a happy application of Crookes' theory, combined with certain mechanical methods and devices of his own, Dr. Emmens declares that he has produced from silver a metal which, whether it be called actual gold or not, sells at the same price as the real thing, and is bought by the United States mint as of that value. He submits elaborate proofs of these facts on his own part, and has waged successful warfare with the scientific bigotry which, apparently defeated on its own ground, will yet, to the last, deny that it can possibly be wrong in its previous assertions that we ought no more to deem the artificial production of gold a possible thing, than it would be

to attempt the conversion of a beetle into an elephant.* None the less, our modern alchemist, Dr. Emmens, has recently made an exhibit of his products, and whatever might be of interest in regard to them, at the Greater Britain Exhibition in London; and as he says in a letter to Professor Mackenzie, "I was awarded a gold medal, together with a diploma, a jewel, and a blue ribbon. Inasmuch as the Jury and people in authority comprised a good many scientific men and other persons of very high standing I may, I presume, look upon the incident in the shape of something approaching a recognition of my work."†

This discovery has been thought of such great importance in the scientific world, that not only have the newspapers given extensive notice to it, but many eminent scientists are now at work endeavouring to repeat the operations along various lines; but the only one who has made an approximate success is Crookes. In his case, conducted as the experiment was, somewhat wrongly, and therefore in a manner unfavourable to success, it did not the less eventuate in such a manner that Dr. Emmens claims it was a demonstration of the truth of his method and pretensions. Sir William Crookes is not so certain, until he has had more opportunity of judging; but in the meanwhile, if he does not admit that his own attempt was the success which Dr. Emmens and those to whom he submitted the whole account claim it was, he at least does not declare it a failure—in fact, he would not think of doing so. What he has actually done, is to prohibit Dr. Emmens from making free use of his name in proof of the absolute fact of an independent demonstration; but if the whole is the success which it is said to be, the rest will speedily prove itself. Then will the alchemic art, in so far as the problem of gold-making is concerned, be amply justified in its assertions, and modern science will once more have to reverse its decisions as to the valueless nature of its ancient developments.

But though the alchemist sought the means of producing gold at will, and this has been the part of his efforts which has attracted most attention—possibly because it does not appear to be altogether chimerical—yet it was not, as already noticed, the chief object he had in view, since the attempt to produce an Elixir which might prolong life to an indefinite period, was also a notable feature of his labours. This has been looked upon as altogether preposterous and absurd; and abundant references might be given to modern scientific works, where the idea of such an attempt is scouted as the veriest height of human folly. Nevertheless, if we take a broad view of the way in which humanity always endeavours to escape death, we can understand why there should have been such an attraction in the pursuit of the means to ward it off. It is certain that the instinct to go on living is one which outlasts every other; and to the very end there is a struggle against the approach of that which nature has led us to call the "fell destroyer." Why is this? May we not be to some extent justified in considering that Nature

* Pepper, "Scientific Amusements for Young People."

† From a letter of Dr. Emmens to Prof. Mackenzie, shown me by the latter,

impresses upon every human being the feeling that death, at the age we usually meet it, is a wrong and an unnatural thing—one against which it is our duty to rebel, as most of us so blindly do—and that she intends us to learn the lesson that there are means to escape it, if we will only seek them? Though no one may be able to ward off, the ultimate destruction of the body, it seems not such an unreasonable thing to seek the means of prolonging its existence until such time as we are certain that all its capabilities of usefulness in forwarding our evolution are exhausted, and we can go no further without another which is more suitable; and this, perhaps, is all the alchemist sought to accomplish. What man is there, who at the close of his life, can consciously say that he has exhausted all the capabilities of the body and brain which it took so many years to mature, so that he could gain no more knowledge, or be of no more service to others, if he were able to live some ten times as long?

We shall doubtless be told that the centenarian has exhausted the joys, pleasures, and capacities of life—but is not that merely a necessary concomitant of the present state of our ignorance—a mere *mâyâ* or illusion, which would vanish with the advent of renewed life and strength, wherewith there would again return the interest in the objects of life and nature which only departs with the bodily and mental capacity to appreciate them? Restore the lost conditions, and would not the departed circumstances and effects which belong to those conditions reappear? If experiment and observation lead to anything, they must, it would seem, lead to some such conclusion; which at least may be valid until experiment demonstrates the contrary. If the centenarian would be better dead, it is not because his life's experience is no longer of value, but because he has been bereft by time—perhaps through his ignorance of the remedy—of all that seems to make life desirable; but restore the lost qualities, and the reason why he had better depart this life is no longer of value.

But all physicians are agreed that human life ought to extend to a greater length than it at present does; and their continual efforts are directed to bring about the conditions necessary to the attainment of this object; while some of the greatest philosophers of the past have not thought the pursuit of the means to prolong life, whether by the Elixir Vitæ, or however else, by any means a degrading, superstitious, or foolish study. Thus Southey * reports the conversation of Sir Kenelm Digby and Descartes, in which the great geometrician said "that as for rendering man immortal, it was what he could not venture to promise; but that he was very sure he could prolong his life to the standard of the patriarchs." And Southey adds, "that St. Evremond, to whom Digby repeated this, says that this opinion of Descartes was well known to his friends both in France and Holland." He did not mean that he was personally able to accomplish the lengthening of his life to so great

* Southey's "Doctor," Vol. VI., p. 2.

a time, but that it ought to have been possible; for it was not in the nature of the great French philosopher to promise what he could not fulfil, nor to make assertions so egotistic as those which Southey, upon hearsay, has attributed to him. His knowledge of anatomy was, however, considerable; and he had that passion for the art of medicine which is almost inseparable from the study of natural philosophy—while, at the age of twenty-four, he had sought, in Germany, to obtain initiation into the Rosicrucian order, who were supposed to possess the secret of the Golden Elixir. Like many another, he failed to discover any member of that society who might introduce him; but he desired, as we are told by Cousin, “to assure the health of man, diminish his ills, extend his existence; he was terrified by the rapid and almost momentary passage of man upon earth. He believed it was not, perhaps, impossible to prolong its duration.” There is a certain hidden grandeur in this idea; and the means which Descartes proposed for the execution of his project were not less grand; for in his discourse on method he says, that “if it is possible to find some means to render generally men more wise and more able than they have been till now, it is, I believe, in Medicine that those means must be sought.... I am sure that there is no one, even in the medical profession, who will not avow that all which one knows of the medical art is almost nothing in comparison to that which remains to learn, and that one could be exempted from an infinity of maladies, both of body and mind, and even, perhaps, from the decrepitude of old age, if one had sufficient lore of their causes and of all the remedies which nature provides for them. Therefore, having *design to employ all my life in the research of a science so necessary, and having discovered a path which seemed to me such that we ought infallibly, in following it, to find it, if one is not hindered prematurely by the brevity of life*, or by the defects of experience, I consider that there is no better remedy against these two hindrances than to communicate to the public what little I have found.” * But whatever secrets he may have thought to discover, it is needless to say they were *not* made known according to his promise; for if he had acquired the knowledge he sought, he could not have divulged it.

Occult writers of the modern Theosophical school very clearly state that human life can be prolonged by several hundreds of years † beyond its present span; and if we are to accept the statements made in the “Secret Doctrine,” Descartes and others were justified in their ideas. Thus we are told that “He who would allotropize sluggish oxygen into ozone to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an “Elixir of Life” and prepare it for practical use... [and this] would ensure continuous life to him who would use it. In Europe there have been two Occultists only who have discovered and even partially applied it in practice, though its composition has always been known among the

* “Discours de la Méthode,” Vol. I., Œuvres de Descartes, Cousin’s Edition.

† See “Five Years of Theosophy,” article on the Elixir Vitæ, &c.

highest Eastern Initiates. . . We maintain that Sound, for one thing, is a tremendous Occult power; that it is a tremendous force,...when directed with Occult knowledge. Sound may be produced of such a nature that... a dying man, nay, one at his last breath, would be revived and filled with a new energy and vigour. For sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond Chemistry, but is within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral 'vital body' has not been irreparably separated from the physical body by the severance of the magnetic or odic cord. *As one saved thrice from death* by that power, the writer ought to be credited with personally knowing something about it."*

Nor does the above seem to contain all that we may learn on the matter, since there are apparently other means of prolonging life, of a simpler character. In a recent lecture on the subject, it was asserted before a London audience that there were really two substances—purely physical substances—which could be extracted from vegetable sources and prepared in a simple manner, and that these had the property of arresting the decay of the tissues for an indefinite time. So simple are they, that they might be discovered and prepared by any chemist—nay, such discovery and preparation, as far as the difficulty of manipulation goes, does not even require any special knowledge or skill. At the same time, it is very doubtful whether any ordinary person could succeed in such an attempt; for the two methods of producing the Elixir seem to be the property of a certain body of occultists, and are most jealously guarded by them. For this reason, when anyone stumbles by any chance upon these substances, and tries to prepare them, all sorts of obstacles are put in the way; which, being ignorant of, the operator could not avoid. The elementals, who are under the control of these occultists, are in such cases used to cause accidents such as the sudden shattering of the vessels employed; or the prevention of some chemical combination, the debasement of certain ingredients, and so on. Therefore, unless the one who made the attempt to produce the Elixir were in some measure an occultist, and could counteract these untoward influences, it is hardly probable he would succeed.†

Of course all such accounts as the above would be received with a smile of contempt, by all the votaries of the science of to-day, and the members of the medical fraternity. Does anyone believe for a moment that such contempt is genuine, or that they would not, one and all, simply rush to acquire such knowledge if the chance were offered? Let those who believe otherwise, and think scientists above the desire to find a remedy for old age, consider what happened when Dr. Brown Sequard propounded his hypothesis with the view of staving it off—now some seven years ago. On that occasion, at least twelve hundred

* "Secret Doctrine," Vol. I., pp. 168, 280, 606, n.e.

† From report of a Lecture by Mr. B. Keightley, in a letter to a New Zealand friend, by Miss L. Lloyd; under date May 11th, 1897.

medical men and other scientists applied to him for instructions—the press teemed with notices and articles on the subject—great was the jubilation of the Academy of Sciences, and equally great their disappointment when, owing no doubt to the lack of the necessary occult knowledge, the whole thing turned out, so far as the world at large was concerned, to be an absolute failure.* But the doctors, in spite of their scornful denial that there ever could be anything in the claims of the alchemist to the indefinite extension of human life, are not the less hard at work trying to verify those claims by their own methods; if we are to believe present reports. They are convinced that it is not an unreasonable thing to endeavour “to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventives to the effects of Time.”† In short, that noted physiologist, Professor Metchnikoff, is said to have discovered an Elixir that will prolong life; and when the inevitable newspaperman interviewed him on the subject, he declared that it was certain that man should live much longer than he at present does. He said that up to the present the question of old age had been neglected by savants, because they found it very reasonable and simple for the parts of the body to become atrophied; but that he and his pupils had undertaken to assist the threatened cells, to stop or prevent possible atrophy, to retard decrepitude, and thus to prolong youth. By these means he hopes, in the near future, to see the effects of old age abolished; and is so far confident of success, that he thinks his experiments are already beginning to leave the domain of theory, and become matters of ascertained fact.‡ But if he succeed, it will be in opposition to all the traditions of occultism, and against all the conditions of adeptship in the alchemic mysteries—for that is a dangerous path, even for the accepted neophyte to follow; and one which is said to be bristling, at least for the adventurous non-initiate, with difficulties and risks of many sorts. Hence, if all that we have learned of those things be true, it is not any scientific professor, however learned or celebrated, who is likely to succeed—unless he follows the rules; and in that case we shall not hear much more of his discoveries.

For the rules of Alchemy are those of occultism generally; and therefore to remain silent was the very first condition for the Hermetic student.§ Whatever he may learn of nature's secret workings, he must on no account give them out to the world until directed to do so; unless under such mystic veils as are only penetrable to initiates—whence comes the so-called “Jargon” of the adepts, and the five years of silence which the Pythagoreans imposed upon their probationers as a preliminary test.|| The next condition appears to be the constant effort to-

* See the *New Zealand Herald* of Sept. 16th, 1893, and all contemporary journals.

† “Zanoni,” p. 217, Knebworth Ed.

‡ The latest sensation on the subject; see *N. Z. Herald*, Feb. 10th, 1900.

§ Vide “Isis,” Vol. I., pp. 66, 67, and 52, note; also Vol. II., p. 586.

|| “Iamblichus,” c. 17,

wards the total subjection of the passions, with an unselfish devotion to the objects which practical occultism has in view—so that it is not an easy task that is set for students. These initial rules of the Hermetic societies and of the alchemists are quite in keeping with what has already been said concerning the transcendental branch of the present subject; and they are identical with those of every secret fraternity of adepts—which, again, indicates that there is in reality but *one* such body, of which all the rest are branches, formed to meet conditions of time, place, and local circumstances.

But here it will at once be asked—if this is so, what about the lives led by those who have been quoted as having succeeded in transmutation? If their successes were an index to their title to adeptship, would not their lives have been very different from what they seem to have been? And how, if they were bound as here required, could they dare to make known their success, in flagrant opposition to the first rules of occultism?

Let us see. There is one thing that strikes us with some force; and that is, that almost none of those whose success has been quoted, had apparently discovered the great secret for themselves unaided—they had all, with but one exception, received either the Powder of Projection, or the means of producing it, from some mysterious personage who, beyond the briefest glance, does not appear, and cannot be identified; though it seems the fact may in some measure be referable to an obscure remark of Jacob Boehme, to the effect that “unless one give the tincture into the hands of another, he cannot prepare it.”* There are, moreover, instances cited where the powder or stone was obtained by the murder of some one who was in possession of it.† Raymond Lulli probably received his knowledge from some Arabian or Moorish philosophers in Tunis; Arnold de Villanova from some German or Italian mystic. Alexander Seton is said to have obtained his knowledge by illicit means, and Michael Sendivogius received his materials from him.‡ These are they of whom it is said that they openly boasted of their knowledge and success as alchemists, as did also Dr. Price—though he, like them, does not appear to have made the Lapis Philosophorum, so far as we are aware. As to Van Helmont and Helvetius, they, like Robert Boyle, were not professed alchemists, and laid no claim to any such knowledge; nor did Richthausen—but in each of these instances the mysterious stranger appears. And the fact that those who were so trusted had made the fact of his existence known, seems to have been amply sufficient to preclude their ever again meeting with the like good fortune; for doubtless, whatever purpose he may have had in view when thus convincing them of the reality of occult science, was effectually frustrated by the result—and that would be amply sufficient to preclude further progress

* *Trans. Scottish Lodge*, Part I., p. 8.

† See “*Theosophical Siftings*,” Vol. II., No. 1., p. 14.

‡ Macky, *op. cit.*, Vol. I., p. 165.

on their part. As non-initiates, they had broken no promises, and so incurred no penalty by the publicity they gave to the occurrence—but what shall we say of those others, who had openly professed to be occult adepts, and then made selfish uses of their powers? Well, it is said that no man can break the rules of those occult fraternities, and expect to escape the evil karma which attends such a breach* for, first, judging by the results, they appear to lose all the powers they had acquired. Next they sink into poverty, misery, pain, and neglect—and, if we are to put any weight on the instances in question, worse may follow. For Raymond Lulli was stoned to death by the Arabs and Moors,† while Arnold of Villanova disappeared, and was most likely murdered.‡ Alexander Seton died from torture on the rack, and his pupil, or successor, Sendivogius went through great misery. Dr. Price, as already said, committed suicide. Paracelsus, who made great claims to alchemic knowledge, was assassinated, and thus might we proceed with the catalogue of those who, being false to their most solemn promises,§ had thus placed themselves in the current of those evil influences which are ever ready to involve the occultist who fails; and so brings down upon himself retribution which seems in all cases to be the result of such weakness or wrong-doing on the part of an Initiate—though in the case of more ordinary persons, their karma may be dealt out more gradually, and so extend over many lives.

Thus we have briefly reviewed the principles, the writings, the opinions, and the most notable performances, of Hermetic science and its alchemic professors; and from all these we may deduce the following inferences:

I. The recorded instances of transmutation, together with the opinions of the most learned modern chemists thereon, combined with the latest hypotheses as to the constitution of matter, lead to the conclusion that there is a genuine physical Alchemy such as the ancients believed in, notwithstanding all views to the contrary held by others.

II. So much being apparent, and all other available means of information being exhausted, Theosophy comes forward; and by showing the transcendental nature of the science, and its accordance with theosophical views, points out that Alchemy, in common with other similar studies, is a branch of that universal science which is now known under the name of Eastern Philosophy, or Practical Occultism.

III. This view being adopted, we can understand more fully the lives of the Alchemists—both those who failed, and those who succeeded. For the results of seeking the higher secrets, such as Alchemy deals in, without the practice of theosophic precepts and life, are in all cases—

* Op. cit., Vol. I., p. 110.

† "Secret Doctrine," Vol. III., p. 487 et seq.

‡ Others, as in Draper, op. cit., Vol. II., p. 130, say that he was drowned in a shipwreck.

§ Even the "Cyclopædia Britannica" refers to this, in the article on Alchemy, pp. 490, 492.

failure. Then, to those who may have progressed so far as to be entrusted with the Great Secret, its unworthy use entails a complete loss of all such powers; and the result of making known their possession brings about ruin and destruction in the present life. And, according to the theories of reincarnation and karma, it bars the gate of progress in future lives, until such time as the offence has been duly expiated.

But the subject is, as everyone who looks into it speedily becomes aware, a very wide one; and those who may wish to pursue it more in detail can do so by the aid of the ancient works now being so largely reprinted. A few years back, most of these were almost unattainably rare; but, thanks to the public interest brought about by the Theosophical Society in all things occult, we have now very much more light thrown upon the history and principles of Alchemy and the Alchemists.

SAMUEL STUART.

THEOSOPHY AND HOME LIFE.

(Concluded from p. 678.)

HOW do we affect each other, the members of our family, by our habit of thought? Do we not know how that an angry person full of thoughts of anger and annoyance, even though he never says a word, can make the whole family uncomfortable? A discontented person creates a mental atmosphere of discontent and peevishness which those around him feel and are infected by. And one who is gloomy and always looks on the dark side of things, oh what a mental wet blanket he throws over the spirits of the rest of the family; while one who is strong, cheery, loving, contented, comes among us like a veritable ray of sunshine and all feel better and happier for being in his presence. We all *know* this, but what is the reason of it? I dare say you will all have heard of the astral body of man, of the causal body, and of thought forms; and we must now turn our attention this way, for a moment or two, for the solution. Some of us had the privilege a short time ago of listening to a lecture by Mr. Leadbeater on "Thought Forms;" those of you who were there will remember how he described the astral body as responding to all the shades of emotion, of feeling, of desire, which sweep over it, and the causal and more permanent body as responding to the higher conditions of the mind, intellect, devotion, pure affection and so on; and then he showed us some representations of thought forms as he and others had seen them. For the benefit of those who were not there, I will very briefly run over the subject. The astral body surrounds and interpenetrates man's physical body and looks like a sort of luminous cloud. It is, we are taught, the seat of desire, of feeling; these feelings and desires show themselves to clairvoyant vision in different colours; jealousy shows a dirty green; sensuality, a dull brownish red; pure love, a beautiful delicate rose colour; anger, a vivid lurid red; devotion, a pure delicate blue merging into violet; intellect.

a bright yellow; selfishness a dirty uncomfortable brown; and so on. As these different feelings surge over the man they colour more and more his astral body; the pure ones are stored in the higher, the causal body, which thus—in the case of a man highly developed, who through many lives has cultivated his intellect, who is truly devotional, loving and unselfish—becomes a most beautiful object of pure living light and colour. Now if we imagine a man constantly giving way to anger, full of angry, bitter thoughts, his astral body will be largely coloured by the lurid red, also considerably by the dirty brown of selfishness, for this type of man does not show much consideration for others. Thus the emotional feeling of anger, being on a more subtle plane than the physical, any one who comes near this man, will, in this more subtle plane, feel the impact of his angry thoughts, without any need of speech, and if his own astral body is also much tinged with this same lurid red, he will be easily affected by the angry thoughts of the other, and so anger will be stirred up in his own breast. And so on with all the other feelings, emotions and desires. We affect each other far more than we know; truly “no man liveth to himself and no man dieth to himself.”

To continue the symbol of the angry man, who has nourished thoughts of anger and hatred; supposing his anger is directed definitely to some person, and a feeling of almost hatred, for the moment takes possession of him, that would show itself to one who had eyes to see as a shaft of lurid red, almost like a flash of lightning or a sword. If it was a physical weapon it would certainly kill the physical body towards which it was directed, and such flashes of anger and hatred have indeed caused many terrible crimes; so we prove the truth of the statement—“he that hateth his brother is a murderer.” Ay, even though his hand has not been raised up against him, yet that flash of anger and hatred has been potent to slay, and that thought of anger does not perish all at once, but may find harbourage in the heart of one not so well able to control himself, and by stirring up his own anger and hatred, a crime on the physical plane may be committed. But this is an extreme case, and not a very pleasant one to dwell upon; yet what I wish to impress upon you and upon myself is, *the necessity of keeping our thoughts under control*; of being the masters of our minds and deciding what we shall think, not letting our minds run away with us like restive steeds, and saying idly, “Oh I can’t help my thoughts!” Yes, you can, and if you wish to make any progress you *must*. So “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things;” and the more you think on these, the more will you attract towards you thoughts of a like tendency which will strengthen and help, and the influence of your pure, loving, just, true thoughts will be felt by those around you, and the mental atmosphere of your home will be clearer, sweeter, and more invigorating.

Now I must pass on to my next heading—“Our relation to children;”

and here again we shall have to take into consideration the influence of thought, the influences which the thought of those around one have on a child; for the more subtle bodies of a child are exceedingly plastic and receptive, just as a child's physical body is more tender and delicate than that of an adult. Most people I think are more or less careful how they speak and act in a child's presence; lips which at other times freely indulge in uncharitable or otherwise objectionable language are closed when in the presence of the purity and innocence of childhood. We do not like to give way to anger before our children, we feel instinctively that it is not fair to them, and moreover it makes us feel heartily ashamed of ourselves. But while it is very right and proper thus to restrain our words and actions, we have, perhaps, not been particularly careful as to our *thoughts*, but now with increased knowledge comes increased responsibility. So we must go a step further and, at any rate in a child's presence, must be exceedingly careful of our thoughts, for they affect him in reality equally as much as, nay almost more than our spoken words. For a child is naturally very intuitive, and seems to feel the reality behind the spoken words, the reason being that his astral body is extremely sensitive and responds quickly to the influence of the thought by which he is surrounded. So if we wish our children to grow up true, honest, pure, loving, unselfish, it behoves us to do our part, and not instil these virtues into them only by word of mouth, but be extremely careful that *our thoughts* are true, honest, pure, loving, and unselfish, and our words and actions will follow suit; it is the life we live that tells; not *only* the words we speak.

I think the doctrine of reincarnation that Theosophy teaches, the teaching that man is an evolving soul, that he is a soul and has a body, the body being but the outermost garment, or rather the vehicle through which the soul acts on this plane, and that this soul, this individuality comes back again and again to dwell in fresh bodies in order to gain experience and by experience to grow and develop; this teaching brings quite a new factor into our dealings with the children around us. We realize that this is by no means the *first* time they have lived on this earth, some of them may even be older Egos than ourselves, though this time in a younger physical body, and they have come to us for the help in their spiritual development which we are best fitted to give them. The probability is, nay, the almost certainty, that in many, many previous lives we have been together, the ties of *physical* relationship between us may not always have been the same, for if we are to know each other thoroughly and not only from the side of *one* relationship, we must see and know each other from all standpoints, from many different points of view, and the cord which binds us together will surely in the end be all the stronger and richer because it is woven of many, very many strands of love and duty.* So we may be very sure that the ties of love which have brought us together now, and which in

* See "Death and After," page 61, by Mrs. Besant.

most cases are so strong, were forged long, long ago, previous to birth, stronger than death, potent to bring soul to soul in life after life, to learn together the lessons which earth-life has to teach.

Having this idea in our mind, I think it tends to make us realize more strongly that our children are really responsible little beings, and have a right to be treated with individual care, for no blank paper souls do they bring with them at their birth; no! each one has a character of his own. We know how different one child is from another even in the same family. So we must treat each one individually, study the idiosyncrasies of each, strive kindly and gently but very firmly, to subdue the evil tendencies he has brought over with him from his past, to encourage and stimulate the good qualities he possesses, so that when he passes from our care and we send him forth into the world, he may be able to take a distinct step forward in his evolution. and his life, he may be better fitted to subdue and conquer the brute nature, the Lower Self; may be increasingly able to link his consciousness with the God within him, that Divine Power and Life which is ever and ever drawing him and all of us nearer and ever nearer to perfect union with Himself.

I must pass on quickly if I mean to get all my readings in. The next one I jotted down is, "Our attitude as Theosophists in the Home." This is often an extremely difficult problem to face, for among many people Theosophists are considered cranks and fads, persons with very extravagant notions, so that if one member of a family becomes under its influence, it may make it very difficult for him with the rest of his family. If such is the case with any of us, it behoves us to walk specially warily, for be very sure that, rightly or wrongly, *Theosophy* will be judged by the way we live. Therefore, if to us its teachings are precious and ennobling and inspiring, let us see to it that we do not give a wrong or unworthy impression of it to those among whom the law of karma has thrown our lot. If it is the duty of those who are not Theosophists to be kind, loving, unselfish, thoughtful to all around, much more so is it our duty, who have learned something of the reality of the universal indwelling Christ which, once realized, gives grace and dignity to the most uninteresting of our fellow travellers on life's highway; much more so is it our duty, who have learned something of the doctrine of reincarnation, something of the far reaching law of karma which "seeth everywhere and marketh all," something of the power of thought which gives to each one of us a tremendous responsibility; who have had a glimpse of the higher life of service for humanity, of self-sacrifice which the Elder Brothers of our race are leading, and have thereby been inspired in our small way and with our limited capacities, to live the life of service, of glad devotion to the Highest and of willing loving self-sacrificing service to those around us.

Think for a moment, those of you who are inclined to grumble at your limitations, and who long for a wider field of labour, for grander tasks than those for which your quiet life at home seems to give you opportunity, think! are those people whom you meet every day and whose

very familiarity makes them uninteresting to you, of any less importance because they are near to you? does not the very fact of your being bound down by circumstances in the narrow (and safe) limits of a quiet home show that you have some karmic obligation to pay to those around you? And think you your friends will look any more favourably on your Theosophy if they see you looking contemptuously on things which are dear to them, if they see you neglecting obvious daily duties for other work which is more congenial to you? Do the other work certainly if you have time for it, but be careful that no *duty* is left neglected for it, and if some things which others prize appear to you trivial and small because you are learning to look for and to value the permanent, the lasting, the eternal, rather than the impermanent and illusory, well, you need not set your heart on these trifles; but at any rate be tolerant and give others credit for having high motives also, even though they do not look at life in the same way as yourself. We should all try to cultivate a wide, loving tolerance, and if the rest of our family do not see eye to eye with us yet, why, then let us look out for the points on which we *do* agree, and neglect no duty and no apparent triviality which shall help to draw us nearer to each other; a kindly joke, a humorous story, the careful preparation of a favourite dish, the ready willingness to help at all times, through all, of course, keeping our own high standard—means such as these will keep us in touch with our dear ones in the home, and they will be more likely to give Theosophy a patient hearing if they see its good fruits in *our* life. So,

“Do the work that’s nearest,
Though its dull at times;
Helping, when you meet ‘em,
Lame dogs over stiles.”

And above all, try to recognize that in each one of those by whom you are surrounded, dwells and is manifested the same Divine Life and Power as dwells and is manifested in your own heart, and bow to *That*. FIND THE GOD in your friend, your brother, through all the faults and frailties of the personality; look beyond and see him as he *will* be when the Christ in him is triumphant, all conquering. For each one of us is a potential Christ, and if we think we may have learnt a little more of the Divine Wisdom than some others, then all the more responsibility have we, all the more love, and patience, and long sufferings should we exercise, even as God has had, and will have infinite patience with us.

Now I have got to my last heading. “The importance and influence of a High Ideal of Life.” I don’t think I need say much about this, for I feel as though I had been writing about it all through my paper. But just a few thoughts for the conclusion. Was it not Emerson who told us to “hitch our waggon to a star”? in other words, in the midst of our humble daily duties to set before us a high ideal which will gradually draw us upward as we strive to live anywhere near up to it. Don’t be afraid of having a high ideal, even though you may feel yourself so utterly unworthy and such a long, long way from ever attaining

it! "Surely a man's reach should exceed his grasp, or what's heaven for!" So let us set our aim high enough; nothing short of perfection, nothing short of union with God will really satisfy us. It is a long, steep, weary way to climb, but we have only to take one step at a time, and we can endeavour to form the whole trend of our mind and our life into the attitude of *pressing toward* the mark of the prize of our high calling in God.

"They must upward still and onward
Who would keep abreast of truth."

Ay! who would keep, let alone abreast of her, even within sight of the pure radiant figure which leads us on through many a strange and difficult path, ever shining clearer and more clear as we faithfully strive to follow her. The way is long and uphill, but the end is sure. Therefore in our daily life, in the quiet, ordinary duties of the home life, let us not be afraid of hitching *our* wagon to a star! of setting before us such an ideal as was set before the disciples of the Christ—"whether ye eat or drink or *whatsoever* ye do, do all to the glory of God." Do you remember the lines in quaint old George Herbert's poem, on this very subject?

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as to Thy laws
Makes that and the action fine!"

And so, with a high ideal, our lives are illumined. What seemed wearisome and hopeless drudgery, is transformed into willing and glad service; "the fretting friction of our daily life," the weary days that will come at times, when as we say "everything seems to go wrong;" the temptations to hastiness and impatience caused by the numberless little pin pricks we receive; all, looked at from a wider point of view, assume their proper proportions and are seen to be as so many stepping stones by which, if we use them aright, we may gain such qualities as patience, gentleness, forbearance, tolerance.

And so, if we endeavour, ever and only and always, to follow the *highest*, in little things as in great, though life will often be difficult its difficulties will not be insurmountable; though the path may often be dark and stony, the light of Truth is even shining if we will only look upward and inward instead of down at the rough places; and the certainty of a glorious future is before each one of us when, after many and many a life-time of patiently working through our limitations, at last, all earth's lessons shall be learnt, and we and all humanity shall enter into perfect bliss—into "the joy of our Lord."

ELIZABETH W. BELL.

A RUINED ITALIAN CITY.

A SHORT distance from Naples, easily traversed in about an hour's ride in a steam-tram, is Pozzuoli, where stands a ruined Temple dedicated to the Egyptian god "Serapis," supposed to be identical with Osiris.

The worship of this deity was introduced at Rome by the Emperor Antoninus Pius, A.D. 146, and the mysteries were celebrated on May 6th, but these ceremonies were all abolished soon after. Evidently a community of Egyptian Priests established themselves and their cult at this lovely spot, sheltered by the curving shore and the, at one time, much used port of Baice. The ruins were discovered about 1750. They form one of the most interesting examples of alternating movements of subsidence and upheaval of the land, owing to the volcanic nature of the country, lying as it does between Vesuvius and Solfatara, two craters which are always alternately more or less active. I have not seen Vesuvius, except from Naples and its neighbourhood, but I have walked right across the crater of Solfatara, covered now with an uncomfortably hot crust of lava which bends under one's tread like a frozen lake, the "ice" or lava being hot instead of cold. At one point clouds of steam issue forth and one can watch the sand and mineral deposit bubbling and boiling in good earnest.

At the last eruption a large mountain of rock and lava was raised, and there are continued changes in the surface of the land. So that there is good reason to believe that some of the movements of the land where stands the Temple of Serapis, were accomplished suddenly during earthquakes, and though at times the movement may have been slow and gradual, it is evidently due to the same local cause. One wonders that people are not afraid to build upon such perilously unstable foundations, but the lava furnishes splendid soil for vineyards, and people must cultivate their vines and live near them, and so villages and towns are raised again and again, and even the mighty Vesuvius cannot frighten the careless, imprudent, laughter-loving Italians; and "familiarity" with his grumblings results in careless "contempt," until the tragedy of Pompeii be once more repeated; and so the white houses creep up his side as of yore and lie smiling amidst the roses.

Solfatara is of course only a very small crater compared with its far grander neighbour! But if a hole be pierced at any point, a cloud of steam arises and at some points the heat is unbearable to the bare hand. There is a plentiful deposit of sulphur, and of variously coloured mineral substances, with which one's shoes become covered while crossing the crater.

Excavations near Solfatara discovered a square floor which had originally supported 46 noble columns, 24 of granite, 22 of fine green

marble. Only three of these remain erect, and are little more than 40 ft. high. Examination of the columns shows the following :

- (1) Mosaic pavement, 5 feet below.
- (2) Marble pavement on which the columns rest.
- (3) Twelve feet of smooth unimpaired surface.
- (4) Nine feet of columns covered with borings of *Litho domus dactylus*—a boring mollusc, plentiful in the Mediterranean, whose shells are found at the bottom of holes (3 and 4 show a steady subsidence).
- (5) Smooth column.

So we see that the ancient Temple with a mosaic floor was destroyed by the subsidence of the land, and consequent in-flowing of the sea.

A deposition of limestone comes next, showing, apparently, that an upheaval must have occurred, leaving dry land upon which the Temple was built, and thirty-nine small square "cells" for the priests or monks who served it. During the period the Temple was in use the land seems to have been quiet, and there are two written records of its having been restored by two Roman Emperors, but in A.D. 410, and again in A.D. 445, Pozzuoli, or Patcoli, where St. Paul landed from Malta, was sacked, and the Temple probably destroyed.

Subsidence of the land then began again, and there was a period of rest beneath the sea, during which the molluscs bored their way through the submerged marble pillars, as is plainly to be seen at the present moment, when the three remaining pillars stand high and dry about 40 feet above the level of the sea.

These pillars must have been submerged to at least the height of the borings, probably more. In 1530 the sea washed the base of the cliff, so submergence was at a maximum. In 1750 the whole Temple was above water, so between 1530 and 1750 the upheaval amounted to twenty feet. This appears to have been taking place in the 16th century, for two documents are cited in which Ferdinand and Isabella of Spain grant to the University of Pozzuoli a portion of land "where the sea is drying up" (1530), and again "where the ground is dried up" (1511). This indicates a slow and gradual elevation.

It is probable that the principal elevation took place at the time of the great eruption of Monte Nuovo (just beyond Pozzuoli) in 1530.

Two eye-witnesses of this declare that the sea abandoned a considerable tract of the shore.

There was a slight subsidence at the beginning of the 19th century.

Legend says that the Temple sank beneath the sea because of the murder of the Christians (in the Temple ?).

Be this as it may, the old ruined Temple of Jupiter Serapis remains as a most interesting and unique geological witness of the rising and falling of the so-called "solid" ground beneath our feet, and a warning which may also be taken allegorically, not to build temples intended to last throughout eternity, upon shifting volcanic territory !

This Temple was in a round form, like those of ancient Chaldea, lately described by Mr. Leadbeater in the *Theosophical Review*. The traces of this are clearly visible and many portions of carving and of mosaic are preserved. The statues of Serapis are in the Naples museum. The altar is still under water, upon the second marble floor.

A. C. LLOYD.

CONSCIOUSNESS.

[Continued from p. 685.]

WE come now to the highest consciousness, that of man, with which we are more directly concerned. Up to this point the Monad has circled along the whole of the downward arc of evolution and has reached on the upward arc as far as the lower levels of the mental plane; to complete the circle, the third outpouring of life from the first Logos now meets and as it were ensouls the upward evolving Monad. This third outpouring has on its side worked downwards through the Nirvânic and Buddhic planes, "clothing itself in a film of matter of these planes, and by the union of the two streams the Causal body of man, the vehicle of the reincarnating Ego, is formed on the higher levels of the Mental plane." The Man is now complete, he has within himself the seed of the highest life outpoured from the first Logos Himself, and his evolution consists in developing this seed, in gaining perfect and unbroken consciousness on all the planes, from the physical up to the Nirvânic, by means of the sheaths which the Ego has built for itself. These sheaths are:

On the Physical plane:		{ Physical body
		{ Etheric double
„ „ Astral	„	Astral body
„ „ Mental	„	{ 4 lower levels = Mental body
		{ 3 higher „ = Causal body
„ „ Buddhic	„	Bliss body

The Nirvânic plane is the plane of Atmâ, the spirit in man.

There are yet two planes above the Nirvânic, "veiling the mystery of the Divine nature"; but our present evolution is only concerned with the five planes from the physical up to the Nirvânic, and nothing is known or can be said about the two highest planes, although at a future period of evolution they too will come within our consciousness.

Man, the Microcosm, is said to be a mirror of the Universe, the Macrocosm. The Self in man (the Spirit) is one with the Universal Self, with God, and as God unfolds during manifestation as a Trinity, so also the spirit in man has three aspects, which the evolving Self has to unfold. As these aspects modify the evolution of form, the form cannot be understood, unless its relations to the aspects of life be realised. The aspect of the first Logos and of the A'tmâ in man is "Being," which, shown forth through form, has as its power, "Existence," implying the manifestation of the Divine Powers. The aspect of the second Logos is

"Bliss" which, shown forth in man through his Buddhic body, has as its power "Love;" and the aspect of the third Logos is "knowledge" which, shown forth through the "Causal body" in man has as its power "Intelligence." These are the three fundamental manifestations in form. They are again reflected in lower forms of matter as follows: "The Causal body, the seat of abstract thought, has a reflection in the Mental body, the seat of concrete thought. That which is love in the Buddhic body reflecting itself in the astral body, takes on the aspect of desire and passion, and becomes kâma. That which is existence, reflecting itself in the yet grosser physical body (as the highest peak is reflected in the deepest depth of the lake) shows forth what we call objective reality."*

The physical plane, the plane of objective reality, is our earliest training ground and as we are evolving upwards, the lowest of the vehicles, the dense physical, is that which consciousness first controls and rationalises. "Its potentialities are less than those of the subtler vehicles, but its actualities are greater, and the man knows himself as I"† in the physical body ere he finds himself elsewhere," the astral and mental bodies being in the early stages of evolution too little organised to serve as vehicles of consciousness apart from the physical body. Yet our consciousness in the physical body depends on these higher vehicles, however rudimentary they may be, for the centres of sensation and perception are not in the physical, but in the astral and mind bodies, which form a bridge between the Ego dwelling in the causal body and the physical body.

"Impressions from the physical Universe impinge on the material molecules of the dense physical body, setting in vibration the constituent cells of the organs of sensation, or our senses. These vibrations, in their turn, set in motion the finer material molecules of the etheric double, in the corresponding sense organs of its finer matter. From these the vibrations pass to the astral body, wherein are the corresponding centres of sensation. From these, vibrations are again propagated into the yet rarer matter of the lower mental plane, whence they are reflected back, until reaching the material molecules of the cerebral hemispheres, they become our brain-consciousness. This correlated and unconscious succession is necessary for the normal action of consciousness as we know it."‡ The moment the physical body is separated from the higher bodies, as during sleep, in trance or under the influence of anæsthetics, it becomes unconscious, but in the undeveloped man the astral and mental bodies are themselves barely conscious, when thus "lacking the strong contacts that spur them while in the physical frame."§

The nervous system and the brain are the organs through which we receive in our physical body impulses or impressions from the higher

* Compare "Evolution of Life and Form," pp. 123-124.

† "Ancient Wisdom," p. 69.

‡ "The Seven Principles of Man," by A. Besant, pp. 11 and 12.

§ "Ancient Wisdom," p. 98.

planes. Vibrations from these planes are always striking against us and it depends on the organisation and receptivity of our brains whether or not we become conscious of them. The Ego has two bodies on the physical plane; the dense physical body built of solid, liquid and gaseous matter, and its counterpart, the etheric double, built of the three ethers and physical atoms. "The latter does not normally serve as a separate vehicle of consciousness, but works synchronously with its dense partner and when separated from it either by accident or death, it responds very feebly to the vibrations initiated within. Its function, in truth, is not to serve as a vehicle of mental consciousness, but as a vehicle of Prāna or specialised life-force, and its dislocation from the denser particles to which it conveys the life-currents is therefore disturbing and mischievous." * The etheric counterparts of our brain and nervous system are, however, indispensable, for, as each sub-plane of the physical plane corresponds to, and shows the characteristics of, one of the great solar system planes, we have in our solid, liquid, gas, three ethers and atoms, correspondences of the great primary elements reproduced on a lower plane, and the presence of the finer etheric matter in our brain makes it possible for vibrations from the higher planes to impinge on our brain consciousness through the matter of the corresponding physical sub-plane. The characteristics and attributes of a higher plane—say of the mental—cannot of course be sensed in their fulness on the physical plane; what we perceive is merely a reflection of the reality, as much as can be reproduced in the grosser physical matter. "Just as science asserts the existence of a vast series of etheric vibrations, of which the eye can only respond to a small fragment, the solar-light-spectrum, because it can only vibrate within certain limits, so can the physical thought apparatus, the brain and nervous system, only think a small fragment of the vast series of mental vibrations set up by the Ego in his own world. The very receptive brains respond up to the point of what we call great intellectual power, the exceptionally receptive brains respond up to the point of what we call genius; the exceptionally unreceptive brains only respond up to the point we call idiocy, but everyone sends beating against his brain millions of thought-waves to which it cannot respond, owing to the density of its materials, and just in proportion to its sensitiveness are the so-called mental powers of each.

"The brain and nervous system have to be elaborated and to be rendered delicately responsive to every thrill which is within their gamut of vibratory power."† If we take the case of an undeveloped man, a savage, we find that his consciousness is exceedingly limited, depending in the early stages on heavy impacts from the external world and the promptings of his appetites and passions craving gratification. Memory is very short-lived at this stage of evolution and the idea of forecasting the future from the past has not yet dawned on the

* "Ancient Wisdom," p. 292.

† "Ancient Wisdom," p. 140.

infant ego. Sensation is wholly the lord of the mind, the moral capacity is no more evolved than the mental, and the idea of good and evil has not yet been conceived. By degrees mental efforts were stimulated by desire and this led the man, slowly and clumsily, to forecast, to plan. He began to recognize a definite association of certain mental images and when one appeared, to expect the appearance of the other that had invariably followed in its wake. He began to draw inferences and even initiate action on the faith of these inferences—a great advance. And he began also to hesitate now and again to follow the vehement promptings of desire, when he found, over and over again, that the gratification demanded was associated in his mind with the subsequent happening of suffering. "Thus conflict continually arose between memory and desire and the mind grew more active by the conflict and was stirred into livelier functioning."

"Here began to show itself the germ of will. *Desire* and *will* guide a man's actions; desire is the outgoing energy of the Thinker (Ego) determined in its direction by the attraction of external objects. Will is the outgoing energy of the Thinker determined in its direction by the conclusion drawn by reason from past experiences or by the direct intuition of the Thinker himself. Otherwise put, desire is guided from without, will from within. At the beginning of man's evolution desire has complete sovereignty and hurries him hither and thither; in the middle of his evolution desire and will are in continual conflict and victory lies sometimes with the one, sometimes with the other; at the end of his evolution desire has died and will rules with unopposed, unchallenged sway."

"The next stage of consciousness sees the development of the higher intellectual powers; the mind no longer dwells entirely on mental images obtained from sensations, no longer reasons on purely concrete objects, nor is concerned with the attributes which differentiate one from another; he draws out, abstracts, the common attribute which appears in a number of objects otherwise dissimilar, and sets all objects that possess it apart from the rest which are without it, and in this way he evolves the power of recognizing identity amid diversity, a step towards the much later recognition of the one underlying the many. Presently he takes another step and conceives the common property as an idea, apart from all the objects in which it appears and thus constructs a higher kind of mental image than the image of a concrete object—the image of an idea that has no phenomenal existence in the worlds of form, but which exists on the higher levels of the mental plane. The lower mind reaches the abstract idea by reason and in thus doing accomplishes its loftiest flight, touching the threshold of the formless world and dimly seeing that which lies beyond. The Thinker (the Ego clad in the Causal body) sees these ideas and lives among them habitually, and when the power of abstract reasoning is developed and exercised, the Thinker is becoming effective in his own world and is beginning his

life of active functioning in his own sphere. Such men care little for the life of the senses, care little for external observation or for mental application to images of external objects; their powers are indrawn and no longer rush outwards in search for satisfaction. They dwell calmly within themselves, engrossed with the problems of philosophy, with the deeper aspects of life and thought, seeking to understand causes rather than troubling themselves with effects, and approaching nearer and nearer to the recognition of the One that underlies all the diversities of external nature.

"In the last stage of consciousness that *One* is seen and with the transcending of the barriers set up by the intellect, the consciousness spreads out to embrace the world, seeing all things in itself and as part of itself and seeing itself as a ray of the Logos and therefore as one with Him."* The gradual evolution of these ascending stages of consciousness, is accompanied or rather followed by the evolution of the vehicles of consciousness, the physical, astral, mental, causal and bliss bodies. In the *physical* body the Ego develops definite organs, a perfect nervous system and brain; the *astral* body, which in the undeveloped man is a cloudy shapeless mass unfit to serve as a vehicle of consciousness apart from the physical body, becomes more organised; its outline is now clear and definite, assuming the likeness of its owner; the so-called "chakras" or wheels of fire, the astral centres of sensation, are developed and the whole body becomes a beautiful object in luminosity of color, a perfect vehicle of consciousness on the astral plane.† Similarly the *mental* body, the organ of concrete reasoning, of logical faculties, and the *causal* body, the organ of abstract thought are developed. The development of the *bliss* body has so far only taken place or been begun in the case of the most advanced Egos and belongs, for the majority of mankind, to a future period of our race. "The only way in which the man can contribute to the building of the bliss body is by cultivating pure, unselfish, all embracing love, love that seeketh not its own; that is, love that is neither partial nor seeks any return for its outflowing. This spontaneous outflowing of love is the most marked of divine attributes, the love that gives everything, that asks nothing. This bliss-body is 'the house not made with hands, eternal in the heavens,' whereof wrote St. Paul, the great Christian Initiate."‡

A point worthy of special attention is that in the case of each of these bodies we have the life-impulse first and then the moulding of the matter into definite organs, into a shape which enables that impulse to express itself more perfectly. "You never find an organ appearing before the development of its function. In the earliest forms there are no organs, but the functions of life are present and active; the creature breathes and assimilates, circulation goes on, but there are

* "Ancient Wisdom," pp. 271-287.

† "Ancient Wisdom," pp. 98-100.

‡ "Ancient Wisdom," pp. 218-19.

no organs for digestion, no organs for breathing, no organs for circulation ; the whole body does everything, but as evolution proceeds and definite organs are formed in the physical body, in the nervous system, and as later in the astral body chakras or astral centres of sensation are formed, as this goes on, we find a more specialised being developed with definite organs. If we trace evolution from the amoeba upwards we find differentiation and specialisation becoming more marked the whole way through ; yet man himself turns round and with the very brain which has been formed under the vibrations of intelligence he reverses the whole process and asserts that thought is produced by the brain ; but every organ is formed as the organ of a function ; it is produced by life and is not its creator.”*

In her lecture on “ Proofs of the existence of the soul ” (Mercury, 1898, p. 259), Mrs. Besant tells us how the doctors of Paris, in studying the phenomena of hypnotism, have recorded the fact that a person under hypnotic influence, while showing increased mental faculties (cases are known in which a man abnormally stupid has shown acuteness in his reasoning when in the hypnotic state), increased memory of incidents long forgotten in his waking consciousness and even a changed character, cannot possibly think with the brain. By means of delicate instruments they have shown that when a person is in a hypnotic trance, “ the beating of the heart is entirely changed and finally reaches a point so slight that although the movement is shown on the instrument (a revolving cylinder with a pencil attached), no instrument less delicate would show it was beating at all. The same with the lungs ; the movement of the lungs is so slight that no breath can be found as coming from the lips. So also in regard to muscles. Now what is the condition of the brain, when the body is like that ? In the first place the blood supply is checked. The blood moves very sluggishly through the vessels of the brain, and in the tiny vessels, the capillary vessels, its movement is stopped. Not only is the supply of blood in this way entirely changed in its motion, but the blood is very bad of its kind, for as it is not properly aerated in travelling through the lungs, it is very much overcharged with all the products of decomposition and you have quantities of carbonic acid. The result of that is very well known. It brings about a state of coma, a state in which no thought is possible as far as the brain is concerned.” Thought is not produced by the brain, but the brain is produced by the vibrations of our thoughts which have their origin on the mental plane and strive to find expression on the physical plane through the brain. “ If the brain be affected by drugs or by disease or by injury, the thought of the man to whom the brain belongs can no longer find its due expression on the physical plane. A case in point is that of lunatics. If you take an ordinary lunatic and throw him into the hypnotic state you can obtain from him intelligence and reasoning power. The moment he is out of that condition he is again

* “ Evolution of Life and Form,” pp. 146 and 147.

a lunatic, but under hypnotism he becomes an intelligent thinker, which shows that our power of expression, our consciousness, is limited by and hinges on the improvement of our brain."

"There is a rare disease, aphasia, which destroys a particular part of the tissue of the brain, near the ear, and is accompanied by a total loss of memory so far as words are concerned. If you ask a person who is suffering from this disease a question, he cannot answer you; if you ask him his name, he will give you no reply, but if you speak his name he will show recognition of it; if you read him some statement he will signify assent or dissent; he is able to think but unable to speak. It seems as though the part of the brain that has been eaten away were connected with the physical memory of words, so that with the loss of that, the man loses on the physical plane the memory of words and is rendered dumb, while he retains the power of thought and can agree or disagree with any proposition made."*

"So also we may feel within ourselves thoughts and capacities which we are unable to express, ideas which ever elude us when we strive to put them into form." We should therefore by every means in our power exert ourselves to improve and develop our physical brain. "We are continually by thought increasing the grey matter of the brain and deepening and multiplying its convolutions. In this grey matter, which ordinary physiology associates with thinking, ether is more largely present as the process of refining and stimulating by thought goes on, and on the presence of the finer ethers the possibility of increased sensitiveness to higher vibrations depends."† "The main preparations to be made for receiving in the physical vehicle the vibrations of the higher consciousness are: Its purification from grosser materials by pure food (especially abstinence from alcohol) and pure life; the entire subjugation of the passions and the cultivation of an even balanced temper and mind; the habit of quiet meditation on lofty topics, of consecutive reasoning, not allowing the mind to run suddenly from one thing to another, and the genuine love for the things of the higher world, that makes them more attractive than the objects of the lower, so that the mind rests contentedly in their companionship as in that of a well-loved friend."‡ "Given these conditions, the organs will begin to improve in texture and to include more etheric particles in proportion to the solid, liquid and gaseous constituents, and these denser particles will themselves become more highly vitalised, more nourished with blood. The astral matter changes, *pari passu*, with the physical; the manasic particles follow the same law, and increased sensitiveness to vibrations from higher planes follows as a matter of course. While this improvement is going on in the constituents of the brain as a whole, the ultimate physical atoms of which they are composed are likewise undergoing development, and whereas in the normal, ultimate

* "Man and his Bodies," by A. Besant, p. 16.

† *Theosophist*, Vol. XIX, p. 439.

‡ "Ancient Wisdom," pp. 299-300.

physical atom in the present stage of evolution, four only of the seven sets of spirillae which exist in it are in active operation and three are latent, in the atom worked upon by this artificial evolution or forcing process, the latent three are gradually brought into activity. It follows therefore, that by each conscious effort at self-development, we are endeavouring to realize a condition of things which will not normally characterize our physical sheaths until a much later period of evolution.”*

While the physical sheath is thus being perfected, the higher sheaths are also developing into more perfect vehicles of consciousness on their respective planes.

The development of the *astral* body depends on the one hand, from below, on the purification of the physical body, with which the purification of the astral body goes on, *pari passu* ; and on the other hand, on the control over our desires, appetites and passions, exercised from above by the mind, as the result of the conclusions drawn from past experiences. We have already seen that definite astral centres of sensations, the so-called chakras or wheels of fire, are formed as the astral body becomes fully developed. “These chakras cannot be described as organs in the ordinary sense of the word, since it is not through them that the man sees or hears, as he does in physical life through eyes or ears, yet it is apparently very largely upon their vivification that the power of exercising those astral senses depends, each of them as it is developed giving to the whole astral body the power of response to a new set of vibrations.”† Needless to say that between the drowsy, almost unconscious state of the savage, when in sleep he slips out of the physical body and lives on the astral plane, and the full consciousness of the adept on all the seven sub-planes of the astral plane, there are innumerable intervening stages ; and the development of this new consciousness amid the changed conditions, laws and surroundings of the astral plane is a matter of experience and growth through countless lives.

To the man who is fully awakened and in possession of all his astral faculties new avenues of knowledge and usefulness open up. He is nearer the reality than down here on the physical plane ; he comes into contact with the Devas, nature-spirits and other entities living on the astral plane ; he is in a position to study the conditions of life after death (while the Ego after death is confined to that plane prior to its passage to higher regions) and to bring help and counsel to souls who have left this world and who are often sadly perplexed and in need of assistance and counsel ; he has to some extent the power of clairvoyance in time (prevision) and space ; he sees all objects in the fourth dimension, i.e., inside and outside and from all sides at the same time, and the altered conditions of the plane enable him to travel from one end of it to another in an instant of time. As we shall presently see it does not necessarily follow that “he will be able to store the wider knowledge thus gained

* *Theosophist*, Vol. XIX, p. 440.

† “Clairvoyance,” by C. W. Leadbeater, p. 16.

in his physical brain consciousness." "Persons who are making real and even rapid progress may be functioning most actively and usefully on the astral and mental planes without impressing on the brain, when they return, the slightest memory of the work in which they have been engaged, although they may be aware in their lower consciousness of an ever increasing illumination, a widening knowledge of spiritual truth and growing desire and power for usefulness to the world." *

The *mental* body is also affected in its growth from above and from below. While the centre of consciousness is seated in the astral body, while men live the life of sensation and desire for the objects of the lower planes, as the majority of people do at the present stage of evolution, the mental body remains undeveloped. It grows and evolves by thought and by the exercise of our mental faculties, and its development becomes greatly stimulated once we learn to realize that the mind is not the "I;" that beyond it there is a still higher consciousness, the consciousness of the Self in the Causal body, which then begins to exert a directive influence on the working of the mind, as the mind has previously influenced the astral and physical bodies. The endeavour to shift the centre of consciousness to the Causal body, to stand as it were "behind our mind," to realise all the lower bodies as mere instruments of the Ego, is one of the most useful practices and most efficient means for stimulating and controlling the growth of the mind body. "It may be aided by fixing on definite hours, at which for a few minutes we may withdraw ourselves like the turtle into its shell. Though by doing so we stop thought in the mental body, we shall find that we are not unconscious and that with the gradual growth of this power of remaining in the Self comes not only Peace but Wisdom, for absence of personal desires and recognition of our immortal nature leave us free to judge all things without bias or prejudice." †

"The vision of the *mental* plane is again totally different from that of the astral plane, for in this case we can no longer speak of separate senses such as sight and hearing, but rather have to postulate one general sense which responds so fully to the vibrations reaching it that when any object comes within its cognition it at once comprehends it fully and, as it were, sees it, feels it, hears it and knows all there is to know about it by the one instantaneous impression. Yet even this wonderful faculty differs in degree only, and not in kind, from those which are at our command at the present time; on the mental plane just as on the physical, impressions are still conveyed by means of vibrations travelling from the object seen to the seer." ‡

Full consciousness on the mental plane gives increased insight into the noumena of which the events on the physical plane are the phenomena; time and space are practically non-existent; the future is to a

* "Man and his Bodies," by A. Besant, p. 52.

† "The Place of Peace," by A. Besant.

‡ "Clairvoyance," by C. W. Leadbeater, p. 17.

great extent visible, since a clear knowledge of causes gives the power to foresee the effects within certain limits; the whole past evolution is an open book, the student being able to read the *ākashic* records, the memory of nature, in which every tiniest event that ever happened can be traced and seen as happening now. That such a memory of nature does exist is evident from the results obtained through psychometry. If a fragment of a stone or any other object, carefully wrapped in a paper or envelope so as to hide the contents, be given to a good psychometer, he will describe every scene and event connected with that object; accurate descriptions of persons, foreign countries and events totally unknown to the psychometer having in this way been obtained. Every particle of matter contains a record of everything that has happened in connection with the object to which it belongs. "It seems as though there were a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—an affinity which enables it to act as a kind of conductor between that record and the faculties of any one who can read it."*

Coming now to the *buddhic* plane, "we meet for the first time with a quite new faculty having nothing in common with those of which we have spoken, for there a man recognizes any object by an entirely different method, in which *external* vibrations play no part. The object becomes part of himself and he studies it from *inside* instead of from the outside."†

"He knows himself one with other consciousnesses, other living things, and can make their limitations his for the moment in order that he may understand exactly how they are thinking and yet have his own consciousness. He can use his own greater knowledge for the helping of the narrower and more restricted thought, identifying himself with it in order gently to enlarge its bounds."‡

How often do we not feel the insufficiency of our present limited consciousness, how often do we not judge wrongly and act wrongly because we are incapable of identifying our consciousness with that of others, of knowing the stage of evolution they have reached and the help they need. We are not even able to revive accurately the consciousness of our own childhood and youth, nor even of later periods of our life; how much less then can we enter into the consciousness not only of our fellowmen, but also of animals, plants, minerals and of the very particles and atoms that make up all forms and that have each a consciousness of their own. Yet this is a stage towards which our evolution works and that has already been reached by the Masters of Wisdom, the Divine, perfect men who live in *Nirvāṇic* consciousness, "an existence raised to a vividness and intensity inconceivable to those who know only the life of the senses and the mind."§

* "Clairvoyance," by C. W. Leadbeater, p. 108.

† Op. cit., p. 17.

‡ "Man and his Bodies," by A. Besant, p. 112.

§ "Ancient Wisdom," p. 222.

"Whatever plane our consciousness may be acting on, both we and the things belonging to that plane are, for the time being, our only realities. But as we rise in the scale of development, we perceive that in the stages we have passed through, we mistook shadows for realities and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached reality, but only when we shall have reached absolute consciousness and blended our own with it, shall we be free from the delusions produced by Mâyâ."*

A. SCHWARZ.

[To be concluded.]

ON BHAKTI YOGA.

THE expression Bhakti Yoga means 'union by devotion,' i.e., the way in which the pilgrim soul journeying through the desolate desert of Samsâra tries to seek its destination of Brahman, the Infinite Bliss and Intelligence. Faith is the beacon light by which the night-foundered soul, tossed about in the immense ocean of the illusory Universe finds out the harbour of Providence and enjoys everlasting rest. It is a matter of common observation that all the religious systems of the world have their foundation in belief. Whether it is the loftiest height of metaphysical conception of the Vedânta or the crudest form of fetish worship practised among the uncivilized races of the world, the common platform on which they stand is Faith. Faith is the substratum on which the superstructure of knowledge rests. Then what is Faith or Bhakti?

It is simply infinite love for its own sake. And it is obvious that the highest aspect of love is identification with the object loved, without any regard to one's own personality. Thus we speak of our wives as our better halves and our sons as our own selves. If we cherish the same degree of love towards the Supreme Being whose essence is all Intelligence and Bliss, it naturally follows that we may be sure of being identified with Him forever without any chance of regeneration in the various cycles of birth. It seems therefore necessary to enquire what are the methods by which Bhakti was taught by the ancients and what practical part it played in moulding the various religious systems of the world.

Before proceeding to describe the mode in which devotion was taught for the elevation of the human soul it is necessary to premise that, although there were various other ways of guiding the poor forlorn soul towards union with the Supreme, such as Karma Yoga, Gnâna Yoga, Dhyâna Yoga, Sanyâsa Yoga, etc., Bhakti Yoga or the path of devotion was taught by the ancients, as the most popular and the best fitted for the masses. It appealed to the unrefined minds more strongly than the com-

* "Secret Doctrine," vol. I, pp. 71-72.

plicated procedure of other Yogas. While the Bhakti Yoga is synthetic, and constructive, other Yogas were analytic and destructive. The latter required complete subjugation of the senses, extreme stoicism, total self-renunciation, stagnation of breath and so forth, while the former appealed to the senses and allowed their free activity. Thus the Bhakta has the belief deeply rooted in his mind that the image he worships is nothing less than God. He feasts his eyes upon the idol by decorating it with the most precious of gems, listens to kathas extolling its merits, tastes the remains of what is supposed to be eaten by his idol. Thus it will be seen that devotion, while giving free play to the senses, concentrates them upon the particular form of qualified Brahman which is represented in the symbol. This serves the purpose of teaching the masses, those untrained minds which cannot think of abstract ideas except through the medium of concrete illustrations. Just as the Kindergarten system teaches the child to count by means of beads, to comprehend the abstract quality of whiteness from a piece of chalk, similarly, Bhakti invented idolatry to teach the young and inexperienced souls to comprehend the subtle essence of the Supreme Being by means of symbols, images and illustrations. But, alas, how many of these young and inexperienced souls warred against one another, mistaking the symbol for the reality, and sacrificed their lives on the altar of mistaken or abused faith and fanaticism. History affords us numerous examples of crusades and religious massacres inflicted by one sect upon another, all for the sake of establishing their own particular forms of worship instead of another, while all these were merely symbols and not reality.

The question is naturally asked, "How is it possible for the human mind to think of the incomprehensible Being who transcends the mind and the senses and whose essence is Infinite Intelligence and Bliss?" Our reply is this: True it is most difficult for the human mind to grasp His real essence. It makes a series of experiments by means of the senses to prove the fact that the Ātman or the individual soul is nothing else than a reflection of that infinite effulgence and that its true character is veiled by illusion, and when this upādhi or limitation is removed, differences will vanish in the unity of the secondless principle called Brahman. Till the mind develops itself into this form of consciousnesses these experiments are repeated in endless ways, for, says the maxim, "Mind abhors a vacuum." It is the peculiar characteristic of the human mind to be ever occupied with one object or another. If it is a refined mind which has spent its Karma in past ages, it builds up lofty aims and aspirations and labours with unflinching love and devotion to find out its destiny and unite itself in essence with the Supreme Intelligence. If it is, on the other hand, an unrefined mind, it entangles itself in the illusory objects of the Universe, loses its very character of thinking and sinks into the lower orders of creation, viz, inanimate existence. Thus the famous commentator, Sankarāchārya, compares the human mind to a wild monkey roaming about in the wilderness of illusion, leaping restlessly from branch to branch in the huge tree of

desire, and so forth. It requires a long time, sometimes many ages, to bind it with the adamantine chains of devotion and to lead it forth to the garden of divine knowledge to taste of its sweet fruit and be forever happy. Thus faith can only dissuade the mind from hanging about external objects, and concentrate it upon a particular form of qualified Brahman. It can only put a fence round the young plant of the mind to keep it from being devoured by external objects. It depends upon the quality of the mind hereafter to grow by itself into that huge tree which has its root upwards and branches spreading all over the Universe, to discriminate the real from the unreal, the essential from the symbolic, so that it may grasp the real nature of Supreme consciousness.

There are two ways of imparting the quality of devotion to the human mind, viz.: (1) Pratika, hero or ideal worship, and (2) Pratima or idol worship. Hero worship is the study of those great men, Sages and Mahatmas who have been remarkable for their success in the mighty struggle of life. This kind of worship and admiration for great lives is a phase of religious development which is common to all those nations having devotional instincts and proclivities. In India especially, in the good old days of aristocracy, the system of hero worship, or what may be called the preceptor-pupil system of knowledge, flourished in such a healthy manner as to render the production of such monuments of Hindu intellect as the Upanishads, Aranyakas and Brahma Sutras, possible. Pupils sat at the feet of their preceptors, loved their masters with more than parental affection, and served them, heart and soul, till the end of their lives, only for the sake of imbibing the perennial flow of nectar falling from their fountain-like lips. Again this feeling of love and affection was reciprocated by the teachers themselves in tenfold degree, so that the teacher and the pupil loved each other as father and son, "forming the two ends of the chain of knowledge connected by love." Thus the Taittiriya Upanishad says: आचार्यः पूर्वरूपं अन्तोवाप्त्युत्तररूपं सहनावतु, etc., which means "The teachers and the pupil are the two counterparts of knowledge. If ever a calamity happens let us join together to avert it; if pleasure lies in our way let us participate equally in its blessing; let us fight boldly the struggle of life with a common cause." Alas! the age of such aristocracy is gone. At the present time half the world thinks that the other half are fools. Democracy, independent rights, liberty of thought, are the cries of the day. The tide of democracy and materialism has swept away by the rushing torrents of destructive logic, all those time-honoured institutions of *Guruparampara*, caste, etc. Then pupils like Nachiketas and Sanaka drew forth from the mines of learning such precious gems of divine truths as the immortality of the soul, the Life after Death, etc. What was this due to? Nothing but devotion. In those days the worst form of curse one could be afraid of was to be pronounced a faithless pupil.

Thus we see that the fundamental characteristic of ancient wisdom was the implicit faith put by the devoted pupil in whatever fell from the teacher's lips. He dared not ask questions concerning his master's statements lest he should incur his displeasure. Then as experience was gained he himself was able to discern the truths in their full colours before the mind's eye.

The second aspect of devotion, which is the more important one, inasmuch as it is a common factor among all primeval systems of religious thought, is idol worship. The human mind makes a series of experiments to comprehend the immense and infinite light of wisdom, with the help of the senses. It concretes the abstract ideas of divinity, good qualities, etc., in various symbols, such as idols, animals, etc., so that the senses may be utilized in serving them. The devotee finds a spirit pervading trees, plants, animals and even inanimate objects, loves them with all his heart and identifies himself with them. When the mind is thus saturated with universal love, the instinct of self-consciousness arises and makes him one with the Infinite Light. Therefore let us not despise the symbols used by untrained minds for the comprehension of the Supreme Being, or deem them the outcome of foolish superstition, and neglect the mythological lore treasured up in the storehouse of the Puranas. The symbols are useful in their own way. They keep the abstract ideas constantly before the mind's vision so that it can meditate upon the reality which they represent.

Thus we see that a devout Hindu pays his respects to Garuda in his flight, as a recognition of his magnanimous temper and worships the cow as the embodiment of humility. To a real Hindu all organic life is sacred. Even plant life is to be respected and should not be wantonly destroyed. This universal love of animated Nature, strengthened by the wholesome influence which the doctrine of metempsychosis exercised on his mind, created the instinct of self-consciousness by elevating his thoughts, and united him with that all-pervading and eternal Brahman whose essence is Infinite Light and Glory, for "He that dwelleth in love dwelleth in God."

N. HARIHARA AIYAR.

"THE SIGNS OF THE TIMES."

(Continued from p. 673.)

I HAVE been dealing with Christianity and Islâm, as they are the two youngest world-religions, and are in a manner inter-related, for the Mahomedans were the first Protestants. Islâm in the sixth and seventh centuries was a protest against the idolatries of Eastern and Southern Christendom. Unitarians and Mahomedans have much in common; and while the founder of Islâm commenced his reformation as a Nestorian Christian, Saint Ignatius Loyola, the founder of that Jesuitism which now dominates the Church of Rome, was a Mahomedan in every thing but name. Those that doubt this latter statement can consult a recent

number of the *Revue des Revues*, in which the Abbé Charbonnel advances sufficient evidence to prove that Loyola founded his society upon a Mahomedan pattern. It is well known that this saint had many connections with Mahomedans, both in Spain and Jerusalem ; so much was this the case that being suspected of having a secret inclination for Islām, he had to justify himself before the Inquisition in Spain. Even in those days the Spanish Inquisition was no match for the founder of Jesuitism ; and in no long time the Inquisition itself became the private property of the followers of this Spanish saint. In the days of Loyola, the Kadriyas, a Mahomedan order founded by Sid Abdal Kadar, flourished in Spain. The members of this congregation, of which St. Ignatius Loyola was probably an associate, were called *Sufis* or *Kuans*, brethren subject to the *Urd* (our Urdu, English horde), or rule. They had a *Dikr*, or prayer, for mutual recognition, and which they had to repeat incessantly during the day. They lived in *Zanias* (monasteries) under the rule of a *Mukadam* (abbot), the whole congregation being subject to a *Sheikh*, answering to the General of the Jesuits. The Novitiate among the Kadriyas lasts for a year and a day, during which time the Novice learns by heart all the rules of the order and practises the required virtues. Thirty or forty days of perfect isolation (the Jesuit retreat) are expected of him, during which time he must speak to no one but his own superior, and he must take no more nourishment than is absolutely required to sustain life. The time of the Novice is taken up with prayer, meditation, and holy reading. The time for sleep is strictly limited and subject to rule. The result of these spiritual exercises is the same both with the *Kadriyas* and the Jesuits, a mental state predisposing to hallucinations.

The *Kuan* must raise his eyes in prayer, and gaze at one single point without swerving—the most scientific way to induce self-hypnotism. The same is literally prescribed for the Jesuit exercises. The *Kuans* pray in cadences, utilising inspiration and expiration (*prana yoga*), and pronouncing some sacred word while breathing, then devoting the time of exhaling to meditation thereon. Between the various acts of breathing no more than one single word must be uttered. In the same way the Jesuits know in their prayers one method which is called “the third way of praying,” and is praying according to the rhythm of breathing as prescribed in the regulations of the *Kadriyas*, wherein it is stated that “a *Kuan* will see, hear, feel, smell, and taste the object of his meditations.” The Jesuit exercises say :—

“Hell shall be meditated upon from the point of view of the five senses : first, I see with the eyes of imagination the enormous flames and the souls of the condemned entirely surrounded with fire : secondly, I hear with the aid of imagination the shouts and cries and blasphemies of the condemned : thirdly, I imagine that I smell the fumes of sulphur and the odour of the pit of fetid matter : fourthly, I imagine I taste the bitterness, tears, sadness, and gnawing worm of conscience : and fifthly, I conceive I touch the flames of vengeance and realise vividly how the souls of the condemned burn.”

The *Kuans* pass through various forms of perfection, and their books say there are four methods of immersion in God, there are seven signs of true penitence, forty ways of the truly faithful to God, sixty-four ways of becoming estranged from orthodoxy, five prayers of the prophet or rules of orthodoxy. In the Jesuit exercises we read : "There are four rules to make a good choice, three ways of prayer, eight rules to distinguish between good and evil angels, three degrees of humility, and eighteen rules of orthodoxy." The *Kuans* are subject to five probations : firstly, to serve the poor ; secondly, a pilgrimage to the tomb of the prophet ; thirdly, to serve for one thousand and one days as a menial or day labourer ; fourthly, to explain the Koran to the people, and fifthly, to preach with solemnity. The Jesuits have exactly the same probations. The authority of the superiors is absolute among the Jesuits as well as among the *Kuans*. The *Sheikh* can use his authority as it pleases him, and no one is permitted to object. This also is the rule of the Jesuit order. The General of the Jesuits is "the rule incarnate" of the Society ; "he alone applies it, he alone can abrogate it." The *Kuans* allow their *Sheikh* to dispose of all the property and possessions of their order. It is the same with the Jesuits. The *Kuans* are pledged to absolute obedience, and are not permitted to reason for themselves. The Jesuits demand in the same way the renunciation of the judgment of their members and a suppression of their reason. In his relation to his superiors every single Jesuit should be, as the *formula* declares, "*perinde ac cadaver*, even as a corpse." It is strange that this very word, corpse, is found in the book of rules of the *Kadriyas*, older than Loyola's "Exercises." In Rinn's "Marabouts and Kuans," the "Book of the Rules of the *Sheikh*, Sidi Soossi," declares : "Thou shalt be in the hands of thy *Sheikh* as a corpse in the hands of a washer of corpses." In Loyola's Exercises we read : "Those who live in obedience must allow themselves to be guided by their superiors, as a corpse would allow himself to be turned and twisted in all directions."

According to the Abbé Charbonnel the spirit of the organisations of both *Kuans* and Jesuits is an absolute theocracy, the aim a spiritual government over all worldly affairs. A speciality of the *Kuans* is the disposing of adversaries through assassination. The Abbé says : "We do not mean to make odious comparisons, but we should in this place consider that the Jesuits have frequently justified political assassination ;" and adds that this was one of the points that led to the expulsion of the Jesuits in almost all the states of Europe, and caused Pope Clement XVIII. to abolish the order. "The Abbé Charbonnel concludes by saying that wherever among the nations Kuanism or Jesuitism penetrated races, political parties, and religions, wherever their spirit was impressed upon them, we find the same corruption, the same fettering of all energy, the same shadow of death. The whole Orient is dead, Uruguay and Paraguay are dead, the republics of South America are dead, Spain is dead. All these countries were the possessions of the *Kuans*, of the clergy and the monks. The dreary work of the *Sheikhs*

and of the Monastic Generals has been complemented everywhere through the assistance of real soldiers!" The Abbé Charbonnel's article appears at an important juncture of events, for the battle between Jesuitism and Republicanism is at present at its height in France, and no one can foretell what the final result of the struggle will be.

The prophetic books of the Bible, Ezekiel, Daniel, and the Apocalypse, concern themselves with the struggles of Christendom and Islâm until the Second Advent. That Christians are justified in expecting the Second Advent none know better than ourselves, since Maitreya, the favourite disciple of the Buddha, Sakyamuni, reincarnated 1900 years ago in Judea, and will again reincarnate in another threescore years. To Daniel and the Apocalypse, we must therefore go to discover the events that are awaiting us during the next half century. When these two books were written, and by whom, we have no certain information; but they were written long before the discovery of gunpowder and the era of our modern wars. Yet the author of the Apocalypse can, by the use of metaphors, describe a modern battle quite as effectively as any present-day war correspondent. Can anything be more vivid than the following description of our modern artillery in action? "And the shape of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions." The artillery men of some continental armies wear brazen helmets with long horse hair plumes trailing behind, as well as steel cuirasses. "And they had breast plates, as it were breast plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle." Those who have heard a mass of batteries in rapid movement will recognise how accurate this description is. "And thus I saw the horses in the vision, and them that sat on them, having breast plates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone." Here we are given the very ingredients of gunpowder—saltpetre, sulphur and charcoal. Almost all Christian commentators on the prophetic books of the Bible are agreed that just before the Second Advent there will be a sudden recrudescence of Islâm; just as the fitful flare-up of a candle the moment before it finally disappears. According to them the final defeat and disappearance of Islâm will take place at the great battle of Armageddon. "And he gathered them together into a place called in the Hebrew tongue Armageddon."

As a general rule prophetic utterances from a Spiritualist source are not worth the paper they are printed on. In some rare cases there are a few golden grains of truth to be found among an intolerable amount of lying rubbish. Even when the truth is given out, it is announced in such a manner as to deceive. The following very curious prophetic utterances appeared in 1888 in "Gleams of Light and Glimpses through the Rift." Of course every Spiritualist connected

these verses with the Mahdi, and his Khalifa, who perished ignominiously a few months back in the Soudan; and naturally, in due course, Spiritualist prophetic literature was very much at a discount. It would certainly seem as if this prophetic utterance, from whatever source it may have emanated, was given simply to deceive. But I am inclined to think that there is a considerable amount of truth in it; since it was never meant to apply to the Mahdi, and his Khalifa, in the Soudan. The real Mahdi to whom it all along referred, is only now appearing on the political horizon; and I will refer at some length to him, after I have given the verses in question.

"The descendants of Ishmael are prepared for the coming struggle; their faces are shining with the reflected light of the Crescent Moon. The ensign of conquest awaiteth the advent of the re-incarnate Mahomed. Surely the words I speak are true! Ere nine successive cycles of the earth have rolled, he, the Saviour of Islâm, shall lead his faithful warriors toward the land of the Pharaohs, and for the space of ten full moons shall menace the power of the Western lion (England) upon the borders of Western Egypt (Tripoli). The Eagle (France) shall join in compact with the Lion in conflict against the followers of the re-incarnate Mahomed. A terrible war shall be waged, and for a short space, of time the hordes of Islâm shall be wounded by the talons of the Eagle and the paws of the Lion. The Eagle shall flap her wings and obscure the light of the Crescent Moon. The Lion shall roar in his strength and cause the steeds of the desert to halt in their courses. This bringeth thee onward to the tenth year from the voice of this prophecy. The Northern Bear (Russia) shall stretch herself Southward, and fearing not the strength of the Lion, whose face is turned from her, shall seize and slay the Sick Man (Sultan of Turkey) on her borders. The remnant of the defeated shall escape eastward, and taking ship shall escape eastward and southward in terror, settling in Little Asia, and spreading southward to the borders of Judea. The Lion and the Eagle shall augment their forces, and resist for a season of three full moons the advance of the Prophet of Allah. The Crescent Moon shall now sail southwards, and shining in splendour over the land of Nubia (whose southern borders shall welcome her light) shall attract by her beams the forces of Turkey southward. Then shall a compact be made between the children of the desert and the Moslems of the north. Truly! Then shall the horse-tails of Islâm whisk in fury around the borders of the land of the Pharaohs, and as a horse-shoe upon the hoof of the steed of Mahomed, shall the hordes of Islâm encircle it. Then, truly, shall be waged a mighty struggle! Then the moon shall shine in full-orbed splendour upon the banner of the true Prophet of Allah. Allah Akhbar! God is great! There is no God but God; and Mahomed is His Prophet! Thus the steeds of the desert shall neigh! Thus shall the faithful followers of Mahomed cry aloud in the ears of the Lion! With this cry also shall the Eagle be startled! A truce shall then be proclaimed for the space of two full moons; and then the Ravens (Arabs) being a hungered, shall sweep across the borders, and put to flight the Eagle, who, being wounded, shall take his flight northwards. The Ravens shall feed in the granaries of Egypt, and the spear of the Prophet shall wound the head of the Lion. The banner shall then wave gloriously, having driven the Infidels northward into the sea. In the space of twelve cycles of the earth, from the voice of this prophecy (August 1888), the banner

of the Prophet shall wave in triumph from the western border of the desert, even unto the lands which lie eastward of Arabia. Then shall a mighty strife commence between the servants of Allah and the Great Northern Bear."

In the *Nineteenth Century* for last March appears an article, "Senussi and his threatened Holy War," a warning by T. R. Threlfall, which has attracted a great deal of attention in the English press. Of this new *Jehad* Mr. W. T. Stead says: "It is indeed the coming of a new Mahdi, no longer merely predatory and conquering, but one endowed with all the moral and intellectual forces which form the basis of a triumphing spiritual movement, a movement which may shake the Mahomedan states, not only of Africa, but even of Asia, to their uttermost foundations. Mahomed es-Senussi is the son of an Algerian lawyer, himself a holy man, who before he died, in 1859, declared his son to be the true Mahdi; and announced a gospel which was to reform the old Mahomedanism and set up another in its place. Where Senussi-ism has taken root it has invariably been followed by better government, and reform in private life. The emissaries of the new faith reside in every port of the Mediterranean and even possibly in the chief European capitals. They uphold morality, cultivate hospitality, demand obedience, and employ women as their agents, though refusing them admission to their order. The present prophet and Mahdi, Sidi Senussi, is now fifty-five years of age, and has only once been seen by an European, the late Herr Nachtigal, who regarded him as immensely superior to the Dongalee Mahdi. During his long residence at Jerabub he taught 2,000 students in the Great Convent with the object of becoming missionaries of his faith. He had an armoury and arsenal, and immense numbers of camels. A few years ago he removed to the town of Joffo, in Kufra Oasis, 500 miles from the Nile, and still further from the Mediterranean, where he teaches his disciples and perfects his armaments undisturbed, satisfying in every respect the Mahomedan conception of the true Mahdi, for not only is he directly descended from the great Mahomed's favorite wife, but as he has one arm longer than the other, as well as blue eyes, and the infallible mark between the shoulders, it is not surprising that he possesses a remarkable fascination for the imaginative and credulous races of North Africa. His colonies are found in Tripoli, Tunis, Algeria and Morocco. His great secret brotherhood extends over the mysterious oases which dot the Great Sahara, embraces the strange tribes of the Tibesti highlands, controls the robber Tuaracks, and takes in the great states of Wadai, Borka, and Baghirmi, as well as the numberless tribes occupying the rich lands to the north of lake Tchad, and can even be found in Somaliland on the East, and Senegambia on the West. Nor is this all. Mahomedanism is making marvellous progress in the interior of Africa. It is crushing Paganism out. Against it the Christian propaganda is a myth. And wherever Mahomedanism goes, there goes the Senussi brotherhood. It is a beacon on the top of a hill waiting for the master hand to apply the spark. It is obviously difficult

to give an approximate idea of the number of Senussi's affiliated members, inasmuch as that is alone known to the Mahdi and his lieutenant. In 1883, however, M. Duveyrier estimated them at three millions; but since then the movement has grown enormously, so that they are now probably nine millions. This however only represents a fraction of the force which will be available when Senussi proclaims the Jihad. As those connected with powerful organisations well know, the moral force of the associated members often represents more than treble the membership. Sidi Senussi has given more than one indication of statesmanship. He has freed large numbers of slaves and educated them, with the result that every slave becomes an active propagandist, and the whole of Wadai has come under his influence. He possesses many of the qualifications of a great leader; and nothing is so certain as that when he gives the word, he will set Africa, and it may be Arabia, if not India, in a flame. Senussi is well aware of all this. In Algeria, Morocco, Egypt, Tunis, and Europe, his secret agents act as so many eyes and ears with which he sees and hears what is passing among civilised people. There is even reason to believe that his followers have acquired from the black races of Africa the secret of brain telegraphy, by which they send messages over vast distances and have information concerning battles in South Africa immediately after they take place. As a fighting element Senussi's followers will be infinitely superior to the wild and ill-armed tribesmen our troops encountered at Abuklea, Metammeh, and Omdurman. Many of them will possess the improved weapons which have been accumulating for years at Jerabub and Jaffo. As to their possession of artillery nothing is known, but their remarkable mobility, their wonderful powers of endurance, their marvellous knowledge of this great inhospitable region, coupled with the fact that they can always retreat into the desert whither civilised troops cannot follow, are advantages of which they are thoroughly cognisant. If we multiply by a hundredfold the long, exhausting, and costly conquest of Algeria by the French, we may obtain some idea of what a holy war proclaimed by Senussi will mean."

Among English newspapers perhaps the safest and best informed is the *Spectator*. In its issue of the 10th March last, it writes:

"It is by no means inconceivable that within the first decade of the coming century, torrents of blood, and much of it European blood, will be set flowing in North Africa. The word "Senoussi" conveys to Englishmen scarcely any meaning, but to officers of the Intelligence Department in Egypt, to French "Administrators" in Tunis and Algiers, to one or two of the Consuls-General in Morocco, and to the Sultan of Turkey, it is a word of most alarming import. The great religious chief in the Hinterland of Tunis who calls himself "The Senoussi" and holds his Court at Jerabub, in Libya, has, there is the strongest reason to believe, gathered into his fold not only a large section of the "Moorish"—that is, the half-caste Arab—population of Northern Africa, but nearly the whole of the converts whom the Arab missionaries have for the last sixty years been making among the negro tribes.

The slaves in particular have, it is said, been specially addressed, and have accepted the faith with eagerness, as promising them a new dignity as well as a chance of freedom. Negroes once converted to Islam, as we see in the instance of the Hausas, become fine soldiers; and all along the southern shore of the Mediterranean, for a distance of at least twelve hundred miles into the interior, the blacks are affiliating themselves to the society of which The Senoussi is the head. It is believed upon evidence which will one day startle Europe, that The Senoussi gives absolute orders to twenty millions of followers, to whom his army of missionaries are continually adding proselytes. All these men accept Mahomedanism in its Wahabee form—that is, practically in its original form—as a religion licentious in some respects, but strictly ascetic in others; propagandist in the highest degree, and with the thought for central dogma that to die fighting the infidel is the one certain expiation that cleanses from all sin.

“The time of the outburst is, of course, uncertain, but many reasons forbid the supposition that there will be long delay. The Senoussi, who was recognised as absolute chief forty years ago, has been extending his power and making preparations for the whole of that period, and if he is to do anything in his lifetime he must proclaim the Jihad very soon. The destruction of the Mahdi has, it is believed, at once irritated and relieved him, while bringing a large accession of force to his standard by the extinction of all religious authority in Africa other than his own. His followers grow weary with waiting, they are aware in some dim way that Europe is unceasingly pressing forward, on the Nile, on the Zambesi, on the Niger, on the Congo, and they see that even the Shereefian throne, to them a great throne, is shaking under the pressure. They would rather, perhaps, wait for a great European convulsion, but the patience even of Orientals has limits, and incidents occurring in the far Hinterland of Africa of which Europe knows nothing may at any moment give the necessary impetus to chiefs who believe with all their hearts that God can give them the victory as easily to-day as any number of years hence.

“There is unrest among all Mahomedans, a fierce consciousness that they are losing, and a decision that the hour has arrived when they must fight or disappear may be more sudden and more widely spread than Europeans believe. The final order once given would be distributed from missionary to missionary, there is nothing to do but assemble in arms with a month's commissariat, and in a few weeks all North Africa through a belt fifteen hundred miles deep would be in flame, all native governments who resisted the movement being first swept out of the path.

“The fear of England is, however, on all the tribes of Central Africa. The French have been enemies of The Senoussi for forty years, and the impulse which in the early Middle Ages drove the Arabs steadily westward till they were stopped by the Atlantic may impel them again. The Senoussi has scores of thousands of disciples in Tunis, Algeria, and Morocco, and it is most probable that the storm would first of all burst in that direction, the effort being to overwhelm all three, and so recover the whole of the ancient Mahomedan Empire within Africa.

“In other words, the French, who in Algeria and Tunis are always holding a wolf by the ears, would have to endure the fury of the first onset, and perhaps for a moment be overwhelmed by it. We should, however, have to assist them in withstanding it, first because the cause would be that of

Europe against barbarism, and secondly because a revived Moorish Empire holding the southern shore of the Mediterranean from Barca to Mogador would soon make Egypt untenable by any white man. These, however, are speculations for the future; the present necessity is only to warn Europe that five hundred miles south of the Mediterranean a mighty cloud is gathering which any day may burst over North Africa and force Europe either to abandon its possessions and its hopes in that vast region or to maintain them by the sword."

Many Protestants believe, however absurd it may appear, that the Pope of Rome *in esse* is Antichrist. But there is an older Catholic tradition which says that Antichrist will be born from the marriage of a monk and nun, and afterwards become Pope of Rome. We know that Ultramontanism, another name for Jesuitism, is supreme at the present time in the Church of Rome, which has but one thought and aim, for the future—the recovery of the Temporal Power. Since the Great Council, which sat at Rome in 1870, and centralised all power and doctrine in the hands of one man by declaring the Pope of Rome, when speaking *ex cathedra urbs et orbs*, to be infallible, anything as regards teaching and policy is possible, in the future, to the Church of Rome. Jesuitism holds the Church of Rome in the hollow of its hand, and we have seen that the founder of Jesuitism, St. Ignatius Loyola, was at heart a Mahomedan. Stranger things may happen than that the Church of Rome, to recover its Temporal Power, should come to a *modus vivendi* with the Mahdi, Mahomed-*ou*-Senûssi, were he only to emerge victorious and invincible. We also know that in the Russo-Turkish War of 1877-78 the whole resources of Rome were used to assist the Sultan of Turkey. The *Spectator*, from which I have previously quoted, also conclusively shows how all power in Rome, though nominally in the hands of an Infallible Pope, is really concentrated in the hands of some half a dozen persons, composing the Curia—all bigoted and ignorant Italians. It says :

"The Roman Catholic Church is a vast organisation governed not only by the Pope, who, however absolute, cannot attend to all the affairs of two hundred millions of persons in fifty differing nations, but by a body of administering agents, seated in Rome, who collectively form the Curia. These gentlemen, who are all dignified priests, nearly all old, and in an immense majority, members of the Latin races, investigate all cases, issue all orders, and exercise nearly all patronage, renewing their numbers by co-optation, and thus keep up from age to age an authority which among the authorities of the world is probably the least changeable.

"From decade to decade they settle all questions, always on the same principles, and in the same way ; their favour promotes or keeps back all Catholic ecclesiastics in all nations ; they suggest most nominations to the Red Hat ; and through the Cardinals, who are, as it were, the House of Lords of the governing body, they elect the Pope. The Church, in fact, is not governed, as it appears to be, by an absolute monarch, though there is such a person, who on great occasions and for short periods makes his authority felt, but by a corporation which, like the Deity, is self-existent, omnipresent through its agents in every land and, for the purposes of the Church, omnipotent. Is a

national Church recalcitrant, is a Catholic people 'out of hand,' is a Catholic teacher, or preacher, or Bishop inclined to wander from the settled path, is a book, ostensibly Catholic, tainted, however subtly, with heresy, the case comes sooner or later before the Curia, whose deliberations are secret, practically unrecorded, without appeal, and irresistible except by the few who from time to time are prepared to face the dread ordeal—most dread to men trained, as the Catholic priesthood is trained, almost from infancy—of open secession and defiance.

"It is difficult, as one reads of such a marvellous system and reflects upon its still more marvellous history, not to speculate whether it contains in itself more elements of weakness or of strength, whether it can continue for ages to co-exist with modern conditions, whether it will not on some disastrous day provoke, by some decree from which it cannot recede, universal revolt. It has in its favour some great elements of power; the teaching of history, which shows that it has not only survived most terrible external assaults—think what the French Revolution meant to Roman Catholicism, and how the Papacy plucked from it new and more centralised powers under Napoleon's Concordat—but frightful internal corruptions; the reverence of the multitude in all the countries which it sways; and the feeling deep in the hearts of all Catholics whom it has trained, however enlightened they may be, that outside it there is no certainty, that between it and agnosticism, which the average human mind instinctively rejects, there is no clearly visible middle path.

"Rome has in her long existence made many blunders, some, like her treatment of the Eastern Church and of Lutheranism, great and irreparable, but she has never made one from eager acceptance of new ideas, precipitate acceptance of new men, or vacillations as to her own ecclesiastical policy. Her persistence, her steadiness, her use of the *non possumus*, are great sources of strength, and it is evident that while the Curia rules they will not fail her, nor will the Curia be greatly changed. The tendency of the time is strong, but how many tendencies of the time has Rome survived? On the other hand, this persistence may cause hate, this steadiness become immobility, this *non possumus* may one day be used when its use may be fatal. Rome is strong because of her peoples, and if her peoples slip away from her, if, to use a rather brutal illustration, they cease absolutely to supply her financial needs, what becomes of her strength? The world is becoming intelligent, its tendency is to move on, and if it moves on far, and Rome remains immobile, what will become of Rome?"

Since these articles appeared in the *Spectator* the French have invaded the Hinterland of Morocco, and all the tribes in North Africa, affiliated to "the Senûssi," have proclaimed a Jihad. Mahomed-es-Senûssi must now enter the arena as Mahdi, or confess his divine mission a failure. Christianity and Islâm are both offshoots of Judaism, and though they have ever hated each other with the intensest hatred, they must rise or fall together. These three cognate religions have ever been opposed to, and prevented the spread of the Ancient Wisdom Religion. Until they have become discredited and shorn of their vast pretensions, the universal triumph of the gospel of the Great Religious Teacher and Reformer of the twentieth century is impossible. When they have disappeared as great world forces, when, in other words, "he

that hindereth shall have been removed," then the glorious dawning of the new era will at length have become possible.

(*To be continued*).

THOMAS BANON.

THE CONDITIONS OF GROWTH.

"**K**NOCK at the door and it shall be opened" is a very ancient saying and, like all ancient sayings, this one has a very deep significance. "Ask and you shall receive" is another of these ancient sayings and it is also equally significant. Now these two sayings deserve the attentive consideration of all men and especially of the theosophists who are earnest students of Nature and her laws of evolution and growth. Many members of our beloved Society who are in full sympathy with its objects, who firmly believe in the existence of the Masters that started this Society on its career of work, and who also believe in the infinite potentiality of the human soul, sometimes wonder at their own non-progress. They are apt to say, at least within themselves, "What! we have been members of this Society for the last, say 20 years; we have the highest reverence for the Blessed Masters; and yet we are where we were 20 years ago and we do not feel that any progress has been achieved." To these brothers of ours, we mean to reply in the few words of this essay. Now steadiness and devotion are two very good qualities and our beloved brothers who cultivate these qualities need not be discouraged by their apparent non-progress. The progress of the theosophist is progress of the soul and the spiritual seeds sown on the plane of the soul must obey the laws of that plane. They must germinate, grow, blossom and bear fruit only in time and under proper conditions. There is no cause of grief. The qualities that are now cultivated work themselves into the soul and as the essence of the soul is immortal, these spiritual qualities become seeds for all time. In incarnations to come, when more favorable conditions evolve, the seeds must sprout. Meanwhile, we may consider the immutable laws of spiritual growth.

The first and fundamental law of such growth is contained in the saying, "The Adept becomes, He is not made." Spiritual growth is from within and not from without. The forces which in their operation bring about the growth and development of a man into an adept must come from his own inner planes. All exterior aid is simply to bring about adjustments when necessary, and to guide. Two examples will suffice to illustrate the truth meant to be conveyed. One is that of a tree watched over by a careful gardener. The gardener cannot give a power to the seed which is not latent in it. He can only water it and train its growth. Another instance is that of a child watched over by its mother. If the child tumbles down, the mother will lift it and set it again on its legs. At a later stage the child will be expected to lift itself,

to dust off its knees and again walk forward. Similarly the forces which work out the growth of a man in a spiritual direction must emanate from the soul. It must develop in itself all those qualities which alone can enable the soul to breathe freely and to grow. Now in this country there are many statements made which, if carelessly accepted, will create false ideas and deprive a man of all self-reliance. One statement is, that the Gurm is the Alchemist and that it is for him to convert baser metals into gold. In this statement it must be borne in mind that all the noble energies that the baser metal possesses form a factor in the process. As it proceeds, the baser metal will evolve new energies and these again will be utilized. In the case of the self-conscious unit, man, it is for him to work consciously towards the golden goal.

Now it may be asked why this should be so. The answer is that a continued prop to any growing unit in nature is detrimental to growth itself and to all other potencies that are intended to be unfolded by such growth. A mother who will bear her child ever in her arms is apt to make the child a cripple. The physical energies that can develop only in the face of obstacles, i.e., agencies intended to call out the energies from latency, will not develop for want of proper conditions and the result turns out to be a failure. The same can be imagined on lines of analogy to be the case with a soul that has its growth hindered. The grand scheme of Nature is to evolve conscious energy from a passive unconscious base and the soul of man can be no exception to this rule. No doubt the soul has been ever an imperishable essence but it has been made to evolve only to achieve a conscious imperishability. In order that this may be achieved, all those qualities which express the harmony of eternal Being must be wrought into its nature. These are the elements which alone can give conscious life to a soul on the plane of Divine Life. Lacking in these the soul must drop out of conscious existence when things are resolved back into a plane transcending the strength of the soul.

Now directing our attention to a theosophical brother who has been a member of the Society for the last twenty years, who has ever revered the Master in his heart but who is yet spiritually at a stand-still, we have to ask him if he has consciously put forth steady efforts towards growth. The Master is a very tower of spiritual strength to humanity. Like the one Master of the triple nature known as Existence, Bliss and Wisdom, our Master is a source from which emanate rays of strength, love and illumination to all souls who strive for progress. He who wants to approach His feet must show his love unto Him by trying to be like Him. The theosophist must therefore attune his heart to the heart of humanity and do his best to enable his weaker brethren to grow. He must ray out love and illumination in all his acts, words and thoughts. This will become possible only if he gradually turn out what is bad and insert what is good in his structure. The incessant effort to practise the virtues and to learn the truth in order that he in turn may

work to improve the weaker brothers and to illumine them, is a fundamental condition of a theosophist's growth. It is the conscious effort to grow. Now when a tree is growing in a garden, a gardener is required to train and prune the tree, to enable the tree to grow properly.

In the case of a theosophist who struggles to grow in order that he may become a blessing to the world, our Master is the Husbandman. If on account of heat, a tree begins to dry up, the gardener waters the roots of the tree. Likewise our Master is generating spiritual forces on the plane of the soul in order that the thirsty may drink and the hungry may eat. Therefore a theosophist who works creates a possibility of growing tired and at the same time a possibility of feeling the strength coming from the Master. The work in this case means to ask, and what is asked is given. The worker feels a mysterious power giving him strength and wisdom. Let him work steadily, calmly and ungrudgingly. Let him work as naturally as an opening flower perfumes the air around. This work must of course last as long as the man lives on this earth. When the time comes for him to lay down his mortal coil, he may do it with full trust in the spiritual power that works for good. In a future day, under more favorable circumstances, the soul will take on a new garment and will again be attracted to the work and to the Power as surely as the iron filings go unto the magnet. As time rolls on the soul will wear out its attachments to materiality, contracted through ages. It will become like unto the "Hamsa enthroned on purity." Then alone its rays of life will knock at the door of the Temple that the same may be opened.

A. NILAKANTA SASTRY.

FRAGMENTARY THOUGHTS.

[Concluded from page 689.]

BUT did regrets ever avail? I have to take my mind as I find it with the characters that I have written on it in the past, and have got to make a clean sheet of it, so clean as not to offend the purity of His gaze when He comes to inscribe on it the words of Wisdom. But how, how to do it? If I could clearly see that it is something other than me which produces the baneful thought, I could throw it out, perhaps crush it by a mighty struggle. But I realize that it is I, yes I myself, who on reading or hearing something, or even when not 'doing' anything, produces, falls back upon, an impure thought which is yet unwelcome to that something within me which rules my higher emotions. I take up a book and try to absorb myself in it in order that the presence of the monstrosity may be forgotten; and what happens? I am reading, am interested, attention, too, is fixed on the paragraph under my eye, and yet all the while I am conscious—sub-conscious—of an under current of thought which bears on its crest that ugly thought-creature. More struggle seems but to vivify it, and make it fix itself, leech-like, on

my consciousness. The struggle is given up. I confess to a defeat and would fain flee. Fly from whom—where? How fly from what is a part of me?

There is only one thing which I have found efficient in this clearing of the Augean stable of Manas. Oppose the onset of evil thoughts by all means, but take good care also to 'tack on' a good thought to it. The good thought will seem at first quite unnatural, lifeless, but feed it, feed it and as days pass, as months pass, as *years* pass, the evil suggestions *do grow* fainter, though now and then a sudden onset comes which makes you fear that you are where you were at the beginning—the hopeless despondency stage. But that only indicates the expiring struggle of the evil elemental, *your* progeny, which, feeling its existence at stake, its supplies cut off, maddens in its efforts to *make* you give it sustenance. For a time you will give in and your mind will evolve objectionable shapes, but go on, *pari passu*, evolving good thoughts and, as surely as a nail driven in from the opposite side does force out the other firmly imbedded nail, even so surely will the accumulated force of good thoughts compel the bad ones to make themselves scarce. Now, as we know, good thoughts do not always come at call. The brain-wheels of some—of all at times—move slowly and it is not always possible to call up, in an emergency, much less to *create*, good thoughts, so as to prevent bad ones from monopolizing brain-room. It would be well therefore to follow the old practice of *nāmasmarana* (repetition of holy names), of keeping a stock of noble sayings and thoughts, expressly provided as handy weapons by the great, good men of old. 'Old-fashioned' you will say, perhaps. Yes, I ought to have made my exit from Devachan some centuries earlier.

How much do I depend on 'externals,' especially in the matter of rousing up my best feelings? The feelings and the emotions that are best left alone, these well up within me at times without any pressure from outside. But rarely, very rarely, is there an outflow of good from me unless and until the store of 'good' *within* is pricked with the pin of a word, a sight, an act. In short I find that while I can call up at will the emotions that belong to the passion side of my nature, I am a novice, if not an *ignoramus*, in the art of suffusing myself with feelings that make one sense the exaltation of goodness. For my calm I am dependent on river-sides and hill-tops, and if I ever play the hero it will not, I fear, be through self-volition but when those above me give the word 'Forward: sacrifice.' I think daily meditation has been enjoined with the view of enabling novices to command at will emotions and thoughts, good and true, to be always available in the service of others or in the cutting away of impurities whenever revealed to view. Let us illustrate. I feel, I am sure that there is a substratum within me of devotion (worshipping feeling) towards the Blessed One, which is a bed-

rock on which are based all the better feelings of my nature. But still that does not enable me to throw myself at will into the 'devotional posture' so to say. I cannot at will bring up these thoughts of worship, devotion—dwell upon and increase them in fervency—until something very like ecstasy is realized, a serene peace felt, a deep happiness enjoyed, before which the so-called pleasures of the senses are, as Sri Shankara truly says, like *kāka vishtā*, the excreta of rooks. Suppose I read an eloquent passage from Mrs. Besant's works or am in any way brought into contact with persons, acts or scenes which are calculated to rouse up the nobler feelings of my heart. That touch, however fleeting, is sufficient for me. Off I go into a reverie, pour out thought after thought, or repeat and repeat the one noble thought seized upon, call up with imagination's aid all the accessories, until I literally gasp; some concentrated 'something,' making its presence felt *within* my forehead above my eyebrows, and I give up the ecstasy through sheer fear that the sublime feeling may suffer a rude interruption at the intrusion of an unwelcome thought-visitor or of a more prosaic, palpable one, clothed with the coat of skin. Could I but enjoy this state at will, I should be supremely happy. But I cannot. Not only I can not, but having often experienced the bliss that the state confers, I feel very, very despondent when an hour's effort fails frequently to raise me to that high pitch. And yet a word or so from *outside* suffices! How curious! Is my will-power then so weak as to be nothing in comparison to a trifling incident from the outer world? Is this the explanation and justification of ceremonialism? Are these passing moods of ecstasy and dejection that exalt us and engulf us, come and go without saying so much as 'by your leave,' merely in order to make firmer the realization that emotions are not the Self?

So much has been written and said about distrusting one's intuitions, first impressions, and walking always in the light of cold reason, that I who am greatly emotional am sorely perplexed as to which way to walk and what side to take. I have tried some excursions in the camp of Reason and find that there, too, the ground is not always firm beneath my feet. I fail to find ample security that while reasoning, too I might not be consciously or otherwise a self-deceiver. I, for my part at least, have often found myself nursing prejudices or preconceptions while I fondly imagined that I was considering a particular question, calmly and considerately. I find that most reasoning, so-called, is but the process of bolstering up a prominent or a lurking prepossession in favour of this view or that. Even in novel situations, in considering facts or questions which come within my parview for the first time, when I might reasonably be supposed to be free from leanings, I find that my emotions or intuitions do invariably forestall my reason. The moment I see a thing, a person, or come upon a question, the capture is made one way or the other—yes or no, like or dislike,—and the subsequent process of weighing *pros* and *cons* in which I fancy I hold the

scales impartially, is nothing but a plausible argumentation unmistakably tending from the first towards the very definite conclusion that has been imperceptibly and unsuspectingly arrived at when the person or the question and I, first were face to face. Suppose now that an emotion has come upon me which is rather unwelcome, and that I take it in hand to dissect it in order that the *sanga*, the *moha*—the attachment which invited it—might wear off. [Effective remedy, this mental dissection, against the demon of *trishnā*; even your mad lover would be dispossessed if face to face with the skeleton of the the fair form he loved]. Well, so I begin dissecting in order that the intruding undesirable emotion might not fasten on me. I begin with it and think that I am going to probe it to its core without having any preconceived ideas as to what conclusion I shall arrive at, as to its true nature, in the end. But no; a closer investigation reveals the fact that I have already, in slavish imitation of your standard moralist, stamped it 'bad' and mind, as reasoner, does but go about discovering arguments that shall go to support that preconceived idea and to undervalue or suppress those facts and ideas that tend to shake the primal conviction. If, then, emotion or intuition *will* always be the fore-runner of reasoning, so-called, or will at least materially influence its course, how can I be so 'cock-sure' about results which I reason out? Is it not that the best thing for me to do is to *purify* my emotions and intuitions by suppressing as much as I can, the personal equation, i.e., by rooting out selfishness? And does not this constant shaking of the hold of reason drive home that still more valuable conviction—intellect is not the Self?

Something tells me nearly always whether my daily meditation will succeed or not; whether rebel mind will go on skipping or be successfully brought to a stand-still. One day, however, this feeling proved a false prophet. It had come on me that that day I would try in vain to steady the hither-going, thither-going manas. There had been a flutter and, more than ever, mind had been wafting along the fitful breeze. Contrary to all expectations, however, my senses quieted down all of a sudden. I reached that point where the continuous production of thoughts willed for, is no longer felt an effort, when thought is *felt* as being located *within* the forehead, where I hear the sounds of the world and yet go on my own way without a ruffle. After I had experienced this pleasure (for so it is) for a while, I felt queer, so to say, and for the very briefest part of a minute, had an experience which put joy, great joy into me. I wonder whether that was but 'seeming'—a delusion. I *imagined* that I caught the glimpse of a glimpse of something within me, that was also felt as myself, something which *was majestic*. I felt then that I got at that which produces thought, that at whose behest thought alights upon its perch, as the Upanishad has it, and for the first time I *thought* I could understand what that consciousness was which was *not* thought. I saw or imagined I saw how that consciousness was of a sort which in the brain precipitates itself as thoughts

many and various. *It wills* (what an absurd word !) and multifarious thoughts are *there* with which we identify ourselves (who then are the 'ourselves ?'). All this was felt swifter than the eye winketh. And then it passed, leaving me filled with pure joy which made it easy for me to 'do up' the rest of my meditation. Was that an *ābhās* of the self in the *kūraṇa sarira* ? Even if all this were but imagination, a repetition of it would be most welcome. But, alas, there are but one or two such moments in a life-time, when man feels himself as one with the gods. "Man is a god chained to a beast," but the god sleepeth.

H. S. SEVAKA.

Theosophy in all Lands.

EUROPE.

LONDON, July 27th, 1900.

In theosophical circles we have been conscious of two leading sensations during the month of July: first, the Convention, which occupied our minds and employed our energies during the early part of the month: second, the heat which is exhausting our powers of description and our physical endurance during the latter half of it. Colonel Olcott has been frequently appealed to by perspiring theosophists to know if 'this is as hot as India.' Thermometrical readings would, I suppose, convince us that it is not, but 90° in the shade means very hot for London where the mode of life is not arranged to suit it, and work goes on in the mid-day heat under much the same conditions as if we were experiencing our normal 60°.

But the warmth of our physical conditions was certainly foreshadowed by the warmth and cordiality which characterised our Convention. At this, the first gathering of the Section in its new Headquarters, everyone combined to make as pleasant and successful a Convention as was possible. Cordial good will and friendly feeling were apparent on every side, and members who have attended every Convention since 1890 were heard to declare that never had there been a more pleasant and happy one. The genial presence of the President-Founder was specially welcome, and the large influx of visitors from the newly formed French Section, as well as from so many continental branches, and our old and well tried friends from the Dutch Section, made the international character of our gathering specially notable. America too, was well represented; New Zealand found a voice, and, of course, India, in the persons of the Joint-General Secretary (Mr. Keightley), Prof. Chakravarti and Mr. Chatterji, was far from being forgotten.

The proceedings began, as usual, with the reception of delegates and members at Albemarle Street, on Friday evening, July 6th. The guests were received by Mrs. Besant and Colonel Olcott, and the rooms were speedily crowded with happy people, and resounded with the hum of eager conversation. Conversation that was by no means all in one language, as the world counts languages, but all speaking, as one of our Dutch friends expressed it next morning, one language of the heart, one tongue of unity and brotherhood.

The formal business of Convention began on Saturday morning when a good deal of business of very routine character was got through in a short

space of time. Officers were re-elected, the Secretary's and Treasurer's reports adopted and then cordial welcome was accorded to the representatives of various Sections and branches in other countries who were bearers of friendly greetings from their respective centres. France, Germany, Italy, Holland, Spain, Denmark, Belgium were all thus represented, and the Convention also heard a few words from Mr. Chakravarti, from a New Zealand member and from a member of the Chicago Branch. The President-Founder's address brought the morning proceedings to a close. In the afternoon there was again an informal gathering for conversation and afternoon tea, but the usual group photograph was omitted, for Albemarle Street, with many advantages of another kind, does not afford the pleasures of a garden such as we formerly enjoyed, and you cannot perpetrate a group photograph of a hundred and fifty people indoors!

In the evening there was a large public meeting in the Queen's Hall, Langham Place. The President-Founder took the chair and the speakers were Mr. Mead and Mr. Leadbeater. The former gave a concise and interesting address entitled 'Fragments of a Faith Forgotten;' the latter chose for his subject 'The Practical Effect of Theosophy,' and both were listened to with close attention by a large gathering of members and visitors.

Sunday evening was occupied by another public meeting in the same hall and the place was literally packed in every part, and large numbers of people were turned away in great disappointment for lack of more room.

The proceedings were opened by an address from Colonel Olcott on 'The Progress of the Theosophical Movement,' in the course of which he referred to the world-reaching character of our Society and contrasted the present condition of affairs with the very small beginnings which Madame Blavatsky and himself fostered with such parental care.

Mr. Chakravarti next read a most thoughtful paper entitled, 'A Word from India,' which contained wise words addressed to all students of occultism. This address will be printed in the *Theosophical Review*, so that members everywhere will have the opportunity of profiting by it.

Of course the speech of the evening was made by Mrs. Besant who, in her own eloquent manner, expounded the 'Inner Purpose of the Society,' and by heart-stirring words sent the members to their homes full of renewed resolution and hope for the future. Surely among the crowd which listened, spell-bound, there must have been many who went away with a truer and higher ideal of Theosophy which will make the work of Theosophists easier from one point of view, but lays upon every individual member of the Society the responsibility of showing that ideal forth in life, lest he undo the labour of others and destroy the good seed which was sown. Mrs. Besant's speech also will appear in the *Theosophical Review*.

Not until Monday evening did the Convention really close, for in the afternoon another considerable gathering took place at Albemarle Street when Mrs. Besant and Mr. Leadbeater replied to the questions of those present, on a variety of topics.

Colonel Olcott has visited several London Lodges and lectured to members and friends since the 10th of July as well as paying a visit to Bournemouth for the same purpose. He will finish his English tour early next month at Exeter and other South Western centres.

Mrs. Besant, in addition to lectures given to the Blavatsky Lodge, has lectured at several outlying branches and has given two more public lectures

at Queen's Hall on Sunday evenings, and a course of four lectures on Friday afternoons at Headquarters. This last course has been on 'Thought Power' and has attracted overflowing audiences, for whom the lecture hall has not been nearly large enough. Probably these lectures will take shape in *Review* articles or in book form, for the desire to hear them has been very keen among many people quite outside our own membership.

Lodge work practically comes to an end with this week as far as London is concerned, for members are flocking out of the town and most of the branches will be closed during August and the early days of September.

London has just been visited by a large Army of Christian Endeavourers, for whose accommodation the enormous building and grounds of the Alexandra Palace were requisitioned. The Theosophical Army is a much smaller body: we cannot raise a meeting of 10,000 in the Albert Hall, but he would be a rash man who would venture to assert that the ideas of religious unity, to which Theosophy has for twenty-five years given currency in the world of thought, have had no share in making possible that great demonstration of another world-wide but much younger organisation. It is true that the *Christian* Endeavourers exclude by their title the other great and older faiths of the world, but they have made the initial steps of uniting in their work some of the many sects into which Christianity is itself divided, and that is a move in the right direction, although it may seem narrow from the still broader platform of Theosophy.

A. B. C.

NEW ZEALAND.

A very successful "social" was held in the rooms of the Auckland Branch, on Thursday, July 19, at which over a hundred guests were present. An enjoyable programme was presented, consisting of addresses, readings, music—vocal and instrumental—thought-reading, &c.

General interest in the movement continues to increase, as shown by the attendance at our public meetings.

The following lectures delivered throughout the Section during the month were of interest:

- Auckland. "Periodicity, or the Law of Cycles," Mr. S. Stuart.
 Christchurch. "Theosophy and the Spirit of the Age," Mr. J. B. Wither.
 Dunedin. "The Self and the Non-Self," Mr. A. W. Maurais.
 Wellington. "Theosophic Idea of Sacrifice," Mrs. Richmond.

Reviews.

THE PANTHEISM OF MODERN SCIENCE.*

The book before us is a *resumé* of scientific progress, along many lines, during the last fifty years, or more. The position occupied by scientists then, upon the absorbing topics of the characteristics of matter and of force, is stated, and the advance shown, during which has come a recognition, by the greater number of our scientific brethren, of the fact that consciousness must have been present in all the workings of nature, at all times. Instead of evolution being said to be a sequence of forms, Huxley, among others, likens it to a tree. A common source, or root, with branches in many directions; one

* By F. E. Titus. Theosophical Book Concern, Chicago. Price annas 7.

consciousness working in all. The evolution in ideas concerning the atom; the recognition of intelligence in the selective and sensitive properties of minerals; intelligence displayed by plants; evidences of mental faculty in the simplest forms in the animal kingdom, and a most interesting description of a battle in germ-land, are some of the contents of this work. In conclusion the author summarizes very briefly the Theosophic teachings concerning the purpose and end of evolution and shows how science, in its onward progress, is coming closer to the teachings of the "ancient wisdom." Altogether, one may say, a timely little book for the busy student who desires to keep abreast of the current of scientific and philosophic discoveries and theories.

N. E. W.

REINCARNATION. *

The first lecture is a presentation of the subject from the side of history, science and general literature. Many instances of so-called precocity are mentioned and arguments advanced to show that the theory of hereditary acquisition of special characteristics does not hold in these cases. The Vedānta doctrine is stated in brief. In the second chapter the author compares the ideas of evolution and of re-incarnation and shows the place of each in the great cosmic process. The laws governing the one tend toward the development and preservation of form; in the other, the qualities which we term *good* tend toward self-restraint, self-effacement. To account for that which exists to-day, in form and in character, both methods of growth must have been in force. The third lecture deals with the subject: "Which is Scientific—Resurrection or Re-incarnation." In the discussion of the subject many quotations from sacred scriptures are given.

N. E. W.

THE BHAGAVAD GITA.

WITH

SRI SANKARACHARYA'S COMMENTARY.†

■ We have been favoured with the first four parts of the above book, from the translator, and found it excellently brought out. When complete the book will be a very useful addition to Sanskrit Literature. The name of Mr. Mukhopādhyāya is very well known to the public as the Editor of *The Light of the East* and many other works, which will give assurance to the public about the literary merit of the present work under review. The translation, as we find, is not a literal one like that of Mr. A. Mahādeva Sastry, of Mysore. We believe the translator has freely mixed the glossary of Anandagiri in the commentary of Sri Sankara in order to convey a more complete idea to the general reading public. There are a few printer's mistakes in the book and no punctuations in the transliterations observed as they are common in the Bengal writings.

We wish success to the undertaking.

R. A. S.

* Three lectures delivered in New York, under the auspices of the Vedānta Society, by Swami Abhedananda. Mayavati, Prabuddha Bhārata Press. Price 6 annas.

† Translated into English by Babu M. C. Mukhopādhyāya, M. A., Calcutta.

MAGAZINES.

The Theosophical Review for August opens with a paper on "Spirituality and Psychism," which was read before the recent European Convention of the T. S., by Gyanendranath Chakravarti. Some of the dangers of psychism are strongly emphasized, and the difference between the spiritual and astral forces and planes is clearly pointed out. Mr. Mead concludes his essay on "Apollonius of Tyana." The letter from Apollonius to Valerius contains some choice paragraphs and opens as follows: "There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible * * *."

The "Statue of the God," is an estimable production, by Mrs. Ivy Hooper, in which, by choice imagery the stern law of the priesthood is set forth in strong contrast with the soulful doctrine of the heart. "Some Misconceptions about Death," by Mr. Leadbeater, is continued. Dr. A. A. Wells, in his unique and interesting style, tells us about "The Intermediate Passage," wherein the faiths and traditions of childhood begin to totter, from want of sure foundation, and a broader and clearer light dawns upon the soul's horizon, coming first as a disturbing force, which one has to get accustomed to by degrees. Mr. A. H. Ward's essay, "On the Basis of Manifestation," is a quite creditable attempt to sound the unfathomable—taking for his texts several of the 'Stanzas of Dzryan' which appear in the "Secret Doctrine." A specimen of ancient Hindu poetry is given in the "Hymn to Siva"—a very creditable translation, by a Hindu Student, of what must have been a noble poem, truly, in the original. Mrs. Besant's Convention speech on "The Inner Purpose of the Theosophical Society," shows that the whole trend of the T. S. movement is toward unity of faith, or harmony. "The 'Wisdom' Tradition in the Italian Renaissance" is the first instalment of what promises to be a valuable article, by Mrs. Cooper-Oakley.

Theosophy in Australasia, for July, gives the conclusion of the translation of Dr. Pascal's article on "Faith, Doubt and Certitude," which was first published in *Le Lotus Bleu*; The conclusion of Dr. Marques' paper on "The Auras of Metals," reprinted from *The Theosophist*; "Karma as a Cure for Trouble;" "Questions and Answers," etc.

August *Theosophic Gleaner* opens with "Studies in the Gîtâ," No. II, by P. H. Mehta; following this we find an essay on "Plato and his Writings"—a reprint; a continuation of "Nirvâna without Intermediate Planes," by R. M. Mobedji, and a variety of useful selections, mainly from our theosophic literature.

The Arya Bala Bodhini has a variety of matter suited to the comprehension of both old and young readers.

The *Revue Théosophique*, for July, presents to its readers "The Bases of Education;" a continuance of the translation of Mr. Leadbeater's "Clairvoyance;" "Unity and Separateness," by Paul Gillard; "Concerning Vegetarianism," by Dr. Pascal; "The International Theosophical Congress of 1900," by D. A. Courmes. Various small items of interest fill the remaining pages.

Theosophia, for July, opens with two short articles by H. P. B., translated from the *Theosophist*. "Esoteric Buddhism" and "Tao-te-King" are

continued. "Karma" is discussed by P. Pieters, Jr. Then follow a stenographic report of the President-Founder's lecture at Harlem, on the "Origin, growth and work of the T. S.," "Four Symbols," by J. L. M. Lauweriks; "Gems from the East;" "Col. Olcott's Youth;" "Book Reviews" and notes on the Theosophical movement.

Teosofia, for July, contains "The Earth of Humanity and its place in the Solar System," by Olga Calvari; "Problems of Sociology," by Mrs. Besant; "Clairvoyance," by C. W. Leadbeater; a Vâhan answer to a question; "Concentration," by A. A. W.

Sophia, Madrid, July 1900. "Ancient Peru" and "Appollonius of Tyana" are continued; as, also, "Suggestive Thoughts of Notable Men." The first portion of a translation of Mrs. Besant's "The Use of Pain," appears. "Astounding cures by Magnetism" and the "Theosophical Movement," complete the number.

In the *New Zealand Theosophical Magazine*, for July, we find an article on "The Power of Mind over Matter," by W. G. John; a paper on "Prayer," by Catherine Christie; "The Mission of Mr. Narana," by Q. E. D.; and the conclusion of "The Strange Adventures of three Little People," by Agnes E. Davidson.

Acknowledged with thanks:—*Vencatramana's Satvidya*, the first number of a monthly devoted to religious, social and literary matters; published at Nagpur, by S. M. Swaminatha Iyer; *The Indian Homœopathician* (first two numbers of Vol. II.), edited by C. C. Ghosh, Lucknow; *Journal of the China Branch of the Royal Asiatic Society*, Vol. XXIX, No. I., containing an immense amount of matter (623 pages) about the "Materia Medica of the Ancient Chinese" (published at Shanghai); *Transactions of the Asiatic Society of Japan*, Vol. XXVII, part III. (with separate supplement). This number describes the cultivation of bamboos in Japan, and contains twenty beautiful, coloured illustrations; *The Upanishad Artha Deepika*, in Tamil—III. Katham. *The Vâhan*, *L'Initiation*, *Light*, *Modern Astrology*, *Lotusblüthen*, *The Theosophic Messenger*, *Mind*, *Notes and Queries*, *The Ideal Review*, *The Lamp*, *The New Century*, *Phrenological Journal*, *Banner of Light*, *Temple of Health*, *Omega*, *Brahmavidin*, *The Light of the East*, *Prabuddha Bhârata*, *Indian Journal of Education*, *The Dawn*, *The Brahmacharin*, *The Light of Truth*.

Pamphlets:—Report of the Fourteenth Annual Convention of the American Section, Theosophical Society; Report of the Tenth Annual Convention of the European Section of the T. S.; First Annual Report of the Central Hindu College, Benâres; "The Secret of Jesus," a sermon delivered by Revd. O. B. Frothingham, in New York City, December, 1872; "Keshub—the Reconciler of Pure Hinduism and Pure Christianity," a paper read by Pandit Gour Gobind Roy Upadhyaya, in Calcutta, July, 1900; "The Book of Genesis, or The Beginnings."

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Cremation A correspondent of *The Friend of India* (of
 or August 16th), after alluding to the growing change
Burial. of public opinion in favour of cremation, says, further, concerning the lingering attachment to churchyard burial:

"The sentiment, false, of course, but certainly tender, which has sprung up protectingly around the 'God's Acre' of our forefathers and the memories enshrined there, is a growth of yesterday compared with the less emotional, but more virile and supremely religious conception of the men of the ancient world, who saw in the cleansing fires to which they gave their dead only an emblem of the earthly trial and final release of the purified soul. So great an honour was burning deemed that the Greeks denied it to suicides."

During the course of some very sensible comments on the above the Editor says:

"Anyone who wishes to rapidly resolve his body after death into its component elements in an absolutely innocuous manner, so that it cannot become in slow decay a danger or a nuisance to the living, can indulge his pious wish without foregoing the indulgence of the sentiment which invests the village churchyard. According to the reformers the only difference is—and it is an enormous difference to the living—that whereas in the one case, that of grave burial, the body forms a centre and source of long corruption, in the other the remains consigned to rest in the bosom of mother earth are a handful of pure white ashes. For the modern method of cremation is far more thorough than the old. With the ancients it was the custom to preserve the ashes and the bones. In the modern process all is quickly reduced to scentless and delicate dust. Like other reforms, however, which, despite striking their roots in immemorial custom, advance but slowly, two causes retard the progress of cremation in England. One of these is the reluctance of Parliament to pass any statute regulating the rite. The fear, apparently, of lending a positive sanction to a practice which now rests upon the purely negative sanction of a legal decision, operates in the minds of our legislators no less than the fact that party capital is not to be had out of Sanitary Bills. It is therefore at present uncertain, as a matter of law, under what conditions the rite can be safely practised. Another retarding cause has been the expense and the mechanical difficulty of arriving at a satisfactory process of cremation."

Of course these temporary drawbacks will in time be surmounted, as the steady increase in the number of crematoria in Europe and America and the improvement in the methods employed unmistakably indicate.

* *

Rascality, "I have more respect for the unblushing rascal
 Open or who parades his vices, than for the hypocritical
 Hidden. knave who conceals his under the cloak of religion
 or altruism. I can avoid the former; I may be taken
 in by the latter."

P. F. DE GOURNAY, in *Banner of Light*.

* *

*Agency
of
Light.*

Enough attention has never been devoted to the fact that Moses represents light as constituting the first act of creation. But what is very remarkable and almost contradictory in a human sense is, that its creation precedes that of the sun. Light, according to the great Hebrew, is called forth on the first day, the production of the sun is on the fourth day. Light therefore as to its essence is declared to be wholly and entirely independent of the Solar Orb, from which Sir Isaac Newton absurdly lays down that light emanates. No philosopher of antiquity ever dreamed of such a proposition. If we may express ourselves with the customary and inflated insolence of our epoch, this avouchment of Moses is the most original thing ever put forward by a man of genius. Yet it confutes Newton, the mathematical philosopher.

Monsr. de Luc, in speaking of Light, says :

‘Nothing of all that we see on the globe could begin to be operated without the union of a certain quantity of LIGHT to all the other elements of which it was composed : elements which, without it, would have exercised no chemical action on each other. Accordingly, all the known geological phenomena date their origin from the time of this union’ (*Satire’s Letters*, p. 79, 1831).

He goes on to say, ‘The light first introduced into the mass of the earth, did not proceed from any luminous body like the sun.’

Here we have a modern so-called scientific confirmation of the simple Mosaical assertion made 4,000 years ago, when it seemed to be in direct opposition to all ordinary sensation and human prejudice.

In these hyper-learned days of ours, we have lost all sound judgment as to the penetrating insight and wonderful Adamic traditions circulating with their life-blood and mother’s milk in the veins, nerves and brains of the patriarchs. We sum them all up, in the spirit of Voltaire, as so many Bæotian cowherds better far at the discussion of an apple-dumpling than of a Cosmogony. But Moses here gives forth one divine peal, that sends your pagod, Newton, reeling. But, further, he conveys it in so brief, so large, so masterly a manner as to draw forth the admiration of the heathen, Longinus, in his famous treatise ‘*De Sublimitate*.’ He quotes Moses first, and Homer secondly.

‘God said, let there be light, and light was’ (*Gen.* 1-3).

Here is the man of the wilderness, who had and who despised all the learning of the Egyptians, and whose dictum even now out-knowledges the Royal Society, Newton included ; and also has prior mention to Homer given to him of freewill by a great heathen critic. Surely most of us do very little read the book of Genesis, or read it with very little understanding.

C. A. W.

GENERAL REPORT
OF THE
TWENTY-FOURTH ANNIVERSARY
OF THE
THEOSOPHICAL SOCIETY,
AT THE HEADQUARTERS, ADYAR, MADRAS,
DECEMBER 27TH, AND 28TH, 1899.
WITH OFFICIAL DOCUMENTS.

The plan for the enlargement and decoration of the Convention Hall having been fully worked out, the scene presented on the morning of the 27th December was most brilliant. Some 1,500 tickets of admission had been issued and every corner of the auditorium was packed with an expectant multitude, whose enthusiasm on the appearance of Mrs. Besant, escorted to the new marble platform by the President-Founder, broke out in loud cheering and applause. His Excellency, Sir Arthur E. Havelock, G.C.M.C., etc., Governor of Madras, with Lady Havelock, Mr. H. A. Sim, Private Secretary, and Captain J. C. Logan-Home, A.D.C., was present as last year and was greeted with a genuine enthusiasm which marked his great popularity among the educated class of the Presidency. Their Excellencies listened with close attention throughout.

Before introducing Mrs. Besant to her audience, the President-Founder called attention to the life-like statue of H. P. Blavatsky and the other statuary around the Hall, remarking that in Europe and America there was an appreciation of Art which made the true Artist honored and beloved by all, even kings being glad to do him obeisance. In India, in these degenerate days, this state of feeling had much declined, and the sculptor and painter got but meagre respect and recompense. He now called Govinda Pillay, the Master Modeller of the Madras School of Arts, to the platform and after the old Indian fashion and amid much applause, presented him with a gilt-bordered turban and thanked him on behalf of the Theosophical Society for the statue which he had made and which would transmit Mme. Blavatsky's features to posterity.

The subject of Mrs. Besant's morning lectures this year was "Avatâras" and it was handled with her accustomed fiery eloquence, holding her auditors spell-bound.

At noon on the 27th, the Twenty-fourth Annual Convention of the

Society was called to order by the President-Founder, who addressed the assemblage as follows :—

THE PRESIDENT'S ADDRESS.

Colleagues ; Brethren : On the 17th of last month (November) we entered the twenty-fifth year of the Society's existence and on the same date next year we shall have completed our first quarter-century and be crossing the threshold of the Twentieth Century of the Christian Era, whose events have been prognosticated as likely to be wonderful in the extreme, revolutionary of all our present theories of man and natural law. True to our trust, faithful through adverse as well as through pleasant fortunes, asking no recompense save that of being allowed to serve our fellowmen and our divine exemplars, we face the future with calmness and without cowardice. Little as the thought of deserting our colors has ever been in the past it is still less so now, when the goal and the end of our strivings are within sight. We, seniors, cannot hope to live many years longer, but be the rest of our journey longer or shorter it is our fixed determination to be steadfast until we drop in the ranks, our faces towards the crest of the hill up which we are climbing. Hail ! then, my colleagues and brothers ; hail ! and welcome again to this gathering in our common Indian home.

Once more we have had a prosperous year to enter up in the karmic account of our Society : the tide of our success flows on as heretofore, while disaster has begun to fall upon the hostile secession party who have so desperately yet so unavailingly tried to stop our progress. A number of the strongest and most reputable leaders of that party have resigned membership ; in fact, only yesterday I received from England from one of the most honorable among them the copy of a document, addressed last month to the present Head of that organisation, in which six—four ladies and two gentlemen, of mark—resigned all connection with the so-called Leader for strenuous reasons of a personal nature, which it is not necessary to enter upon in so compressed an address as the present. As indicated in the last Annual Address, a condition of rapid segregation, the preliminary of complete disaster, has been reached ; “ temples,” “ eclectic ” and other varieties of theosophical societies have sprung up, only doomed to wilt in the frost of unsuccess ; and, within a brief term of four years, equivalent to that of the Slaveholders' Rebellion, the prototypic secession movement, the collapse of our domestic revolt seems measurably near. I say this in sorrow, not in anger, for we can feel only compassion for the dupes of, perhaps, in some cases, self-duped leaders.

THE WHITE ESTATE.

Since our last Report the Trustees of the White Estate have been able to sell a comparatively small portion of the agricultural land for enough to relieve the Estate from the burden of certain pressing debts and to make Mr. Barnes more confident than ever of a large sum being ultimately realised. As it is my intention to visit the North West Coast

of America during the coming year, I shall be able to give the Society in my next Annual Address a much more definite idea of the chances than I can now. The projected tour will take me for the second time around the world ; commencing at Colombo, February 17th, with my sailing for Naples, and ending in November or the first week in December by my crossing the Pacific Ocean, *viâ* Honolulu to Hong-Kong and thence home. I am to visit, as now planned, our Branches in Italy, Germany, Switzerland, Great Britain, Sweden, Norway, Denmark, Finland, France and the United States of America.

THE HINDU CENTRAL COLLEGE.

At the Benares Convention of the Indian Section in 1898, the Section by a unanimous vote endorsed the scheme of the Central Hindu College, Benares, a scheme set on foot by a few devoted Theosophists, desirous of aiding the revival of Hinduism by giving Hindu religious education to the young. All over India, the Hindu members of the Society have been collecting funds for the College, and enlisting public sympathy ; and it should be noted, as a sign of truly Theosophical spirit, that Parsi members in Bombay, Surat and Hyderabad have been as strenuous and successful workers for the College as have the Hindus, whose religion is aided by the movement.

The College was opened in July, 1898, with only two classes—one school and one college. It has now six—four school and two college, and will add two more school classes as soon as the necessary rooms are provided. It has as Principal Dr. Arthur Richardson, who works for love's sake only, drawing no salary ; as Head Master Mr. Harry Banbery ; and a staff of eleven professors and masters, all of whom draw only bare subsistence pay. It numbers 177 students, and cannot take more till its accommodation is increased. Owing to the princely generosity of H. H. the Maharaja of Benares, it possesses a beautiful central building and large grounds—a gift valued at Rs. 50,000. To this building 16 class rooms are now being added. Mr. Dharamsay Morarji Goculdas of Bombay has just sent Rs. 10,000 to build a chemical laboratory, which will be called by his name. Rs. 6,000 have been given to found an annual prize, the Naisinhaprasad Hariprasad Buch Metaphysics Prize, value Rs. 200, for the best essay on philosophy by a graduate of not more than 10 years' standing, of one of the five Indian Universities. Rs. 2,000 have been given by Rai Ishvari Prasad to put in order as a boarding house some existent buildings, and nearly Rs. 2,000—largely from Hindu ladies—have been sent from South Canara, and will be used to build a class room, in which a memorial tablet will bear the name of South Canara. South Indian members will be interested in hearing that the Thiruppanandal Thambiran Svami, Tanjore District, has promised a donation of Rs. 10,000, half to be paid almost immediately, and the other half next year. The gifts made, large and small, come from every part of India, and a constant stream of small donations from poor men flows in, hardly a day passing

without some being received. This is doubtless due to the confidence inspired by the Board of Trustees, containing some of the most honoured names of India, both those of the leading orthodox Pandits of Benares and religious men of the world high in the service of the Crown. May still increased success follow this noble work during the coming year.

CEYLON.

I made two visits to Ceylon this year, my second one after it became but too evident that the projected tour in South Africa must be given up. My work was mainly in the Southern Province, and in and near Galle: many villages being visited, many lectures given, and the considerable sum of about Rs. 9,000 subscribed towards the erection of buildings for Mahinda (Buddhist) College. In this work I was loyally helped by our old colleague, Mr. Thomas D. S. Amarasuriya, without whom I could have done but little. Our official returns, to be read presently, will show you how the education movement is progressing under the management of our Buddhist colleagues. During the year Mr. H. Banbery, F. T. S., has been transferred from Dharmaraja College, Kandy, to the Hindu Central College, Benares, and Mr. Wilton Hack, F. T. S., his successor, was prostrated by fever and, after a three months' illness, was compelled to resign and return to Australia. His intention is, however, to resume work for Buddhism in the Island when quite restored to health. Taking the Island as a whole, we see each year an advance over the preceding one, for more schools are being opened, more scholars entering, more graduating and taking their places in the ranks of workers. Looking at details, we have to regret the falling away into the state of indifference of certain of the natural leaders who were my co-workers from the beginning and helped establish the movement on its permanent foundation. But this we see everywhere, the world over; the staunchest stand, the naturally indolent drop out.

THE PANCHAMAS.

Closely connected with Ceylon Buddhist propaganda is the Panchama question in Southern India. The devotion of Pt. Iyothee Doss, the acknowledged leader of this sorrowing community, would have been crowned long ago with the organisation of a Panchama Buddhist League and the building of a *vihara* and a *pansala* in Madras, but for two difficulties, viz., his not having been able as yet to show me the ancient palmleaf book of Asvaghosa which, he affirms, so fully proves that the ancestors of the present out-castes were Buddhists as to warrant my helping them to recover their prostrate religion; and, secondly, for the entrance of Mr. Dharmapala's Mahabodhi Society upon the scene and his injudicious and quite unnecessary creation of prejudice in the Hindu mind by attacks upon their religious beliefs and customs. My present policy is to let matters stand just as they are until the newly formed

Branch of the Mahabodhi Society either takes up a Buddhist propaganda in earnest or retires from the field.

PANCHAMA SCHOOLS.

The note on our three Panchama Schools, which has been drafted by Dr. English, my associate manager of this beneficent movement, will, I am sure, command your sympathies and you will be glad to hear that the number of pupils is now about 250 and increasing from week to week. Nearly all the older boys who have passed through the Olcott Free School have found employment at good wages, thus realising the object of its establishment in 1895.

THE SUBBA ROW MEDAL.

Without giving this distinction last year to authors who were already its holders, I could make no award for 1898, but quite recently a work by one of our members has appeared at London which Mrs. Besant, in her *Theosophical Review*, and Mr. Keightley, in the *Theosophist*, have highly praised and which I also find fully worthy of this highest mark of appreciation within our power to bestow on an author. I therefore announce the award of the Subba Row Medal of 1899 to the author of "The Great Law," whose real name I am not yet allowed to pronounce, but whose pseudonym is W. Williamson. This is not his first important contribution to theosophic literature: let us hope it may not be his last.

THE NEXT CONVENTION.

As announced in my last year's Address, the biennial reciprocal agreement between the Society and the Indian Section will necessitate the holding of our Convention of 1900 at Benares along with that of the Section, as this year the two bodies are meeting together here. It is right and proper that we should celebrate in 1901 the completion of our quarter-century at the general headquarters, and I hope the momentous occasion will draw many of our Northern and also European, American and Australian colleagues to our lovely, common home. Surely such an anniversary is worth celebrating.

GROWTH OF THE SOCIETY AND THE FRENCH SECTION.

As time flows on, the statistical returns of our Society's growth become increasingly important as data for the future historian: the same may be said in a lesser degree of the group photograph of our Convention Delegates which is annually taken on the 28th December. Many once zealous colleagues whose faces were always seen at our gatherings have "passed into the silence," leaving only these fleeting images behind to comfort our hearts.

What I said last year about the growth of the Society may be applied almost *verbatim* to the history of the present year. We are spreading from land to land, coming into touch with nation after nation. Since the last Convention, which was attended, as you know, by our beloved

ed Dr. Th. Pascal, a full French Section of eight Branches has been formed and Dr. Pascal's Preliminary Report will be laid before you. Following is the statistical table of charters existing at the close of each year from 1878 to 1899 inclusive :—

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1899.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899
1	2	10	25	52	96	107	124	136	158	179	206	241	279	304	352	394	408	428	492	542	570

NEW BRANCHES.

America has added seven new Branches to our list, during the past year ending November 1st, four of her former charters have been relinquished and one cancelled by the Executive Committee.

India has added nine new Branches to the list of her Section and seven dormant ones have been revived.

The European Section has formed seven new Branches, and three charters have been given up.

The Australasian Section has added one new Branch, the Scandinavian Section one, South Africa one and South America two, which makes a total of twenty-eight new Branches throughout the world.

LOCALITIES OF NEW BRANCHES.

India :—Ahmedabad, Baidyanath, Chapra, Gûdivâda, Hûgli, Kazipur, Siwan, Rajkot, Tamluk.

America :—Tacoma, Wash., Tampa, Fla., Leavenworth, Kan., Holyoke, Mass., Charlotte, Mich., Pierre, So. Dakota., Lincoln, Nebraska.

Europe :—France. Paris (three), Grenoble, Isère, Lyons, Marseilles, —all now included in the French Section—Germany. Charlottenburg.

Australia :—Sydney.

South Africa :—Johannesburg.

South America, Argentine Republic :—Buenos Aires, Bosario de Santa Fe.

Scandinavia :—Copenhagen.

Deducting Branches seceded and surrendered, we have about 475 iving charters and active centres.

THE ADYAR LIBRARY.

Many valuable additions have been made to the Oriental Department of the Library during the year, thanks to the persistent industry of Mr. Ananthakrishna Sastry, while on tour in Southern India. We can now count more than an hundred more or less important ancient MSS. in our collection which are not included in Prof. Aufrecht's authoritative work, the "Catalogus Catalogorum." A Descriptive Catalogue on the model of Rajindralala Mitra's erudite scheme has been begun, and in due time our Adyar Library will be known to orientalisists throughout the world.

REPORT ON MSS. COLLECTED DURING THE YEAR 1899.

Mr. Ananthakrishna Sastry says: "I have been able to collect about 600 MSS. this year from four centres in Southern India. I may state that my tour was very successful and that such a large collection has not been made in any previous year since the foundation of the Adyar Library. Sufficient discretion has been used in the selection of MSS. Unlike the manuscripts collected yearly by the Government Libraries wherein are usually included even those of printed works and many other useless ones, I am confident that my list, when ready, will be found to contain manuscripts of a really valuable class. A detailed report, which is now being prepared, with the help of an Assistant Pandit whose appointment was kindly sanctioned by the President-Founder, will be submitted in due course.

At present only a rough estimate can be given of my collections, under four heads as follows:

I. The Negapatam collection chiefly consists of (1) Sivaic works, such as Haradattâchârya's writings and others, (2) lexicons and grammars, such as the 8 chapters of Prâkrita Sûtras of Kâtâyâna with a commentary and others, and (3) works on Mantra Sâstra including a copy of S'yâmârahasya.

II. The Trichinopoly collection mainly comprises works on Jyotisha, especially astrology.

III. The Dindigul collection comprises Kâvyas and grammars, of which some are written in Telugu language.

IV. The Tinnevely collection contains Dharma Sâstras, Kâvyas and a few works on Mantra Sâstra.

The condition of the manuscripts is on the whole fair and all of them are written in Grantha character except the Dindigul books which are in the Telugu character. Special thanks are due to the following gentlemen without whose help I would not have been able to secure these manuscripts:—

1. Mr. K. S. Srinivasa Pillay, of Tanjore.
2. Muthukrishna Iyer.
3. Parthasarathi Iyengar, of Trichinopoly.

4. S. Narayanasawmy Iyer.
5. Saketarama Naidu, of Dindigul.
6. C. Parthasarathy Naidu.
7. R. Subba Iyer, of Tinnevely (Ambasamudram).

949 volumes have been added to the Library during this year, 724 being Sanskrit and 225 English. As these have not yet been arranged systematically, a detailed list of the volumes in the Eastern Library under the various headings has not been affixed hereto.

The sum total of books in our collections are now about 11·043."

Our general literary activity continues, as the following list will prove :—

Books Published in 1899.

ENGLISH.

- "A Christian Theosophist," Alex. Fullerton.
- "The Christian Creed," C. W. Leadbeater.
- "The Constitution of the Ego," A. P. Sinnett.
- "Invisible Helpers," C. W. Leadbeater.
- "Evolution of Life and Form," Mrs. Besant.
- "New Syllabus of the Ancient Wisdom."
- "An Introduction to Theosophy," H. Arthur Wilson.
- "Dharma," Mrs. Besant.
- "The Story of the Great War," Mrs. Besant.
- "Autograph Album," Mrs. Lauder.
- "Clairvoyance," C. W. Leadbeater.
- "Perpetual Calendar," E. M. Mallet.
- "The Doctrine of the Heart," Mrs. Besant.

FRENCH.

- "La Philosophie Esoterique de l'Inde," J. C. Chatterji.
- "L'Homme et ses Corps," trans.
- "La Théosophie en Quelques Chapitres," Dr. Th. Pascal.
- "Conférences de Mme. Annie Besant à Paris in 1899; La Sagesse Antique; Le Christianisme au Point de Vue Théosophique; l'Idéal Théosophique."

SPANISH.

- "La Doctrina Secreta," Vol. II., translation.

ITALIAN.

- "L'Ego e I Suoi Veicoli" (The Self and Its Sheaths), translation and compilation, Sigfior Decio Calvari.

DUTCH.

- "Reincarnation," by Mrs. Besant—translated by J. van Manen.
- "Death and After," by Mrs. Besant—translated by J. van Manen.
- "Masters as Facts and Ideals," by Mrs. Besant—translated by J. van Manen.

"Rough Outline of Theosophy," by Mrs. Besant—revised edition.

"Theosophy and Occultism," by G. R. S. Mead—translated by J. van Manen.

In preparation: a Dutch translation of the "Secret Doctrine."

PUBLICATIONS BY INDIAN BRANCHES.

Bombay.—"The Self and its Sheaths" in Gujarati, by Manmohan Das Dayal Das Shroff. Reviewed in *Prasnottara*, page 122.

"Theosophy"	} In Gujarati.
"Fire-worship"	
"Pure Thoughts, Pure Words and Pure Deeds"	
"The Three Paths—Karma, Jnana, and Bhakti."	

"Zoroastrianism in the Light of Theosophy."

The *Theosophic Gleaner* is continued with increase in size.

The "Syllabus of Branch Work," distributed free.

Ludhiana.—"Theosophy in Every-day Life," in Urdu called "Hedayate Arifan."

Calcutta.—"The Pantha," the Bengali monthly—continued.

Lucknow.—"The Meaning and Use of Pain," incorporated in 1896 in Urdu, by Raya Bahadur, M.A.

"The Astral Plane," in Urdu, by Baba Narattam Das.

Madras.—Volume 2, comprising Katha and Prasna Upanishads—Translated by S. Sitarama Sastri, B.A.

Meerut.—"Shil Vivek" or Treasury of Hindu Morals, in Urdu, by Pandit Rama Prasad. Reviewed in *Prasnottara*, pp. 250 and 251.

Benares.—"The Hindu Catechism"—reprinted from the *Prasnottara* by Babu Srish Chander Vasu.

Wai Centre.—"Eastern Castes and Western Classes"—Translated into Hindi by Ganesh Ram Krishna Vaidya, F. T. S.

"Does ever Caste depend upon Tendencies?" in English, by R. G. Vaidya, F. T. S.

Mysore.—"Upanishads," Vols. I., II., III., by Pandit A. Mahâdeva Sastri.

Surat Branch.—"Kathopanishad" in Gujarati.

Bhavnagar.—"Death and After"—Translated into Gujarati—Published 1898.

"Karma"—Translated into Gujarati—Published 1898.

Lahore.—*The Punjab Theosophist*—a fortnightly journal in Hindi—is continued.

MAGAZINES.

<i>The Theosophist</i> ,	<i>English (Monthly).</i>
<i>The Theosophical Review</i> ,	" "
<i>Mercury</i> (now discontinued),	" "
<i>Vâhan</i> ,	" "
<i>Prasnottara</i> ,	" "
<i>Theosophic Gleaner</i> ,	" "

<i>Arya Bala Bodhini,</i>	<i>English (Monthly).</i>
<i>The Buddhist,</i>	" "
<i>Journal of the Mahabodhi Society,</i>	" "
<i>The Punjab Theosophist,</i>	" "
<i>Theosophy in Australasia,</i>	" "
<i>Modern Astrology,</i>	" "
<i>Theosophic Messenger,</i>	" "
<i>Rays of Light,</i>	" "
<i>Sanmarga Bodhini,</i>	<i>Telugu (Weekly).</i>

POLYGLOT.

<i>Teosofisk Tidskrift (Swedish),</i>	<i>Monthly.</i>
<i>Balder (Norwegian),</i>	"
<i>Revue Théosophique Française (French),</i>	"
<i>Sophia (Spanish),</i>	"
<i>Philadelphia (Spanish),</i>	"
<i>Theosophia (Dutch),</i>	"
<i>Lotus Blüthen (German),</i>	"
<i>Theosophischer Wegweiser (German),</i>	"
<i>Teosophia (Italian),</i>	"
<i>Der Vâhan (German), trans. and original</i>	"
<i>L'Idée Théosophique (French),</i>	<i>Quarterly.</i>

LETTER FROM MISS EDGER.

The reading of the following letter provoked great applause.

PERTH, WESTERN AUSTRALIA,
December 2nd, 1899.

MY DEAR BROTHERS,

Greeting to you from your Sister and fellow-worker, who will be with you in spirit at your Convention, though absent in form. May all peace and prosperity attend your meetings, and may the coming year be full of active and devoted service. Many loving wishes to you, individually and collectively, from

Your affectionate friend and Sister,
LILIAN EDGER.

Expressions of sympathy were also received from the General Secretary of the Scandinavian Section and from the Ahmedabad Branch and congratulatory telegrams from the General Secretaries of the European and American Sections, Señor D. José Xifré of Spain, Prince Harisinhji Rupsinhji, Rev. Jinavaravansa (Prince-Priest) and others, and from Indian Branches at Nagpur, Poona, Lahore, Hyderabad and Bhaynagar.

REPORTS OF SECTIONS.

The reports of the various Sections were then read by their appointed delegates.

[The reports of Sections were read as follows: European, by Mrs. Besant delegate;—American, by Miss Netta E. Weeks; Indian, by the General Secretary; Australasian, by the General Secretary; New Zealand, by Dr. A. Marques, delegate; Netherlands, by Miss S. Pieters; Scandinavian, by Dr. W. A. English; French, by the President-Founder, who also read the reports of the several educational activities in Ceylon. Dr. English presented a brief report of the progress of the Panchama Education movement in Southern India.]

As the European Report had not arrived, owing to delay in forwarding it, Mrs. Besant made some very appropriate remarks in regard to the activities of that Section, its change to more commodious quarters and to the liberal and timely financial aid which was generously rendered. She said, further, that "No worthy movement needed for the benefit of humanity will ever be left to perish for lack of support." Allusion was also made to Mr. Mead's important researches on the origins of Christianity, which showed that it had its root in the same great truths which formed the basis of the other religions of the world; also to Mrs. Cooper-Oakley's efforts in tracing the genealogy of the Theosophical Society from the mediæval records of various esoteric bodies and cults.

REPORT OF THE GENERAL SECRETARY, AMERICAN SECTION.

To the President-Founder, T. S.:—During the year from November 1st, 1898, to November 1st, 1899, there have been issued 7 Charters, while 4 Branches have dissolved, namely, the First Newark Lodge, Newark, N. J.; the Wachusett T. S., Worcester, Mass.; the Silent Workers Lodge, Davenport, Iowa; the Burr Oak T. S., Kalamazoo, Mich.; and the charter of another—the Jamestown Philosophical Club T.S., Jamestown, N.Y.—was suppressed by the Executive Committee. The present number of Branches is 70*; last year it was 68.

Members resigned, 26; died, 14; admitted, 375. Members derelict in dues are dropped from the roll, though some seek restoration later. Allowing for these figures, the present number of Branch members is 1,262; of members at large 157; total, 1,419. Last year it was 1,341.

Our statistics show little increase, and yet perhaps as much as can be expected during an era still marked by the popular distrust and ridicule brought upon Theosophy by imposture in its name, and wherefrom America, because the home of that imposture, has suffered most. Moreover, very much of our propaganda work during the past year has

* Another Branch has since been chartered at Dayton, Ohio, making the total number 71.

been directed more fully to the education and strengthening of Branches than to public lectures and general missionary effort. Most assuredly the latter is vital in a real Theosophical Society, and we covet the means to do more of it, but the weak and untrained condition of many Branches, at a loss for methods and teachers, has so strongly called for aid that our travelling workers have devoted themselves rather to that. There is a general conviction among members that our great need at present is some systematic oversight of and help to the Branches, and we are especially striving to provide it. There is less result in new memberships, but more in Branch and Sectional culture, stability, and endurance. Nor are parlor talks and open Branch meetings without fruit in additions to the roll.

The absorption of the Sectional organ, *Mercury*, into *The Theosophical Review* of London has concentrated the energy of the American and European Sections upon the support of one monthly, and thus ensured far more circulation and influence to the priceless articles of the *Review*. To meet local needs, the last Convention provided for the issue of a small monthly called *The Theosophic Messenger* and devoted to records of Sectional activities. It is edited by Mr. Wm. J. Walters, the founder and conductor of *Mercury*, and he will also conduct a monthly for children entitled *The Golden Chain*. The former is to be mailed separately and gratuitously to every member of the Section. Our real needs are thus far better met, and our actual strength far better applied.

Under arrangements made with the National Committee in Chicago, every new member admitted to the Section is informed of the nature and objects of the Propaganda Fund and is invited to pledge himself to the contribution of some fixed sum per week or per month. *The Theosophic Messenger* will report the work of the lecturers, and thus all members will have our needs and our accomplishments brought directly to their attention.

If little that is interesting and nothing that is remarkable can be asserted of the Section, it is at least true that many of its members are deeply zealous in their purposes and work, that the whole body is solidifying and strengthening, and that the concluding year of the century is awaited in full hope of a record even better and richer.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE INDIAN SECTION.

To the President-Founder, T. S.:—During the past twelve months the work of the Section has continued to be mainly in the hands of my beloved Brother and Colleague, Babu Upendra Nath Basu, under whose wise and able guidance it has made steady and substantial progress, as the following summary Report will show.

The ever-growing mass of office-work has made an increase of the office-staff indispensable and, above all, demanded the
The Office. unremitting attention of an able Assistant Secretary.

Such an one we have at length been fortunate enough to secure in the person of Babu Dhana Krishna Biswas, B.A., B.L., who has, at great personal sacrifice, given up a growing law-practice and declined a lucrative Zemindary post in order to devote his life to our noble cause. Under his experienced and energetic supervision many improvements have been made, both in the system of records and in the methods of work, which show increasingly satisfactory results. He has also contributed some valuable papers to our sectional organ, *Prasnotara*. Other changes in the staff have also been carried out and we have now, I believe, an able, competent and earnest body of workers, among whom I must specially mention Brother S. Ragavendra Row, for many years the able Secretary of the Bombay Branch, who, having taken pension, has come to Benares to devote himself entirely to T. S. work. His special department is the E. S. T., which more than fills all his time.

The roll of our Branch visitors is growing, though slowly, and although the state of Mrs. Besant's health prevented
Visits to her carrying out her proposed tour, yet we have the
Branches. not unsatisfactory total of 105 visits to Branches and 103 to places where no Branch exists. For all this work the thanks of the Section are due to the devoted workers who labour on its behalf.

Nine new Branches were added to our roll during
New Branches. the past year, viz.:—Almedabad, Baidyanath, Chapra, Gudivada, Hugli, Kazipur, Siwan, Rajkot, Tamluk; three new centres were formed, at Ranidaspur, Wai and Bettiah, while seven old and dormant Branches were revived and called into renewed activity, viz.:—Burdwan, Damraon, Rajmahal, Bhagalpur, Delhi, Ghazipur and Simla.

During this year 369 new members have been added
New Members. to our ranks, while we have lost 13 by death and 5 by resignation.

The following is a list of new publications which have appeared during the year. It can make no claim to completeness
New Publications. as both our Branches and our members often omit to send to the Headquarters a copy of any book or pamphlet they may publish, so that it may be noticed in the Annual Report:—

Bombay.—"The Self and its Sheaths" in Gujarati, by Manmohan Das Dayal Das Shroff, Reviewed in *Prasnotara*, page 122.

"Theosophy"	} In Gujarati.
"Fire-worship"	
"Pure Thoughts, Pure Words and Pure Deeds."	
"The Three Paths"—"Karma, Jnana, and Bhakti"	

"Zoroastrianism in the Light of Theosophy."

The *Theosophic Gleaner* is continued with increase in size.

The "Syllabus of Branch Works," distributed free.

Ludhiana.—"Theosophy in Every-day Life," in Urdu called "Hedayate Arifan."

Calcutta.—"The Pantha," the Bengali monthly—continued.

Lucknow.—"The Meaning and Use of Pain," incorporated in 1896, in Urdu, by Raya Bahadur, M.A.

"The Astral Plane," in Urdu, by Babu Narattam Das.

Madras.—Volume 2, comprising Katha and Prasna Upanishads—Translated by S. Sitarama Sastri, B.A.

Meerut.—"Shil Vivek" or Treasury of Hindu Morals in Urdu, by Pandit Rama Prasad. Reviewed in *Prasnottara*, pp. 250 and 251.

Benares.—"The Hindu Catechism"—reprinted from the *Prasnottara* by Babu Srish Chander Vusu.

Wai Centre.—"Eastern Castes and Western Classes"—Translated into Hindi by Ganesb Ram Krishna Vaidya, F. T. S.

"Does ever Caste depend upon Tendencies?" in English, by G. R. Vaidya, F. T. S.

Mysore.—"Upanishads," Vols. I., II., III., by Mahadeva Sastri.

Surat Branch.—"Kathopanishad" in Gujarati.

Bhavnagar.—"Death and After"—Translated into Gujarati—Published 1898.

"Karma"—Translated into Gujarati—Published 1898.

Lahore.—*The Punjab Theosophist*—a fortnightly journal in Hindi—is continued.

Under this head our report this year is not satisfactory, so far at least as the relation between current income and expenditure goes. Indeed our year's work shows an actual deficit of some Rs. 600, our expenditure having exceeded our receipts for the year by that amount. The causes of this are, on the one hand, an increase in the expenditure under all our main heads of outlay and on the other a small diminution in the total amount received during the year. But as against this, it must be remembered that our members individually (as well as the Section as a whole) have contributed very largely to the funds of the Central Hindu College, while they have also subscribed some Rs. 8,000 towards the cost of the new Headquarters building at Benares, in addition to the sum of Rs. 8,000 which was given at last Convention by one member.

The Hindu College has, however, now got well started, and the time has come for our members to turn their attention and their generosity towards their own Section. At least Rs. 11,000 more, in addition to the

amount already received, will be absolutely needed to complete the erection and furnishing of the Headquarters, and I make a most earnest appeal to all our members, friends and sympathisers to help us both generously and quickly in this matter, so that the buildings may be ready and furnished before next cold weather comes round, bringing with it the holding of the T. S. Anniversary and the Convention of the Section at Benares.

Thus on the whole, even financially, this last year shows a good record, and I do not doubt that next year will see our income brought up to the level of our outgoings. Still it is much to be wished that so large a proportion of our members did not so often neglect to pay their annual dues as is actually the case.

Our balance sheet as compared with previous years shows as follows :—

TOTAL NET INCOME.				TOTAL NET EXPENDITURE.				INCREASE OF INCOME.			
RS. A. P.				RS. A. P.				RS. A. P.			
1896 ...	5,898	11	0	4,503	4	11		2,486	15	6	
1897 ...	6,996	2	11	4,959	14	3		1,097	7	11	
1898 ...	8,082	9	6	6,493	14	3		1,086	6	7	
1899 ...	7,887	5	5	8,522	6	6	Decrease...	195	4	1	

A summary of our balance sheet for the year stands as follows :—

Balance on Sept. 30th, 1898	...	...	Rs. 7,370	8	9
Receipts to Oct. 1st, 1899	...	...	7,887	5	5
			Total...	15,257	14 2
Less Expenditure	...	...	8,522	6	6
Balance in hand	...	...	6,735	7	8

We thus commenced our financial year with a balance in hand of Rs. 7,370-8-9 and we close it with that balance lessened to Rs. 6,735-7-8 only ; and with heavy expenditure before us for the furnishing, fitting up and removal to the new Headquarters, for the fitting up of the visitors' and delegates' quarters, and for the expenses of the Anniversary Meeting and Convention next Christmas.

Thanks to the generous aid of our Section and the earnest efforts of *The Central Hindu College.* our members, substantial growth and progress has been made in the development of the College, as will be seen from the detailed Report to be issued shortly.

We have to deplore the loss by death of some 13 of our members among whom Messrs. N. Parthaswamy Naidu, of Nellore *Obituary.* and Munshi Raja Bahadur O. E. O., of Lucknow, must be specially named ; but this year we have been spared any such serious losses as those which fell upon us during the preceding twelve month,

Though for the past three years our beloved India has been labouring under the most severe distress, hard pressed by almost unbroken famine in one part or another, ravaged by plague, and tried to the utmost, yet our movement has grown and prospered even amid a host of adverse conditions. New workers have come into the field to replace those whom death has swept from our ranks and a spirit of devotion and earnest work grows yearly stronger. Let us ever remember that Unity and Brotherhood are our watchwords, that since our task is essentially spiritual, that is, universal, we must above all guard ourselves most vigilantly against inner disintegration and internal dissension; and never forget that sectional or provincial jealousy, the setting of one part or province of India against the rest, and the separating it off from the one organic whole would be fatal to our purpose, because destructive to that unity in spirit and in love which our Society represents.

BERTRAM KEIGHTLEY,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

To the President-Founder, T. S.:—I have the honour to report to you that the number of Branches now belonging to the Australasian Section of the T.S. is only twelve, the Charters of two Branches (Dayspring and Mt. David) having been called in, owing to most of the members formerly composing them having left the districts for which the Charters were issued. I understand however, with pleasure, that there are prospects for the prompt revival of Dayspring, and for the starting of a new branch at New Town.

The number of members now on our roll is 392, 60 having joined since last report and 50 having resigned, allowed their membership to lapse or left the Colony, and two members have died.

The Fifth Annual Convention of this Section was held in Melbourne on March 31st, 1899. Delegates representing the Sydney, Melbourne, Ibis, Hobart, and Brisbane Branches were present, and the Branches at Adelaide, Maryborough, Rockhampton and the Egyptian Branch were represented by proxies.

The Convention was mainly occupied with business details relative to the carrying on of the Sectional activities during the ensuing year.

Owing to a severe attack of illness I was not able to take up my duties in Australia until October 30th, Mr. Martyn having continued as Acting General Secretary until my arrival, and it is a most pleasant duty for me to record that the Section thoroughly appreciates his zeal and devotion to the cause. The Assistant General Secretary, Mr. H. A. Wilson, has also done faithful and useful work at the Sydney Headquarters.

During the year, Miss Edger, our Federal Lecturer, has visited and lectured in all the towns of Australia where there are active Branches

of our Society, giving, during the eight months actually spent by her in this Section, more than sixty public lectures, besides meetings for members only, meetings for the answering of questions and informal interviews for enquirers whenever opportunity offered, and her work is becoming every day more appreciated and more popular.

At Gympie, Townsville and Charters Towers, where as yet there are no Branches--the two latter places being altogether new ground, theosophically—Miss Edger also lectured, arousing much interest, which it is hoped will be kept alive by reading-circles or classes for study. From the latest reports, she is now doing excellent work in new fields in Western Australia, and we hope to soon see a Branch started in Perth.

The Branches at Adelaide, Melbourne, South Yarra, Hobart, Sydney and Brisbane have kept their public activities and members' classes for study going without cessation, and report favourable progress, though the South Yarra Branch is at present hampered, from the fact that several of its prominent members have gone to England. The Ibis has also the honor of being so far the only Branch in Australia where Lotus work is done for children.

The smaller Branches and the large number of unattached members, though not able to show much in the way of public work, still remain as living centres of Theosophic propaganda ready to be quickened, when other things are favourable, into forms of larger usefulness. The Sectional Library intended mainly for the assistance of this class of our members, has not been patronised so well as we could wish, but with the addition of more valuable books we expect to have a different report to give. The Branches in Sydney and Melbourne own excellent libraries, and that of the Ibis Lodge is exceptionally valuable owing to the generosity of Mrs. Palmer.

The sectional Organ, *Theosophy in Australasia*, has been issued regularly each month during the year and we hope shortly to largely increase its size and usefulness.

I intend to visit, and lecture for, the various Branches and centers of activity, in the early part of the new year.

I enclose a list of our Branches with the names and addresses of the officers up to date, and I must add that those I have had the privilege of meeting seem to be all hard and enthusiastic workers, so that a good report of progress will necessarily result for our next yearly report.

A. MARQUES,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

To the President-Founder, T. S.:—Since I last had the honour of reporting the work of the New Zealand Section of the T. S. we have held our Third Annual Convention. It was held at Christchurch in the

Branch rooms there, and was a very harmonious and fraternal gathering, and did much to strengthen friendly feelings throughout the Section, as every such gathering must.

There was not much more than formal business done, and consequently the Convention only sat one day.

From Christchurch I went South to Dunedin, and have thus visited the principal Branches of the Section and made the personal acquaintance of the members. The Auckland delegates to the Convention, Mr. and Mrs. Draffin, accompanied me; Mrs. Draffin lecturing in each of the towns visited—Wellington, Christchurch and Dunedin—thus making the visits still more valuable. It has been a source of great pleasure to me to have come into more close contact with the Southern members, and the work of the Section is now more fully understood by me than it could have become otherwise; and it will in consequence of our mutual acquaintance become much more effective.

During May, June and July, Miss Edger was in New Zealand, and lectured and held classes in the four chief centres. The Section as a whole benefited greatly by her visit; and each particular Branch gave her a warm welcome, and cordial support in her activities, expressing the hope of a speedy return.

All the Branches continue to push on their accustomed work, and classes for study and public meetings are carried on with vigour and almost without a break. There has been a great extension of activity in both Dunedin and Auckland. In the former, public meetings are now held weekly, thus bringing the Branch into line with the other three large centres, and in addition lectures are frequently given in Port Chalmers by the members of the Dunedin Branch. These, with the weekly class held by a group there, are arousing a good deal of public interest.

In Auckland, Mrs. Draffin, an indefatigable worker, is lecturing weekly on Sunday afternoons in the suburban districts, the results being very satisfactory. A working group in each suburb is confidently expected.

Twenty-eight new members have been added to the roll; but the usual deductions have to be made. We have lost 2 by death, 4 by departure from the country, 3 have resigned, and 1 has lapsed through non-payment of dues: 10 in all. To the 171 members last year, therefore, 18 are added, a total of 189. The membership is therefore growing, though slowly. The finances are in a fairly satisfactory condition.

Two leaflets, on "Karma," and "Reincarnation," have been printed for distribution, and others will follow shortly; and by the New Year we hope to have the first issue of a small monthly magazine in our hands. It will consist of 16 pages and cover, and will be sold at the low price of a penny per copy. We thus hope to be able to scatter cheap theosophical literature throughout the country, and carry truth and light into every corner of the land. In the matter of printing,

everything seems to be favourable; the press of late has been very generous, and in Auckland the weekly lectures receive a report filling the best part of a column in the evening paper, thus reaching a very large section of the community.

We had the pleasure in Auckland of a short visit from Dr. Marques, the Australian General Secretary, on his way from Honolulu to Sydney. It being his intention to proceed to Adyar in time for the Annual Convention, he was asked to represent this Section on that occasion and very kindly consented to do so. I am sure it could not be in better or more capable hands.

C. W. SANDERS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To the President-Founder, T. S. :—Again the time has arrived when it is both a duty and a pleasure to me to send you a report of the activities of the Dutch Section for the year that is past.

We have not to report the formation of any new Lodges, but the existing ones are very much stronger in number and let us hope also in knowledge.

Several of our members who live in Dutch India, have paid us a visit during the year and we are at present in correspondence with one of the members in Batavia who proposes to take the lead in forming a Lodge there. The great trouble is, that the members live so far away from each other it is difficult for them to meet together.

During the year the "Theosophische Uitgerers Maatschappij" has published as follows:

One volume (VII.) of *Theosophia*, twelve numbers.

"Reincarnation," by Annie Besant—new translation by Johan van Manen.

"Death and After," by Annie Besant—new translation by Johan van Manen.

"Masters as Facts and Ideals," by Annie Besant—translated by Johan van Manen.

"Rough Outline of Theosophy," by Annie Besant—third thousand, revised edition.

"Theosophy and Occultism," by G. R. S. Mead—translated by Johan van Manen.

In Preparation: A Dutch translation of the "Secret Doctrine" and an enlarging of our Dutch monthly paper, *Theosophia*.

The year that lies behind us has been marked by a good deal of work and devotion, both by members individually as well as by the Lodges as a whole.

Much has been done towards spreading theosophical ideas and theosophical literature. The general interest in Theosophy is proved by the increasing sale of Dutch and English books and periodicals. Public lectures have been given in various towns and were, as a rule, well reported by the local press.

Countess Wachtmeister, who stayed a few days on her way back from Germany, kindly gave two public lectures, one in the Hague and one in Amsterdam, both of which were well attended. Countess Wachtmeister lectured in English, a resumé being given in Dutch, for the sake of those present who did not understand the English language.

At the end of last year the number of our members was 178, now it is 223. This year 59 new members have been admitted. We have lost 2 through death, 2 have gone to other countries and 2 have resigned. The increase of membership scarcely represents the work done, for we believe it to be of vastly greater importance to spread theosophical ideas, than to have many names in our books, of people who as yet know nothing of the subject. We therefore urge applicants to study, before definitely joining the Society as members, for not large numbers but earnest workers make the strength of the Theosophical Society.

It is with regret that I have to inform you that one of the members who during this year passed through the change which men call death, was our true friend and loyal fellow-worker, Madame O'Brien, a constant contributor to *Theosophia* during the last seven years, under the name "Afra," and who also at the request of the President-Founder occasionally contributed short articles to the *Theosophist*.

She will always live in our memory as one of the pioneers of the theosophical movement in Holland.

The Third Annual Convention was held here on Sunday, the 16th of July 1899. Ere this you will have received the full report thereof.

The evening before the Convention a conversazione was held at Headquarters, Amsteldijk 76, where a large number of members were present.

The day being exceedingly warm the garden was lighted up during the evening and a very social and pleasant time was spent.

The morning Session of the Convention was devoted to business. The evening meeting was held in a large hall and was open to all friends and associates provided with an introduction, which was to be had from the Secretary.

We had that evening the pleasure of having with us Mrs. K. Buffington Davis, of Minneapolis U. S. A., who addressed the meeting on the "Unity of Life." Mr. J. J. Halle spoke on "Theosophy in Daily Life," Mr. Fricke on "Questions about Sociology" and M. Lauweriks on "Occultism." Madame Meuleman opened and closed the meeting with a few appropriate words.

During the year many foreign members of the Theosophical Society have stopped with us at Headquarters and we hope next year to have the pleasure of welcoming the President-Founder in our midst. He is already an old friend and it is with the greatest pleasure that we are looking forward to having him amongst us once more.

Now that we have both here and at Rotterdam started a Lotus Circle for children, the coming generation, we hope, will grow up with clearer ideas as to the Unity of Life, Reincarnation and Karma, than fell to our share as children.

We beg to tender our kindest wishes and warmest feelings to our Indian brethren now assembled in Convention, and though our physical forms may be far distant, though our customs and language may differ, yet we are all pilgrims journeying along the same road towards the same glorious end, and the expression of mutual good will and sympathy brings sometimes a feeling of strength and unity that is often encouraging, helping as it does to bridge over the seeming gulf of separation that lies between us on this plane, however real the unity of thought and purpose on a higher plane may be. Therefore we send to you, our Indian brothers, this assurance of our good will with the earnest wish for a successful Convention, and that the President-Founder may long be spared to hold the office of President of the Theosophical Society, the duties of which he has so ably transacted in the past, and also to preside at the Annual General Conventions of the Society.

W. B. FRICKE,
General Secretary, Netherlands Section.

REPORT OF THE SCANDINAVIAN SECTION T. S.

No definite report from the Secretary of the Scandinavian Section has yet been received at Headquarters, but from published notices, mainly in the *Theosophical Review*, we glean the following items:

The three lodges in Stockholm hold joint meetings at the Central Bureau of the Section, where lectures are given and discussions held. The Lund, Norrland (Sundsvall), Gothenburg, and Copenhagen Lodges are doing very good work. The Norrland Lodge room is kept open all day, and the Gothenburg Lodge has moved into more spacious quarters. Various lectures have been given during the year by Mrs. Sjösted, Mr. Sarsen, Mr. Zander and others. The Fourth Annual Convention of the Section was held at Gothenburg in May last, and was a successful gathering. Though there are no Branches in Finland, there are about sixty unattached members and a T. S. Lending Library is maintained in Helsingfors, which is open on Tuesday, Thursday and Saturday evenings. The Copenhagen Branch has divided. The Eirene is the new Branch. The *Balder* magazine is increasing in circulation and usefulness. On the whole the Section has made satisfactory progress during the year.

THE FRENCH SECTION.

REPORT OF THE GENERAL SECRETARY.

To the President-Founder, T. S. :— DEAR AND RESPECTED SIR,—This report will contain but little by way of details; the French Section having but just made its first step and all its actions and their results being a matter for review in the first Annual Report to be made next year.

I send these few lines with the object of forwarding to you the thanks of your French colleagues for the Sectional Charter which you have been so kind as to grant them, and to express their gratitude for all that you have done in the world for the cause of Theosophy; to beg you to signify to our dear Indian brethren the tender affection which we have for them and tell them how rejoiced we shall be if some of them should be able to come and personally attend the Theosophical Congress, to be held in the course of the summer of 1900, at the Palais des Congrès, of the Paris Exposition; and, finally, to declare to her whom the gods have given us after the departure of H. P. B.—our elder sister, Mrs. Annie Besant—the feelings of gratitude and love which for her burn in our hearts.

The French Theosophists have asked permission to form themselves into a Section because they believe the propitious moment has arrived for them to live of their own national life. All growth comes from within; the life coming from without serves only to awaken the germ into activity and carry it on through the preliminary stages of the evolutionary *processus*. The European Section has played for us the part of mother and nurse, and I hope that not one of us will ever forget it, but the hour came to walk and grow by our own personal efforts.

The future opens before us under favorable auspices; two new and important Branches have just been formed in Paris, and we have reason to hope that a third will soon be organized in Alsace. In Paris the Theosophical movement is penetrating the cultured portion of Society, and we hope for a great expansion should no unforeseen events arise to temporarily hamper our efforts.

We ask of our Indian brothers thoughts of love, for it is these rays of the spiritual Sun which we need to fructify our endeavours; and we pray the gods to bless the Theosophical Society, its President-Founder, its members, and all those who work for it.

DR. TH. PASCAL,
General Secretary, French Section, T. S.

ANNUAL REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS IN CEYLON.

*To the President-Founder, T. S. :—*The progress of the educational movement during the year has been on the whole a steady and encourag-

ing one, especially in the Western circuit. The Colombo Society has taken a keener and livelier interest than in past years, in the progress of the work. There are now 134 schools in our charge, with an attendance of 15,490—10,598 boys and 4,892 girls.

In 1892 there were only 9 registered schools under the Theosophical Society. The present number of registered schools under my management is 92.

The total of grants earned by our schools in 1895 was Rs. 8,906, and in the present year Rs. 20,721-70.

In the early years of the movement the majority of the school buildings erected were of a temporary kind, costing little; but with the increased confidence in the movement we have liberal support from wealthy Buddhists, with the result that substantial and permanent buildings with stone walls and tiled roofs have replaced the former buildings of mud and wattle walls and cadjan roofs, in many places.

Every year we have been passing a larger number of teachers at the Government license examination for teachers, and the teachers in our English and Vernacular schools are now better qualified and trained, and on the whole better paid than heretofore.

Nearly all the more important towns and villages, with large populations of school-going children of Buddhist parents, have been provided with at least one school. In some cases we have as many as four schools for each town—two English schools and two Vernacular schools—for boys and girls.

The opposition, entertained at the outset by the various Protestant Missionary Educational Societies, to our movement, was supported at the time and encouraged by certain of the Government Inspectors of schools and by the Director of Public Instruction, but I am glad to report that such hostility has been withdrawn. They now recognise our success and our stability and regard our workers as colleagues, instead of as enemies, in the common task of uplifting the people by extending to them the blessings of education.

A comparison of statistics furnished in the Blue Book for 1893 with that of 1898, by the Director of Public Instruction, reveals that there has been a considerable increase in the number of Buddhist children and a decrease in the number of Protestant children attending grant-in-aid schools. Within 5 years the number of Buddhist children in grant-in-aid schools has risen from 27,386 to 40,423 an increase of 13,037, but within the same period the Church of England Mission has lost 88 children, the Presbyterians 231, the Wesleyans 276 and the Baptists and others 210. It is satisfactory to note that the Educational activity of the Buddhists of the centre and south of Ceylon has been followed by our friends, the Hindus of the north, whose numbers in their schools have increased in the same period from 21,724 to 27,445 (*vide* Public Instruction Report for 1893, page D 45, and for 1898, page D 42). The number of Buddhist schools registered for Government grant has in-

creased within five years from 33 to 99, and the amount of grant, from Rs. 11,054 to Rs. 27,480.

It is therefore evident that there is good cause for hopefulness, for we have now better teachers, finer buildings, larger grants and an increasing number of schools and scholars from year to year.

The appointment of Mr. Banbery to the Hindu College at Benares has necessitated the amalgamation of the schools of the Central circuit with those of the West and South, under my immediate management as heretofore. The correspondingly increased financial responsibility has been undertaken by the Colombo Branch which hopes to raise still larger funds for the due maintenance of the schools and for the payment of the large staff of teachers.

The Ananda College, Colombo, for the efficiency of which I am directly responsible, continues to maintain its position. The annual prize distribution was held a few months ago and the annual report read, Colonel H. S. Olcott in the chair.

The Government annual examination was concluded early in November with satisfactory results. Eight candidates for the Cambridge local examination have been prepared and will take their papers in December. Without the equipment of a good boarding establishment, for which funds are urgently needed, it will be difficult to compete—on equal terms—with the other well provided Colleges in Colombo.

I have been greatly assisted in the work of management during the year by Mr. D. S. S. Wickramaratne, Assistant General Manager of Schools, Mr. P. L. Dharmasiri, Inspector of Schools, Western Circuit, and Mr. M. Batuvantudave, Inspector of Schools, Central Circuit, Mr. A. W. Goonesekera, Inspector of Schools, Southern Circuit, Mr. Pragnaratne, our pioneer lay preacher, and by the local managers of the several schools.

I herewith subjoin a detailed list of schools.

Schools opened in 1899.

- 1 Rakmale, Vernacular, Mixed
- 2 Heenatigala do
- 3 Moraketiyare do
- 4 Kalamulla do
- 5 Miripenna (transferred) do
- 6 Kuasala do
- 7 Kalawana do
- 8 Nathandiya, English, Boys
- 9 Raddoluwa, Ver., Mixed
- 10 Madelgamuwa do
- 11 Narawila do
- 12 Rajagiriya (Welikada), Boys
- 13 Diyagama, Ver., Mixed
- 14 Mullegama do
- 15 Nugamulla Girls
- 16 Ambanwita, Ver., Mixed
- 17 Kalutara, North, Ver., Girls

Schools Registered in 1899.

- 1 Sangamitta, Ver., Girls
- 2 Kalutara, North, Ver., Mixed
- 3 Yagodamulla, Ver., Girls
- 4 Mabima, Ver., Boys
- 5 Petiyagoda, Ver., Mixed
- 6 Medagama, Ver., Boys
- 7 Bandaragama, Ver., Mixed
- 8 Godagama Ver. Girls
- 9 Ponnaukanniya Ver. Boys
- 10 Barawavila, Ver., Girls
- 11 Peepola Ver. Mixed
- 12 Nittambuwa do
- 13 Peellawatta, Ver., Girls
- 14 Paluwella, Ver. Boys (transferred)
- 15 Watinapaha, Ver. Mixed
- 16 Maduwa, Ver. Girls

Schools opened in 1899.

- | | |
|---------------------------------|----------------|
| 18 Polwatta (Ambalangoda) Ver., | Girls |
| 19 Nedimale, English Boys | |
| 20 Weediya Watta, Ver., Mixed | |
| 21 Meewitigammana, Ver., Girls | |
| 22 Palnwella, Vernacular, Boys | (transferred). |

Schools Registered in 1899.

- | |
|-----------------------------|
| 17 Amandoluwa, Ver., Mixed |
| 18 Mukalangamuwa, do |
| 19 Nathandiya, English Boys |
| 20 Randoombe |

A. E. BÜLTJENS,
General Manager of Schools.

BUDDHIST PRESS REPORT.

To the President-Founder, T. S.

I beg to submit my report of the Buddhist Press for the year ending 30th November 1899.

Since my last report many changes have been made in the three Departments under my supervision, and it gives me much pleasure to record here a further progress of the work of the different branches, especially in the Sinhalese establishment.

The Sinhalese Department.—The principal work in charge of this branch is the printing of the *Sandaresa* newspaper. Last year I reported that the circulation of this paper was a little over 2,000 and this year it is a pleasure to note that the same has doubled and I think I shall be able to print 5,000 shortly. The present circulation of the *Sandaresa* is the largest of all the newspapers printed in Ceylon—the highest circulation of the cheapest leading English paper, according to the Government Blue Book, being only 2,200. I have made a calculation to see how many persons read the *Sandaresa* each time it is issued; and have found that the paper is read by 24,000 persons each time—it being printed semi-weekly, every Tuesday and Friday. More than half of the space of the paper is devoted to advertisements. I have therefore asked our local Society to permit me to enlarge its size and thus meet the demands of our various advertisers and correspondents.

The rapid growth of business compelled me to apply for additional accommodation, and I mean to move our printing office and the machinery into other quarters before the beginning of next year. A new Quadroyal Wharfedale machine to print the *Sandaresa* and for book-work has been purchased and fitted up. The gas engine to work the several machines is also being erected by the Colombo Gas Company.

Several new machines for cutting, stitching and perforating have also been added to the jobbing branch. As soon as sufficient accommodation is obtained, I propose to open a binding branch too.

The "Sisubodhaya," Parts I. and II., went through two more editions this year, and the "Nam Pota" (Buddhist names for males and females) was revised and printed a second time. "Karma-Vibhaga," a useful booklet treating on Karma, was printed at a considerable cost.

The Sinhalese edition of Col. Olcott's "Buddhist Catechism" (33d English edn,) translated by Mr. D. B. Jayatilaka, B.A.; "Buddha Upasthana," a valuable religious brochure adapted for the use of our schools and the general public, edited by Mr. D. S. S. Wickramaratne, Assistant General Manager of Buddhist Schools, and the life of Sri Wickrama Raja Sinha, the last King of Kandy, are now in the press.

The English Department.—Owing to pressure of urgent work in other departments no satisfactory improvements were effected during the year under review. The *Buddhist*, edited by Mr. D. B. Jayatilaka, is at present printed as a monthly. The want of contributors of learned articles to this useful magazine is greatly felt. Mr. Jayatilaka, with the very little leisure at his disposal, has, at present, to write out all the necessary copy for the printer. With a few regular contributors much good could be done through this periodical.

A considerable amount of job-work was turned out during the past year. With further additions which I propose making shortly, I hope that better results may be achieved next year.

The Tamil Department.—The principle work executed during the past year is the printing of the Tamil edition of Mr. Leadbeater's "Sisubodaya," Part I., translated and published by Mr. D. S. S. Wickramaratna. I am getting the second part also translated and hope to print and issue the same as early as possible.

General.—Owing to increase of work the clerical staff had to be augmented and a special Cashier both for the Society and the press had also to be appointed. Together with the three volunteers the clerical staff is composed of seven gentlemen, to whom my thanks are due for their ready co-operation.

H. S. PERERA,
Manager.

REPORT OF THE BUDDHIST THEOSOPHICAL SOCIETY OF GALLE.

GALLE,
6th December, 1899.

To the President-Founder, T. S.

I have the honour to forward the annual Report for the year ending 31st December 1899, of the work done by the Galle Buddhist Theosophical Society.

In consequence of the absence and irregular attendance of most of the members several meetings had to be postponed, yet business was promptly attended to by the Executive Committee.

Attention is paid to educational work, and it is slowly progressing. A new Vernacular School was opened at Katukurunda, about 8 miles from Galle. Its attendance is 260 boys and girls. The School Bungalow is solid masonry and made to accommodate about 400 pupils. Several

other places were visited with the view of opening schools, but the apathy of the Buddhists in some villages deterred us from active engagement. The main object of the Society is to ensure the stability of Mahinda College, the chief Buddhist institution in South Ceylon. In the early part of June last the front part of the College building came down, and the College work had to be shifted to another house. Just at this time the venerable President-Founder of the Society was here, and was suggesting means to have a building of our own for the College. At once he engaged in the work. With the President of the local Branch and a few others, he visited most of the well-to-do Buddhists in Galle, delivered addresses at several stations, and a public appeal was made for funds for the purpose of buying a large plot of ground and for building a College Bungalow that will accommodate about 500 pupils, together with houses for resident masters and dormitories for boarders. Many cheerfully responded to the appeal and contributed largely. A sum of Rs. 5,354 was collected and deposited in the Galle Branch of the Chartered Mercantile Bank, whilst there is another sum of Rs. 3,500 yet to be collected. There is every probability of collecting as much more with the progress of the buildings intended. A central plot of ground either bordering the sea or occupying a situation quite conformable with the rules of the Educational Department is sought for. As soon as the ground is acquired the construction of the buildings will commence.

Our hearty thanks are due to the venerable and highly esteemed President-Founder for his indefatigable labour, and for the help he has lent them to ameliorate the condition of the ignorant mass by educating the rising generation.

The grant-in-aid examination of the College was held in July last by the Government Inspector of Schools. The results were very satisfactory and the grant earned was the highest ever earned by the institution.

A series of lectures was delivered by Messrs. N. Balasubramaniam and H. Gordon Douglas (late Principals) and by Mr. Dutt, Principal of Rajapaksa College, at the College Hall. Mr. Wilton Hack, Principal of Dharmaraja College, Kandy, delivered a lecture on Buddhism. He came here to work with us for some time, but a chronic fever from which he suffers from time to time, disabled him from working. After being confined to bed for about 3 months he left us to go back to Australia and to be in our midst again on recruiting his health.

The branch schools are progressing except the one at Hagoda which we had to close on account of the gross indifference of the Buddhists in the village. Kalegama Boys' School, Dangedara Mixed Vernacular School, Meepawala Boys' School and Ganegama Boys' School did very well at the Government examination. Gintota Mixed School and Unawatuna Mixed School,—the two schools registered in the latter part of 1893—were examined by the Government Inspector and by his Assistant and were awarded a satisfactory grant in proportion to the passes. Nor the

Dangedara Jayawardane School is not yet registered. The daily attendance is over 150. We hope it will be registered by the beginning of next year.

We have to thank Messrs. H. Amarasuriya, F. de Silva and D. C. Patiratne for the support they lend us as local managers. Also we have to thank Rev. K. Sumangala, of Thuwakkugalawatte Temple, for extending his support as a priest in impressing in the minds of the people, the value of education and the benefit of opening schools.

The balance sheet of the Buddhist National Funds is hereto annexed.

Mr. Ranasinha, the Collector of the Cent Fund in the district of Galle, is progressing with his work. He has already collected Rs. 86, cents 35, for the last three months.

In conclusion, I have to report with regret the death of Mr. G. C. A. Jayasekara, a valued and talented member of our Society, who worked with us from the establishment of the Society to his very end. In him we have lost a counsellor and a leader.

T. D. S. AMARASURYA,
President.

O. A. JAYASEKERE,
Secretary.

STATEMENT OF GALLE BUDDHISTIC NATIONAL FUND FOR 1899.

To Collections by Col. Olcott ...	5,845 93	By principal due on bonds ...	3,606 50
Interest	275 01	„ do recovered ...	250 0
		„ Value of lands purchased....	975 0
		„ Allowance paid to Habera- duve School	70 0
		„ do to Dangedara, North...	75 0
		„ Cash in Mercantile Bank ...	892 94
		„ Balance in the hands of Mr. Perera (Treasurer) ...	251 50
Total...	6,120 94	Total...	6,120 94

AUDITED BY T. D. S. AMARASURYA,
10th Dec. 1899.

O. A. JAYASEKERE,
Secretary.

REPORT OF THE EUROPEAN SECTION.*

To the President-Founder, T. S.:—Looking back over the past twelve-month I think we have every reason to be satisfied with the record of the progress of the work so far as the European Section is concerned.

Two facts especially call for remark, the first being the formation of the French Section, and the second the removal of the Sectional Offices and Library from 19, Avenue Road. With regard to the former it will be sufficient to say that when M. Courmes announced at our Convention meeting that it was the intention of our French fellow members to apply for authority to organize as a Section, the statement was received by all present with the greatest satisfaction as evidence of the steady growth of the movement, and they rejoiced that France was already in a position to follow the example of Scandinavia and Holland.

With regard to the change of Sectional premises; it had for some time been thought by many, who had the best opportunity of judging, that the time had arrived when the expansion of the work of the Section necessitated the removal of the Headquarters to some more centrally situated position and one which should be not unworthy of the importance of the Theosophical movement. The opportunity of giving up the premises in Avenue Road offered, and the Offices and Library were at once removed to temporary premises at 4, Langham Place, pending the time when some suitable place should be found in which to settle ourselves. Such premises have now been found, admirably adapted in every way for our purposes, and we enter into possession of the upper part, consisting of three floors of 28, Albermarle St., on Christmas. There we shall have a Library, Reading Room, Offices and Lecture Room. The situation leaves nothing to be desired, the house stands nearly opposite the Royal Institution building.

Though 19, Avenue Road was naturally very dear to many of the older members by reason of the memories of H. P. B. and her closing years of work there, nevertheless there is no doubt that the time had come to take a new departure.

In order to meet the increased outgoings necessitated by the change of quarters, the Executive Committee issued an appeal for promises of Annual Donations. This appeal was most liberally responded to, and already over £600 has been promised by the members of the Section, by way of guaranteed Annual Donations—which is a satisfactory proof of the interest taken by the Section as a whole, in the change. The general financial condition of the Section is satisfactory.

There can be no doubt that, once the work at the new premises is fully organised and under weigh, we shall find the movement very materially strengthened. During the past year there have been two changes among the officials of the Section. M. Courmes, owing to the

* [The Report of the European Section did not arrive in season to appear in its proper place.—*Ed. Note.*]

formation of the French Section, was compelled to resign his post in the Executive Committee, and in his place Dr. Hübbe Schleiden, one of our oldest members, was chosen by the Convention, and he kindly consented to act.

Mr. Herbert Burrows, owing to pressure of private work, was reluctantly compelled to resign his post as Treasurer. Captain Lauder has agreed to take over these duties.

During the year ending November 17th, 291 new members were enrolled.

Charters were issued, during the same period, to the following 8 new Branches:

Le Sentier (Paris), Grenoble, Lyons, Marseilles, Union (Paris), Disciple (Paris), Charlottenburg and Antwerp.

Since November 17th, one other Charter has been issued—that to the Florence Branch.

Of the above Branches six now belong to the French Section.

During the year one Lodge has resigned its Charter, i.e., the Leeds Lodge. This was owing to a falling off in membership. The Convention was held in London on 8th and 9th July. Everything passed off most harmoniously and it was well attended, many foreign members being present.

The North of England Federation has continued its quarterly meetings and the following have presided at the meetings during the past year: Mrs. Cooper-Oakley, Mr. Leadbeater, Mrs. Besant and the Countess Wachtmeister. The South-Western Federation met at Exeter in July, when Mrs. Besant presided. The Section was fortunate in having Mrs. Besant's presence and assistance for several months. During the summer, while she was in London, she gave three different sets of Lectures, one series dealing with the "Ascent of Man" one series on the "Mahābhārata," and one consisting of a lecture on Dreams, and two on "Eastern and Western Science."

Mrs. Besant also visited Paris and gave most successful lectures which were well attended.

To Countess Wachtmeister's visit to France in the spring, on her way to England from India, may be attributed the formation of many of the French Lodges to which Charters have this year been issued—notably those of Toulon, Marseilles, Grenoble and Lyons. At all these places the Countess was most indefatigable in holding meetings, both public and private, and by her energy she was able to arouse much interest in Theosophy. During the months of November and December Countess Wachtmeister has been making a tour of the Lodges in the north of England, a tour extending over a month and in the course of which she has held numberless meetings.

Mrs. Cooper-Oakley, Mr. Leadbeater, Mr. Mead, myself and others have visited the various provincial Lodges and Centres.

In the month of October Mrs. Cooper-Oakley went to Rome with a view to helping the work in Italy. Her sojourn there has been attended with the happiest results and the work has prospered in many directions. The Rome Lodge is at present one of the strongest, numerically, and owing in a great measure to Mrs. Oakley's energy since her arrival in Italy, the new Branch at Florence has been established and everything points to considerable developments in Italy in the near future.

Mrs. Lloyd, who has hitherto been helping the Rome Lodge, has now moved to Florence to place her services at the disposal of the newly created Lodge. With regard to the Sectional literary activity of the past 12 months—Mr. Leadbeater has contributed two new treatises, one called "Invisible Helpers" and one dealing with Clairvoyance. Mrs. Besant's "Ancient Wisdom" has gone into a second edition, and the Section has very gratefully studied also the "Story of the Great War, Evolution of Life and Form" and "Dharma," by the same author, which were published in India during the year. *The Theosophical Review* has more than maintained its high standard of excellence and much of the very greatest interest has appeared in its pages.

The Vahan still serves to elicit interesting replies to most varied questionings. Standing, as we do, on the threshold of a new century, the condition of the Section fairly justifies our gazing forward with confidence and hope into the vista of the coming years, and gives reason to believe that despite the times of darkness and of difficulty, the Society will yet fulfil the expectations of those who founded it and survive to carry forward the banner of Theosophy far into the twentieth century. In concluding, pray permit me, Mr. President, to convey to you, personally, the best thanks of our members for the help you have given them in the past and their best wishes to you for the future and for the success of this year's Anniversary Meeting.

OTWAY CUFFE,
General Secretary.

MRS. HIGGINS' SCHOOL.

We have here as Delegates three lady teachers of Mrs. Higgins—Miss Pieters, of Amsterdam, and the Misses Davies of Australia—who report that the *Museus* Buddhist Girls' School and Orphanage has reached the stage of complete prosperity. It contains about ninety boarding girl pupils, of respectable families, and other applications for admission have had to be refused.

THE EDUCATION OF THE PANCHAMAS.

The Panchama Educational Movement which was started by the President-Founder of the T. S., and maintained by him, personally, for so long a time, is now assuming larger proportions. In addition to the "Olcott Free School," and the "H. P. B. Memorial School," we now

have the "Damodar Free School," which has recently been established at Teynampett, through the kindness of an anonymous friend in England who sent the funds needed for starting it. Early in the year a Panchama Educational Fund was created and a committee formed, consisting of Miss S. E. Palmer, B. Sc., *Superintendent of the Panchama Schools*; Mr. S. Rangaswamy Iyengar, B.A., *Hon. Educational Adviser*; V. C. Seshachari, Esq., B.A., B.L., *Hon. Legal Adviser*; Mr. C. Sambiah, *Hon. Consulting Engineer*; and Mr. T. V. Charlu, *Cashier*. There are now about 250 pupils on the rolls in these three schools and the number is steadily increasing. Although this movement was not started nor is maintained by the Theosophical Society, it has the earnest sympathy of a large share of its officers and members, who realize the duties they owe to the lower classes who have for so long a time been without the advantages of education. There are millions of these children of the lower classes in India, who are growing up in ignorance, neglected and uncared for, both intellectually and spiritually, by those who have had the advantages of education and yet who blindly ignore the needs of those below them. This is a condition which calls loudly to us for amelioration. Let us hope that Theosophists who recognize the spiritual brotherhood of all humanity will not always be so indifferent concerning the welfare of these poor people.

THE TWENTY FOURTH ANNIVERSARY MEETING.

The Twenty-fourth Anniversary Meeting of the Theosophical Society was celebrated on the evening of December 28th, at the Victoria Public Hall. There was a crowded audience present to take part in the celebration, among those on the platform being included representatives from several branches of the Society in foreign countries. Col. Olcott, the President-Founder, presided and introduced the several speakers of the evening to the meeting.

The first speaker was Dr. A. Marques, of Honolulu, who, in a short speech, gave an account of the origin and progress of the Theosophical movement in the Hawaiian Islands.

The next speaker was Mr. A. Schwarz of Switzerland, now employed in Colombo. He gave an interesting account of the good work that had begun for the cause of Theosophy in Switzerland, and spoke of the anxiety with which the West looked to the East for enlightenment in matters spiritual.

Miss Pieters, of Amsterdam, was the next speaker. She informed the meeting that during the last six years seven Branches of the Theosophical Society had been started in Holland, which number 250 members, many of whom were interesting themselves in making translations into Dutch, of Theosophical books and Hindu religious works. The Bhagavad Gita had been translated and the "Secret Doctrine" of Madame Blavatsky was now in course of translation.

Dr. A. Richardson, the Principal of the Hindu Central College of Benares, next addressed the meeting, and explained the work that is being done at Benares for the education of Hindu youths. The cultivation of the moral character of the youths studying in the College was the most important feature of the education imparted there. He exhorted all Hindus to render help to enable the founders of the College to achieve the noble object they had in view.

Colonel Olcott next referred to the increasing prosperity and spread of the Theosophical movement all over the world, called attention to the presence on the platform of representative Theosophists from countries not previously heard from at these anniversaries, viz., Holland; Hawaii, Switzerland and Bulgaria, and gave an account of the useful and charitable work of education he had initiated both in Ceylon and in Madras.

Mrs. Besant was the principal speaker of the evening. A condensed report of her speech, as reported by the *Madras Mail*, will appear in the February *Theosophist*.

MRS. BESANT ON THE AVATARAS.

While waiting for the appearance of the official *verbatim* report of Mrs. Besant's four grand convention discourses on the theory and significance of the Avatâra, or incarnate agency of the Divine Intelligence for the helping of mankind, we reproduce the series of critical notices specially written for the *Hindu* newspaper by a brilliant University graduate of Madras. He has kindly revised them for the present purpose. Mrs. Besant, of course, treats her subject from the Hindu point of view:—

FIRST LECTURE.

Age does not affect, nor custom stale the great charm of the eloquence of Mrs. Besant: she looks more and more etherealised and her utterances seem to gain in loftiness of thought and beauty of expression as years roll on. This year, the talented lady has chosen to discourse upon a very interesting subject—one which is essentially Hindu, and a subject which has exercised the ingenuity of numbers of schools of thought among the people of India. It is true that all nations and all religions believe in the Son of Man, as being specially sent down to elevate a fallen people and to illumine the darkness of the people's vision. But to no race has the descent of God the same meaning and the same significance as to the Hindu. As Mrs. Besant quoted aptly from the Lord's teachings, to the believer there is a promise that whenever sin and misdeed become paramount, and whenever virtue and good deeds are at a discount, then there will be a special incarnation of God to wipe out the evil and to re-plant the seeds of goodness and of grace. Moreover it is God himself that is born, according to the

Hindu Sāstras. It is not a prophet sent down at His instance, it is not a Messiah that goes down to undergo a vicarious suffering. It is He that is present, that is moving among man, righting the wrong and uplifting the oppressed. Mrs. Besant cautioned her audience at the outset that it may not be strict orthodoxy that she is preaching, and it may be that her exposition may go against some of the notions of accepted interpretations. She said that such teachings ought not to be rejected as heresies, simply because they do not conform to what the people have been by long usage accustomed to regard as revealed religion. What is heresy to-day may be accepted dogma to-morrow. Sankara, Buddha, and Jesus Christ were regarded as heretics in their days, and what was denied to them in life has been more than compensated for by their glorification by generations then unborn. Mrs. Besant said that it would not make her deviate an inch from the path she has chosen, if she is spoken of as a heretic. She has made up her mind to speak the truth, and truth, as every one knows, is not always savoury and pleasant. Mrs. Besant next touched upon the fundamental characteristics of all Avatāras. The entire life of such an Avatāra is one unbroken devotion to the Supreme. *He* must teach by example and by precept, and therefore *He* must show in Himself that it is one continuous stream of *Bhakti* that is flowing in and through Him. Otherwise it is impossible that *He* can be the centre and the originator of all the good that *He* is to accomplish in His special mission. Another characteristic of no less importance is, unalloyed love to all human beings,—not drawn by the attractive and repelled by the ugly—not gracious towards the rich and graceless towards the poor: loving all and distributing the milk of human kindness to all impartially, would *He* accomplish the purpose for which *He* has come down. The gifted lecturer then drew a distinction between *Avatāra* and *Avesa* and pointed out that, whereas in *Avatāra*, God came down to assume form and shape, in *Avesa*, the individual ego of the man still remained and it was only on occasions and at intervals that the Divine wisdom revealed itself in and through him. The essence permeated him occasionally and he spoke godlike and not as God. It was this *Avesa*, this inspiration that was manifested in the Rishis and the seers of old. Through them God delighted to reveal to the world sparks of His great illumination, and these were the mouthpiece of the great truths which the Supreme had by their agency published to the world. What a fall was there! Where are the Brahmins that were the repositories of such divine inspiration and love? If you do not hear men speak godlike to-day, it is because there are not men whom the Great Unknown can select as the vehicle of His thoughts. Mrs. Besant then pointed out how partial truths revealed by the great Achāryas have been misinterpreted and misquoted, and how texts and sayings were being twisted to mean exactly the opposite of what they really aim at. She was especially hard on commentators who had sat down to expound their pet dogmas and who had made truth itself subservient to their preconceived notions of sectarian teaching. Mrs. Besant then

proceeded to point out the difference between a full Avatâra and a partial Avatâra. She acknowledged that she was treading upon dangerous ground, but she would not swerve from the purpose she had set herself to, by any fear that she may not be walking in the footsteps of others. Lord Krishna was a full Avatâra, and the difference lay in this. A partial Avatâra comes down to accomplish a set purpose. Śrī Râma came down to show to the world what a true Kshatriya can be, how a dutiful son should behave, and how a loving husband should conduct himself. All these ideals had been perfectly conformed to, and there is nothing in the whole world which can compare with the exemplary characteristics of the true king, son and husband portrayed in the sweet words of Vâlmiki. There Śrī Râma stopped. His purpose was to eradicate evil from the world and to lead a life of purity, of love and of dutifulness. It was not so with Lord Śrī Krishna. He was not simply the dutiful son of Yasodâ. He was not merely the Prince of Gokula. He on occasions showed that name and form have no limits for him. On three occasions at least He ceased to be Krishna and showed himself to be the Lord of the Universe. When Duryodhana wanted to imprison Him, he showed his true proportions and overawed the wicked monarch. When Arjuna had not faith enough in him to believe that he was simply the instrument of a greater power which guided him, and when the vastness of his undertaking overawed him, Lord Krishna appeared before Arjuna in His true form and made him comprehend the truth. And again, when an irate Rishi thought fit to vent his wrath upon Śrī Krishna and proceeded to curse him, the Lord showed the utter futility of his intentions, and, in the beautiful language of Mrs. Besant, made the Rishi see that he was a child throwing a pebble against a mighty rock. These are the characteristics of a full Avatâra, and they show that, in His incarnation at the beginning of the present age, God came down in all His glory and might. Mrs. Besant might have added that Lord Krishna was a Pūrṇa Avatâra in another sense. It is in His incarnation as Śrī Krishna that He played all his parts—warrior, king, counsellor and servant—teacher of the Bâghavad-Gîtâ, fellow pupil with Kuchela, charioteer, and the messenger of peace; a dutiful son, a kind brother and a loving husband; the inveterate enemy of the proud and the wicked and the ever present friend of the good and the meek. All these parts he played to perfection. It was a perfect Avatâra; and if His teachings to-day are received with reverence by all the nations on the face of the earth, it is another indication of the fullness of the God in this Avatâra. We have tried to sketch very briefly the outlines of a discourse which kept the audience spell-bound for an hour and a half. The peroration was splendid and the whole scene brought to prominence the idea that when the East and the West are lovingly united there are splendid possibilities for the good of the world and for the well-being of the human race.

SECOND LECTURE.

Before commenting upon the discourse of this morning, we should like to draw attention to a phase of the question discussed yesterday which was not touched upon by us. It is asked—and it is a very pertinent question—how can there be any Avatāra when the whole world is lit up by the life of the Supreme Being? He is there in every form and shape, in every plant and animal and in everything that is of this earth. How can there be any “descent” of that which pervades everything? The answer is not an easy one to give. It is undoubtedly true that He is in every one; but the soul in man, though of divine origin, is bound down by limitations and conditions, the result of previous karma. The re-birth of a soul once encased is a resultant of the forces which it brought into existence itself; and there must be many such re-births before the chastened soul gets back to the point whence it sprang, before it gives up the fetters which attached themselves to it in its progress through evolution. In the Avatāra, God wills that He should become the Son of Man: no karmic environments determine the coming into existence of this unsullied essence. No conditions limit His progress through life. He has manifested to remove sin and evil, and He accomplishes His object unmoved by the ordinary limitations of human existence.

The first question which Mrs. Besant discussed this morning was the source and the origin of Avatāras. The learned lecturer pointed out that, in all Avatāras, it was the second of the Trinity that manifested its presence in human form. It is Vishnu among the Hindus, It is the Son among the Christians: neither Brahma nor Mahesvara had any incarnation. The Father and the Holy Ghost did not assume human form: Mrs. Besant cautioned the audience that, in dealing with a foreign religion, it is ideas that should be reckoned and not names. We agree. But we doubt whether the Son in the Christian religion is ever associated with the idea of protection and of life-giving. The Messiah seems to derive his power from the Father and the Father sends down his beloved Son to suffer for mankind. It is not an independent function that the Son performs in Christian theology. He is the interpreter between the Supreme and the mundane. Not so in Hindu theology: the tripartite division corresponds to independent functions of the one God. It may be that they are inter-dependent—but there is no land-mark by which the one is subordinated to the other. No doubt in popular mythologies, either Mahesvara or Vishnu is represented as being supreme and the others as subordinate. But in the philosophy of the various sects no such distinction is recognised. Moreover, the claim for supremacy advanced by the various sects for each of these deities strengthens our position, that each in turn was regarded as Supreme. In Christian theology, we have not heard of the Father being ever subordinate to the Son. The one is supreme and the others draw their inspirations from Him. However that may be, Mrs. Besant proceeded

to point out that Vishnu alone had his Avatâras and not S'iva or Brahmâ. Mahesvara at times did take form and shape. But there was no real Avatâra at any time. So was it with Brahmâ. Mrs. Besant here alluded to the beautiful episode whose scene is laid on the banks of the holy city of Benares. Mahâdeva assumed the form of a Chandâla and was lying across the path which Baghavân Sankarâchârya was to cross with his disciples. Sankarâchârya, more than anybody else, was impregnated with the spirit of the great Mahâdeva. All his philosophy was not proof against his mundane surroundings. He had bathed in the sacred river and he was wending his way home with crowds of disciples swarming around. Lo, a Chandâla lay across his path : what profanity ! The physical environments of the great Sanyâsin clouded his vision for the time being and he ordered the Chandâla to withdraw. Then follows the beautiful dialogue which is familiar to every Hindu, between the great guru and this low-born menial, and it ends in the discomfiture of the great man who had won his laurels against every combatant before. That was an occasion when Mahâdeva assumed form to teach his own beloved son a little more humility and a little more charity. But that was no Avatâra. No. It was Vishnu alone that had incarnations. Why so ? This led the lecturer to the consideration of the second question. The functions of God are three-fold : (1) The meditation over and the bringing into shape of formless and chaotic matter ; (2) the instilling of life into such shaped entities ; and (3) the endowing of this life-given form with wisdom and knowledge. The first of these functions is performed in Hindu theology by Brahmâ. Putting life and impregnating matter with activity is ascribed to Vishnu. Vishnu is all-pervading. He is life. He is activity. Then comes the third duty of endowing the active frame with discernment, with wisdom. Mahâdeva, the A'chârya of all A'châryas, performs this function. If this three-fold arrangement is to be carried out, who is it that can descend into human form and shape but the life-giver of all ? What is form without life and where is the use of wisdom if it is not to guide life ? He takes life who alone can give life. Avatâras must be of Vishnu and of none else. Mrs. Besant prefaced her observations by saying that the ground was rather unfamiliar to many, and we doubt if any left the hall this morning to whom it did not appear, after listening to the eloquent words of the lecturer, that the path was no longer a rough and unknown one to tread upon. She pointed out at the outset that the physical world was but faintly modelled on the spiritual, and if anybody in his supreme wisdom thought that the spiritual should be judged by the possibilities of the physical vision, there was no greater fool moving on earth. She next touched upon the third of the questions which she proposed to answer this morning. Why should there be Avatâras ? God is all-knowing, omniscient. Before He created the world He must have laid his plans carefully. Why these occasional flying visits ? Why did He not contemplate these possibilities before ? He is both architect and builder, and it is no compliment to Him to say that He had miscalcu-

lated the forces of nature, and that He had not carefully planned the structure. It was one of the most difficult of the problems to answer. Why was there evil which needed His special intervention to subvert? The answer was eagerly awaited. Every one strained his ears to catch every word that fell from the lips of the gifted lecturer. She said that she had no faith in sliding over difficulties. She was prepared to face them, and her answers, even if they did not convince all, left no doubt in the mind of any one that she had earnestly and honestly endeavoured to explain the objections.

In the first place it was not true that God had not arranged his plans with sufficient forethought. He knew all and had provided for all. The object in view is the evolution of the physical and intellectual world to a state of perfection. That is the groundplan of the maker and the Creator. All others were subservient to this end. How to evolve the material and the mental world so that they may reach perfection? Suppose they were created perfect, suppose that their state of equilibrium was never disturbed; and suppose that they never came in contact with evil. What would be the result? There would be no progress. The created things will not show any improvement, any moving on. They would be like toys to play with. No. That ought not to be. The surest means of progress was to bring the created things into contact with evil. To chasten, to purify the spirit, the baptism of fire must be gone through. Sweet are the uses of adversity and sweeter, purer still is the soul which, in contact with evil, emerges pure and unsullied. That is why we find both good and evil in this world. Each has its functions, each its uses. Therefore it is only when the soul makes head against its surrounding temptations, and slowly but surely goes higher and higher till it becomes one with the unsullied effulgence of the Supreme, the object of creation will be fully accomplished. But we often yield to temptation. Instead of avoiding evil, we often fall into it; and it is when the predominance of evil has become so great that the unsullied Being interposes and stops further devastations. All the sin in the world had gathered ahead and the time had come to free the atmosphere from this pestilence and to enable the soul to move on in its forward course. It was then that God took form and shape. It was when the crop of evil was ready to be harvested off that the descent was made for the good of the world, for the safety of mankind. What is more natural? It is not an ill-laid plan. It is a well-planned purpose that is carried out. In this connection Mrs. Besant referred to the beautiful story of the birth of Ravana and pointed out how the great soul was rather anxious to be the embodiment of obstruction for a shorter period than the crystallization of virtue for a longer one so that the final goal may be sooner reached by his soul. We must close here. It was a splendid discourse that we were privileged to listen to and the warning words of Col. Olcott were hardly necessary to a Hindu audience to give the gifted lady a patient and attentive hearing. It was all attention, rapt, undivided.

THIRD LECTURE.

It was a very vast subject that was touched upon to-day: Yugas and Kalpas and tens of thousands of years were passed in review within the space of an hour and a quarter. The evolution of the world from its nebulous state to the present day had to be sketched. Naturally only the outlines could be given and the audience had to fill in the details. Mrs. Besant felt doubts as to why the sages referred only to ten Avatâras. It was not material from her point of view to pursue the discussion any further; but she was not sure that there was not some explanation for it. It may be that these ten Incarnations marked the beginning of a new evolution, of a new epoch. She might have added that these ten Avatâras land-mark the eradication of the greatest sin then gathered together; there might have been other Avatâras of which we have not any detailed account. But these ten manifestations have enabled the world to press onward, and to progress in the path of evolution: our sages say that there are numberless Vedas and yet the Rishis have transmitted to us only four of them. So it is with the Avatâras. The Lord God had said wherever there was need for my intervention "I have been born and will be born." But the good accomplished and the misery removed on all such occasions have not been as conspicuous in their beneficent effects as in the ten principal Avatâras. Before referring to each of these Incarnations Mrs. Besant very humourously referred to the self-sufficient conceptions of man and of Divinity by the modern graduate. He thinks he is able to comprehend everything by his physical eye, and he laughs at the accounts of the Avatâras of God as childish babblings because he thinks it grotesque that God can dwell in a fish or a tortoise. It was a very apt illustration which the lecturer gave with reference to the arrogance of the modern graduate. He asks why should God take form in fish and tortoise when there was the beautiful image of God in man? The answer was crushing. "You think of yourself a little too much, my dear friend. To the Supreme Being you are as insignificant as the fish or the gnat. To him both are equally interesting, equally well beloved. Shakespeare in *King Lear* describes a man below from the top of the Dover Cliff. The man looks no bigger than the beetle. So are you to the God on high. In your ignorance, you think you are the only object in which God should delight to dwell. But that is your point of view and not His. If you rightly estimate your own insignificance, you will be able to see who is the child and who babbles. Come down a little and think of yourself as you are and not as you conceive yourself to be. Look at yourself as the Lord would look upon you." Such was the answer given. Half humorous, half sarcastic, the words came so sweetly that the rated individual did not perceive where the sting lay; and he cheered vociferously. What at, we are not able to see. This bantering naturally led her into the consideration of the first three Avatâras, which she grouped together. The scientific and edu-

ated man wanted to know why in a fish should God appear. The story of the Manu who nourished and cherished the starving Fish, till it grew bigger and bigger until the sea itself was too small for its dimensions was told with a richness of language of which Mrs. Besant alone is mistress. It was the first stage in the world's evolution and the life of the world was represented in the Fish. It was from there the life was to spread out to evolve higher things, to bring into existence newer forms of animal life. The graduate blushed and the lecturer neatly put the question, "Is this all babbling?" Then came the second stage in the evolution where the world was beginning to grow out a little more. It was now one sheet of water all through. That began to change. Land was smelt—land was underneath with the outer cover of water. God assumed the shape of a tortoise. Who is there who knows the habits of the tortoise that can fail to see that in this stage of the world's progress, life cannot be embodied in a better form than in the Tortoise? And Vishnu was there, ready to spread out, to infuse life and to mark the progress thus far achieved. Then comes the beautiful story of the Varâha Avatâra. Earth had to be uplifted and water had to be separated from land. A new creation was to go on. A new life had to be lived in this world. The Mammalian age, cry the scientific men. Be it so. In this Mammalian age, in this age of transformation and separation of land from water, what is the best type of animal life? Is it children's prattle to say that Vishnu, the life-giver, took form in a tortoise? For what purpose? For pushing on the progress of the world, for bringing into existence a new order of beings: Lord Sri Krishna said that in the best of all creatures, birds, fish and animals, he delights to show himself forth; and surely in this stage of transition what apter form for the giver of life can be conceived than that of the divine *Varâha*: all these three Avatâras were in the Satya Yuga. Then came the Tretâ Yuga. Beings resembling men had peopled the globe. The world had assumed shape and form much in the same way in which we find it now. The human form had been evolved. Thus far progress was real. But with the physical growth of form, the world stopped. Darkness and ignorance reigned supreme. Men themselves were not fully formed. They were half-beast and half-man, with the instincts all brutal; and they naturally would not acknowledge any purpose higher than the gratification of the senses. This cannot be looked on with indifference. The world had yet various stages to accomplish and Nrisimha, the Man-lion was born. Prahlâda had been an exception in the race in which he was born. He alone comprehended the truth and he wanted his king to move with him. What audacity in a child? Hiranyakasipu fretted and foamed and invented a thousand devices to destroy the prophet who said that there was a higher being than himself. What Hindu is there who has heard without emotion the wonderful steadfastness and Bakti of the gentle child, who scorned a thousand terrors, who faced every danger, all in the fullness of his faith in God?

Prahlâda's triumphant hour came when the Almighty proved to the wicked king that He was in everything and everywhere and that He was always ready to respond to the call of His devotees. The brutal king was conquered and Prahlâda's heart was gladdened; and the world moved a step further. Yet another stage and Bali, the great king became ruler. He was physically all that man is to-day. Physical development was completed. He thought a little too much of himself, of his powers, of his vast dominion and of his resources. That was not the type of human being that God had set his heart on evolving. The Supreme took form and shape as a Dwarfish Brahmin. Here was a mighty monarch and he was to be taught that there was something mightier than physical force. It is a Brahmin that begged for a small boon. Three feet of ground was all that he cared for. The gift was made. But the donee was no ordinary Brahmin. He was an ancient Brahmin, not a modern Brahmin, and all Brahmins cheered the sentiment. We only hope that they also understood the significance of the reference. But the Brahmin soon became so big that the gift could not be completed until Bali gave himself up body and soul to the service of God. The instilling of wisdom into the human brain was begun. That was the object of the Vâmana Avatâra. But the Kshatriya with knowledge and power soon made himself obnoxious to all. He did not use his power for the good of the people. He plundered them and tyrannized over them. Everything was made to subserve his own personal wants and predilections. God does not love tyrants. He wants Kings to rule well and to govern honestly; and if these duties are not recognised, there must be chastisement; so there was the need for a chastiser. The second Brahmin Avatâra came into existence. Parasurâma, the slayer of kings, was born and his mission was to teach erring monarchs their true duty. Thus ended the Tretâ Yuga. Then the seventh Avatâra ushered into existence the Dvâpara Yuga, the Golden age. The chastisement by Parasurâma had its effect. The chastened, purified Kshatriya spirit was spreading in the land: and God came down as Sri Râma. The meeting of the Brahmin Avatâra and the Kshatriya Avatâra was most beautifully depicted. The former ended his mission and gave up his powers in favour of Râma. How pregnant with meaning! and how natural the transformation scene! Mrs. Besant did not dwell upon Râma Avatâra at any length. It is impossible to do justice to it in a discussion of numbers of other subjects. It is an Avatâra which has left its landmark in some places even more deeply than the Incarnation of Krishna. How many homes are made happy, how many drooping spirits are cheered, how many afflicted hearts are gladdened by the recounting of the wonderful story of the Râmâyana! What in the history of the world can show anything to compare with the gentle Sîtâ,—loving, obedient, trustful in her lord—though womanly yet brave and asserting her rights as a wife when they were about to be ignored, patient under suffering and living in the hope of our Lord's prowess one day accomplishing her liberation,—what a picture of a

wife's life! Sītā will live as long as the Sun and Moon lasts. What a brother Lakshmana was! How dutiful, how watchful, how faithful! What country can produce such a type of brotherly love? Of Rāma, we will not speak. He is too much for us at present. So is Lord Śrī Krishna. He is to be discussed to-morrow and we wish our young graduates will not miss the opportunity of hearing the *True One* portrayed by the eloquence of Mrs. Besant. Then came the Buddha Avatāra. He is certainly one of the Hindu pantheon. It is possible to have produced a Buddha only in India. What renunciation, what a sweetness of disposition and what an abnegation of self the world witnessed in this wonderful Prince-priest. But for whom were his teachings intended? They were meant for nations who had not the inherited capacity to grasp the Vedic truths. The Hindu nation had till then held the field. Others were growing up. These did not know humility and charity. They had not the accumulated wisdom of ages to back them up. They had to be trained in the paths of virtue and of righteousness. They need not follow the scriptures. There was no *Varnaśrama* or caste distinction for them. Yet they ought to be taught eternal truths. They ought to be told that power and wealth were given for the benefit of mankind and not for self-aggrandisement. They ought to be informed that it was possible to become one with God by good deeds and by self-less work. This was preached to them by Lord Buddha. Mrs. Besant inclined to the view that Lord Buddha was less of an Avatāra and more of a preacher. He was the first perfect man-God. He had shown the possibility of man's attaining to perfection by his own good work. It may be doubted whether Buddha was not an Avatāra in the sense that Parasurāma was. He had all the attributes of a God in him and all he did as a God. Whatever may have been his mission, there was no doubt that he spoke and acted the God. In the view taken by Mrs. Besant, she naturally said that Buddha was followed by one greater than himself, namely, by Baghavan Sankarāchārya. Śrī Sankarāchārya was a teacher, the greatest of the great teachers of this world. The world's indebtedness to this mighty intellect is only slowly being recognised and the day is not far distant when his insight and grasp of truth will be hailed as the only true conception of God. Mrs. Besant finally alluded to the last Avatāra yet to come. God is preparing the materials and training His lieutenants and abiding His time. When He does come, sin and evil will be swept off this globe and the evolution of the world will be completed. The cycle will end and a new and happier existence will dawn upon mankind. Mrs. Besant closed her third lecture with this reference. Her health has apparently suffered from the mental strain she is put to, and we pray that she may be spared long to vivify Hinduism and to bring knowledge and wisdom to all.

FOURTH LECTURE.

Glorious was the theme discussed and magnificent the discourse. The wonderful deeds and teaching of the Lord found their apt exposition in the matchless eloquence of the lecturer. From the outset Sri Krishna and his devoted expounder held the audience spell-bound. The Upanishads had said that speech is powerless to portray the Lord and that mind is not imaginative enough to conceive His wondrous possibilities. But if ever speech was capable of delineating to any extent the majesty of Sri Krishna, it was the unrivalled eloquence of the gifted lady that lectured this morning. We confess to a double incapacity in dealing with the subject. The Lord Sri Krishna, the subject, defies description, and Mrs. Besant's eloquence this morning makes it more difficult for us to give adequate expression to the thoughts that crowd upon us. It was music and not speech that enthralled the audience. Her heart was full and she spoke her heart unreservedly. We shall therefore try with all humility to give expression as well as we can to the ideas that this morning's performance has generated.

Maḥādeva, Mrs. Besant said, attracts only those that have renounced this world. That aspect of godhead is too high for the ordinary mortal to fathom. A long course of training, an austere practice and a determination to give up this world are the necessary preliminaries for becoming votaries of Mahesvara. Not so with Sri Krishna. He is the God of the child and of the grown-up man, of the sinner that seeks redemption and of the virtuous householder, of women that have fallen off and of angelic wives that are devoted to their husbands, of the Brahmin and the Kshatriya, and of the Sūdra and the Chandāla. He is the God of all ages, of all nations, of all peoples, of all races. "In whatever form you may invoke the God, you are really calling upon me." So spake the Lord. To approach him no previous austere practices are necessary. To obtain his intervention no special form of prayer is needed. He is the God of the wretched and of the poor and brings consolation and good-will to all. He is, in the words of the gifted lady, the God of love, of laughter, of joy and of mirth. Wherever He is worshipped, there sorrow cannot be; wherever He is invoked, there danger dare not lurk; wherever He is sought after, there evil shall not exist; He brings joy and comfort to all that appeal to him. These were the characteristics of the God that endeared him to every one and appealed to every heart.

Mrs. Besant said that there were two aspects of the Avatāra which should be kept in mind. The historic fact of birth and of deeds done, and the spiritual aspect of the purpose and meaning of the deeds and of the sayings. It is not a fable that we are dealing with, nor are the facts comprehensible purely from the historic point of view. The full meaning can be grasped only by those that keep in mind both the history of the Avatāra and the deeper purpose which the incarnation was intended to accomplish. With these preliminary remarks, she proceed-

ed to sketch out the heads under which she proposed to treat her subject. She divided the life of the Lord into seven acts and she elaborated each of these parts by illustrations from the Lord's life. Each man's life is a drama: so says the greatest poet of England. But every one does not play his part as well as it ought to be. It is this failure to act the part well that causes heart-burning and misery. The Lord God also played the various parts which He had come down to act. Would the world learn a lesson from the Greatest Actor of all? Would he or she take to heart the lessons which each part was intended to convey by the dramatist? That was His mission. He acted for the education of mankind, for the well-being of the human race, and His aim was that it should not be lost upon the world.

THE CHILD.

The first part was that of the winsome child of Gokula and of Brindavana. What a child? Suka Brahman in the *Bhāgavata* lingers most upon this aspect of the Lord's work. The fascination that the child exercised over all that came under his influence was enormous. Husbands did not think of their wives, nor wives of their husbands. Parents forgot their own children and children did not look up to them. Even cows neglected their calves and the latter were not drawn towards the former. There was one Being towards whom all eyes turned and to whom all hearts opened. Man and beast forgot their vocations in the presence of the Lord. His spell was supreme. His sway was indisputable. This wondrous child would not have anything to stand between him and those that loved him. He wanted the whole heart and he would brook no rival in their affections towards him. In regard to this phase of his life what blasphemies have been uttered? This child attached to himself all that came under his power—man, woman and beast. This magnetism of the Lord has been twisted and distorted into meaning sexual immorality. Mrs. Besant said to such insolent revilers: "Be a little more cleanly in your heart and you would understand aright the love of the Lord." His love was not the love of the physical man; His love was ethereal spiritual. He loved His children; His heart yearned towards them. His children—Gopis and grown up men,—were drawn to him, heart-whole. Mrs. Besant here referred to two of the incidents in the Lord's life which blasphemy takes hold of, to insult and annoy the devotees of the Lord. What was the period in life of the Lord when these occurrences were related? He was between six and seven years of age and the accusation is that he had immoral intimacy with the Gopis at this age. With fine satire she asked whether these traducers have ever read the history that they are criticising. It is distorted imagination that is responsible for all these calumnies. The esoteric meaning of the Gopis being deprived of their cloths and of the *Rāsukridā* was told in language of sublimity and of dignity. Eloquence could not have been finer or nobler than that with which Mrs. Besant depicted the Boy God.

She lingered long upon the subject and she seemed unwilling to leave this Child and to take Him on to His next stage.

THE DESTROYER OF EVIL.

The next part that the Lord played was that of the eradicator of evil. That was the more immediate purpose of his Avatâra. Many are the wonderful feats performed by him. An army of sinners had to be removed from their sphere of evil influence. Pûthanâ, Bakâsura, Kamsa, Sisupâla had been the centres of wickedness and of evil. Each in his turn had to be removed from the earth, so that the evolutions of the world might not be retarded in its progress.

THE STATESMAN.

His third part delineated was that of the statesman and of the politician. How wise, how tactful, how farseeing were these kindly acts! As counsellor, as ambassador, and as peacemaker, the part was played wonderfully well. The main object in view was the establishment of law and of order and the replanting of good and of honesty. With that steadily in view, the *role* of the statesman was most excellently played.

THE FRIEND.

The privilege which the Pândavas enjoyed in this respect has been the theme of many a narrative. The cordiality and good-will, the unswerving steadiness and the disinterested friendship which they were privileged to enjoy are the incidents in the Lord's life which many devotees delight to dwell upon. The fortunate Arjuna had the greatest share of this privilege. To him God was everything. Arjuna lived in the Lord and the Lord delighted in his companionship. How many Hindu females with tears of joy in their eyes recount almost every day the episode of the saving of Draupadî from disgrace? Sri Krishna is the idol of the Hindu home, the loving theme of Hindu discourse, because of his steadfast friendship to the Pândavas and because of His unfailing intercession in times of distress and of difficulty.

THE GITACHARYA.

It is impossible to write adequately of the Lord's character as teacher. He came to teach the world and he poured his precepts into the ear of His beloved disciple. Arjuna was the immediate cause of this priceless boon, which the world from one end to the other must sooner or later acknowledge as the noblest pronouncement upon the duties of life. The occasion for its exposition was unique. It was necessary to tell a brave man, when struggling against those nearest and dearest to him, that he was but the instrument of a higher power and that he was neither the slayer nor will he be slain. Duty for duty's sake should be done; and the fruits of this duty the doer has no reason to calculate upon. The Baghavad Gîtâ is a possession of which the Hindu nation is proud and the exponent of its sacred precepts will, as years pass,

be recognised as the true A'charya of all mankind, irrespective of caste or creed.

THE SEARCHER OF THE HEARTS OF MEN.

Mrs. Besant next dwelt upon the Lord's life as exemplified in his endeavour to purify and ennoble the persons whom He loved. He placed temptations in the way to see how far the soul was prepared to embrace Him. He tested friends to see how far their devotion to him was real. It is foolish to say that God himself placed temptations in the way to mislead. How can that be? What is there that is not done by him? Everything that moves obeys his command. But the temptations were intended to test the inward strength of the soul. It was the surgeon's knife and not the murderer's that was employed. To weed out the evil was the only object; and the learned lecturer illustrated this view by referring to a few incidents in the career of the Lord.

AS THE SUPREME LORD.

In the Visvarûpa, Sri Krishna had shown that he was above form and shape. By the destruction of an effete Kshatriya race He wanted to pave the way for other nations and other peoples' partaking of the teachings of the Lord. India needs contact with others to prepare her for higher things. It was fortunate that her real conquerors were the English. English language is spoken everywhere and by every one. That language alone can give to the world the priceless treasures existing within her. The world will become purer and nobler by this contact, and India higher by it. It was on purpose that the Lord Sri Krishna had broken down the Kshatriya power in India. But Indians must make it possible for the Lord to have his next Avatâra in this country which he loves so well. India has become degenerated. Indians have not understood the nobility and the greatness of the teachings of their God. Mrs. Besant implored them to be proud of such priceless possessions, to be worthy of the past, and to so conduct themselves that the Great God may still delight to be born here in their midst.

It was a splendid performance and the opinion was universal that never before had she spoken with such effect and so eloquently. Probably it was the theme that enabled her to soar so high. But the purity of her heart and her unabated devotion to the land of her adoption supplied the stimulus which prompted her to speak so earnestly, so enthusiastically and with such effect. We sincerely echo the words of the President-Founder, that the blessing of the Lord Sri Krishna and of the Rishis of this hoary land may accompany her wherever she goes, and may enable her to work out the mission she has set her heart upon fulfilling, successfully and well.

Note.—As soon as the reporters can supply the copy and Mrs. Besant can find time and strength to revise the MSS., the work will be issued in the usual form and at the usual price, Re. 1.—*Ed. Theosophist.*

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th December 1898 ...	25,113	5	7	Transferred to the Headquarters Fund ...	500	0	0
Interest on P. O. Savings Bank a/c for 1898-99 ...	0	3	0				
Recovered the Loan given to Theosophist Office ...	500	0	0				
					500	0	0
				Balance...	25,118	8	7
Total Rs. ...	25,613	8	7	Total Rs. ...	25,618	8	7

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th Dec. 1898...	51	0	1	Feeding poor guests at last Convention ...	11	14	0
DONATIONS:—				Paid extra servants do ...	35	0	0
Malegaon Branch T. S. ...	5	0	0	Balance paid to pandal contractor ...	21	3	4
Karur Branch T.S. ...	5	0	0	Feeding at the caste kitchen. Victoria Public Hall for 1899.	352	2	9
Adyar Lodge T. S. ...	20	0	0	Sundries, such as telegrams, sheets, earthen pots, and other articles ...	19	0	0
Nandyal Branch T. S. ...	5	0	0	Advance to pandal contractor ...	38	3	6
Cuddapah do ...	5	0	0	Advance to caste kitchen ...	50	0	0
Mr. Kannan Nambiar ...	25	0	0	Loans returned ...	125	0	0
„ Jagannatha Raju ...	2	0	0				
„ S. Krishnasami Iyer ...	1	0	0				
„ S. Venkatasubbiah ...	1	8	0				
„ Hanumantha Chari ...	2	0	0				
„ Panchapagesa Sastri ...	1	0	0				
„ C. Ramiah ...	1	0	0				
„ T. R. Lakshmana Pillai..	2	0	0				
„ J. Nagabushanam ...	1	0	0				
„ A. K. Seetarama Sastri.	2	0	0				
„ Sanjiviah ...	2	0	0				
„ Kharubde, Amraoti ...	25	0	0				
Nellore Branch T. S. ...	5	0	0				
Mr. A. Venkatakaniah ...	5	0	0				
„ Venkatanarasiah ...	1	0	0				
„ T. Vasudeva Row ...	2	0	0				
„ V. Sudarsana Moodaliar.	3	0	0				
„ G. Sankara Row ...	1	0	0				
„ W. Vencata Row ...	5	0	0				
Madanapalle Branch T. S. ...	17	0	0				
Mr. J. Srinivasa Row ...	10	0	0				
„ A. Nanjundappa ...	15	0	0				
„ E. Seshiah ...	2	0	0				
Carried over...	222	8	1	Carried over...	697	7	7

HEDAQUARTERS FUND.
1899.

[illegible]

LIBRARY FUND.

1899.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 25th December 1898 ...	590	10 6	Establishment charges ...	564	1 8
DONATIONS :—			Purchase of books ...	150	12 0
Mr. Janardhan Sakharam Gadgil ...	100	0 0	Binding charges ...	21	0 0
„ T. M. Sundaram Pillai ...	50	0 0	Subscription to Periodicals... ..	12	4 0
An F. T. S. of Burma (N. G. C.) ...	600	0 0	Freight and Postage ...	5	1 6
Mr. C. Sambiah ...	19	8 0	Furniture ...	14	8 0
Dr. F. W. Harrison ...	30	0 0	Sundries ...	25	6 6
Mr. Maneklal Jelabhai ...	3	0 0	Loans returned ...	750	0 0
D. B. B. Sooria Rao Naidu... ..	20	0 0	Loan given ...	250	0 0
Mr. A. Venkatskanniah ...	2	0 0			
„ V. K. Desikachariar ...	3	0 0			
„ P. Kesava Pillai ...	20	0 0			
Babu Norendro Nath Sen, Calcutta ...	200	0 0			
Sale of books from Library..	28	12 0			
Loan taken from other Funds ...	355	0 0			
Interest from P. O. Savings Bank ...	0	8 0			
				1,793	1 8
			Balance...	226	15 10
Total Rs....	2,020	1 6	Total Rs....	2,020	1 6

T. SUBBA RAO MEDAL FUND.

RECEIPT.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 25th December 1898 ...	1,225	8 7	Nil.		
Interest from Post Office Savings Bank for 1898-99.	20	14 3			
Total Rs....	1,246	6 10			

WHITE LOTUS DAY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 25th Dec. 1896.	148	9	3	White Lotus day expense ...	26	2	8
Donations :—				Medal to Mr. Govinda Pillai for making H. P. B.'s sta- tue	6	0	0
Mr. V. C. Seshachariar ...	25	0	0				
" B. Banga Reddy ...	7	0	0				
Students' Centrum, Amster- dam	104	9	5	Balance...	32	2	8
					253	0	0
Total Rs....	285	2	8	Total Rs....	285	2	8

PANCHAMA EDUCATION FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
The Olcott Pension Fund, in- cluding advance made to Library Fund and O. F. S.	3,077	11	2	Purchase of Kodambakam Property	1,319	0	0
The Blavatsky Memorial Fund including advance made to Library Fund ...	3,235	0	1	Cost of repairing the same...	475	0	0
Individual minor subscrip- tions for H. P. B. & O. F. Schools in 1898-99 ...	328	14	6	Salaries	884	2	2
Gift of £150 by an English Theosophist, cashed by the Madras Bank	2,241	3	11	Books purchased	70	7	0
Gift by an European F. T. S.	2,000	0	0	Cooking class O. F. School	28	6	6
Mr. T. Sadasiva Iyer (Rs. 30 paid and included in the individual minor subns.)	20	0	0	Rent of the School ground do	72	0	0
Mrs. J. H. Domingos, Sacra- mento	7	8	0	Sundries... ..	262	7	8
Mr. J. M. Boys, Mangalore...	20	0	0	Advance to Teacher ...	20	0	0
" Stcherbatéhoff, Colom- bo	30	0	0	Amount lent to Library Fund	1,200	0	0
" W. A. E. and Della E. E.	10	0	0				
" J. L. Page, Sukkur ...	10	0	0				
" Alexander Fullerton, New York	14	18	0				
" B. Sooria Row, Vizagapa- tam	10	0	0				
" Anantaram Ghosh, Cal- cutta	39	8	0				
" A. Govinda Charlu, My- sore	20	0	0				
Interest on mortgage to end of Nov. 1899	437	8	0				
Government grant on O. F. School, 1898	185	0	0				
Advance recovered	20	0	0	Balance...	4,231	7	4
					7,475	11	4
Total Rs....	11,707	2	8	Total Rs....	11,707	2	8

Convention of December 1897, we have carefully examined the accounts of the them correct. The several items of receipts and expenditure are supported, the vouchers from the parties who received the payments and by accounts signed by separate account showing the loans and advances given and recovered either by able to see the loans and advances that are outstanding at the end of the year.

25th December 1898 to 25th December 1899.

Particulars of Outlays.			OUTLAYS.									
			By Cash.		By transfer.		Total.		Grand Total.			
			Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.		
Permanent Fund	...	...	...	...	500	0 0	500	0 0				
Anniversary do	...	...	677	7 7	20	0 0	697	7 7				
Library do	...	...	793	1 8	1,000	0 0	1,793	1 8				
Headquarters do	...	...	10,761	3 7	195	0 0	10,956	3 7				
Subba Row Medal do	...	...	...	...	...	...	...	...
Blavatsky Memorial do	...	...	2,745	0 1	...	...	2,745	0 1				
Olcott Pension do	...	...	2,574	11 2	...	...	2,574	11 2				
White Lotus do	...	...	32	2 8	...	...	32	2 8				
Total...			17,583	10 9	1,715	0 0	19,298	10 9	19,298	10 9		
Balance of												
Amount lent to Babu Srimantra												
and Krishna Row at 10½ per												
cent. on mortgage of Lands in												
the North-West Provinces	...	...					20,200	0 0				
Amount lent to Mr. O. Cunda-												
swamy Mudaliar, his brother												
and his minor sons, on mortgage												
of Building at 10½ per cent.	...	...					5,000	0 0				
Deposit in Madras Bank as per												
Bank Pass Book	...	...					1,186	1 3				
Post Office Saving's Bank Deposits												
	Rs.	A. P.										
Permanent Fund	10	0 9										
Anniversary do	3	2 0										
Headquarters do	106	5 0										
Library do	6	7 9										
Subba Row Medal do	1,246	3 0					1,372	2 6				
Cash in London on Wachtmeister												
Bank (Limited) in the name of												
H. S. Olcott	...	...					129	6 0				
Cash in the safe	...	...					499	15 2	23,187	8 11		
Total Rs...									47,486	3 8		

C. SAMBLAH.

28th December 1899.

S. V. RANGASWAMI AIYANGAR.

RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are :

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of comparative religion, philosophy and science.

III. To investigate unexplained laws of Nature and the powers latent in man.

3. The Theosophical Society has no concern with politics, caste rules, and social observances. It is unsectarian, and demands no assent to any formula of belief as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant ; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary ; and a certificate of membership shall be issued to the member, bearing the signature of the President-Founder and the seal of the Society, and countersigned by either the General Secretary of the Section or the Recording Secretary of the T. S., according as the applicant resides within a sectionalized or non-sectionalized territory.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the Presidency is seven years (subject to the exception named in Rule 7).

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the Trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Headquarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

18. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the general rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President, annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire.

Administration.

21. The general control and administration of the Society is vested in a General Council, consisting of the President, Vice-President and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording

Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

25. The Headquarters and all other property of the Society, including the Adyar Library, the permanent and other Funds, are vested in the Trustees, for the time being, of the Theosophical Society appointed or acting under a Deed of Trust, dated the 14th day of December, 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follows: For Charter, £1; for each Certificate of Membership, 5s.; for the Annual Subscription of each member, 5s. or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay the usual 5s. Entrance Fee* and an Annual Subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct by qualified auditors appointed by the President.

Meetings.

30. The Annual General meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.*

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The rules of the Society remain in force until amended by the General Council.

True Copy.

Official.

C. W. LEADBEATER,

H. S. OLCOTT, P. T. S.

Secretary to the Meeting of Council.

* Subject to ratification by the General-Council,

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT.

(Late Colonel S. C., War Dept., U. S. A.)

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

WM. A. ENGLISH, M.D.

Treasurer.

T. VIJIARAGHAVA CHARLU.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address: 5, University Place, New York.

BERTRAM KEIGHTLEY, M.A.

UPENDRA NATH BASU, B.A., LL.B. } Indian Section.

Address: Benares, N.-W. P.

HON. OTWAY CUFFE, European Section.

Address: 28, Albermarle St., London W.

A. MARQUES, D. Sc., Australasian Section.

Address: 42, Margaret St., Sydney, N. S. W.

P. ERIC LILJESTRAND, Scandinavian Section.

Address : Jorstensoengatan 12, Stockholm, Sweden.

C. W. SANDERS, New Zealand Section.

Address : Mutual Life Buildings, Lower Queen St.,
Auckland, N.Z.

TH. DE MEUSE, Netherlands Section.

Address : 70, Oudezijds Voorpoort, Amsterdam.

DR. TH. PASCAL, French Section.

Address : 116, Rue St. Dominique, Paris.

President's Private Secretary : MISS NETTA E. WEEKS.

Address : Adyar, Madras.

FOR OFFICIAL USE

1917

UNITED STATES DEPARTMENT OF COMMERCE

OFFICE OF THE SECRETARY

1917

RECEIVED

BRANCHES
OF THE
THEOSOPHICAL SOCIETY

(Corrected up to December 1899).

INDIAN SECTION.

INDIAN SECTION.

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	...	1882	Mr. A. Chakrapani Iyer.	Mr. P. Sabhapathy Mudaliar.	Agent of the Sabhapathy Press Co., Ltd., Adoni.
Adyar	The Adyar Lodge T. S.	...	1897	Dr. W. A. English	Mr. V. C. Seshu Chariar, B.A., B.L.	High Court Vakil, Mylapur, Madras.
Ahmedabad	The Ahmedabad Branch T. S.	...	1899	Mr. Ganesh Gopal Pandit, B.A.	Mr. Indravadam Madhavalharow Hora.	Bhadra, Ahmedabad.
Aligarh	The Aryan Patriotic T. S.	1896	...	Babu Gauri Shankar, M.A.	Babu Kedarnath Chatterji.	Pleader, Aligarh.
Allahabad	The Prayag T. S.	...	1881	Mr. G. N. Chakravarty, M.A., LL.B.	Dr. Abinash Ch. Banerji, L. M. S.	Colvin Medical Hall, Allahabad.
Almorah	The Tatva Bodhini Sabha T. S.	...	1893	Pandit Bhairava Datta Joshi.	Pandit Badri Datta Joshi, L.L.B.	Almorah.
Ambasamudram	The Ambasamudram T. S.	...	1869	Mr. G. P. Nilakantier...	Mr. H. T. Subbasaami Aiyar.	Pleader, Ambasamudram.
Amritsar	The Jignyas T. S.	...	1896	Mr. Harjiram	Mr. Amolaram	Bazaar, Sirki Bandan, Amritsar.
Anantapur	The Anantapur T. S.	...	1885	Mr. P. Veeranna Naidu	Mr. M. Subramani Aiyar.	Vernacular Head Clerk, Collector's Office, Anantapur.
Arni	The Arni T. S.	...	1885	Mr. W. Gopala Chariu, B.A., B.L.	Mr. V. Subba Row	Secretary, Arni T. S.
Arrah	The Arrah T. S.	1882	...	Babu Kailash Chandra Banerji, M.A., B.L.	Babu Kisori Lal Halder, B.L.	Arrah.

Baidyanath-Deo- ghur.	The Brahma Vidya Sara T. S.	...	1899	Babu Aibnash Chandra Banerji, B.A.	Babu Barada Prasad Basu	Retired Executive Engineer, Baidyamath-Deoghur.
Bangalore	The Bangalore Cantonment T. S.	...	1886	Mr. T. C. Mohaswamy Pillay.	Mr. A. Singaravelu Moo- delias.	Resident's Office, Bangalore.
Bankipore	The Behar T. S.	...	1882	Babu Purnendu Nara- yan Sinha, M.A., B.L.	Babu Niva Sankar Sahay.	Pleader, Bankipur (Behar) c/o. Babu Mohan Chandra Ghosh, Homeopathic Practi- tioner, Muradpur, Bankipur. Pleader.
Bara-Banki	The Gyanodaya T. S.	...	1883	Paadit Parmeshwari Des.	.....
Barakar	The Sadhu Sanga T. S.	...	1892	.....	Mr. K. P. Mukherji	Mine Surveyor, Barakar.
Bareilly	The Rohikhund T. S.	...	1881	Pandit Cheda Lal, B.A.	Rai Bishan Lal, M.A., LL.B.	High Court Vakil, Bareilly.
Baroda	The Rewah T. S.	...	1882	Rao Bahadur Janardan Sakharam Gadgil, B.L.	Rao Sahib Maneklal Ghe- labai Jhaveri.	Baroda.
Beauleah	The Rajshahye Harmony T. S.	...	1883	.....	Babu Srish Chandra Roy.	Head Master, Loknath School, Beauleah, Rajshahye.
Bellary	The Bellary T. S.	...	1882	Honorable Rai Bahadur A. Sabbapati Mudali- ar.	Mr. B. P. Narasimma, B.A.	Translator, Dt. Court, Bellary
Benares	The Kasi Tatwa Sabha T.S.	...	1885	Babu Jogendranath Ghose, B.L.	Babu Bireahwar Banerji, M.A.	Professor, Central Hindu Col- lege, Benares.
Berhampore	The Adi Bhautic Bhadrati T.S.	...	1881	Babu Dinanath Ganguli.	Babu Nafar Das Roy	Zemindar, Gorabasaar, Ber- hampore.
Bettiah	The Bettiah centre	...	1899	.....	Babu Baghunandan Pra- sad.	Bettiah, Champaram.
Bezwa	The Bezwa T. S.	...	1887	Mr. T. V. Narasimha Pantulu.	Mr. S. Gopayya, B.A.	Pleader, Munsiff's Court, Bez- wada.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bhagalpore	The Bhagalpore T. S.	...	1881	Babu Parbati Charan Mukerji.	Babu Devi Prasad	Shekandarpur, Bhagalpore.
Bhavnagar	The Bhavnagar T. S.	...	1888	Raval Sri Prince Harisinhji Rupsinbji.	Mr. J. N. Duvalla, M.A.	Principal, Samaldas College, Bhavnagar.
Bombay	The Blavatsky Lodge T. S.	...	1880	Mr. D. Gostling	Mr. Ramchandra Parushottam Kamat.	87, Hornby Row, Fort, Bombay.
Burdwan	The Mithapukur Lodge T. S.	1883	...	Lala Jyotiprakash Nandy	Babu Benkim Chandra Mukhopadhyaya.	Mithapukur Road, Burdwan.
Calcutta	The Bengal T. S.	...	1882	Babu Norendro Nath Sen.	Babu Harendranath, Datta, M.A., B.L.	28-2, Jhannapukur, Calcutta.
Cawnpore	The Chohan T. S.	...	1882	Babu Dori Pada Roy	Babu Haran Chandra Deb.	Translator, Judge's Court, Cawnpore.
Chapra	The Chapra T. S.	...	1880	Babu Tyghandra Mukherji.	Babu Gopi Krishna Chandra B.A.	Hd. Master, Chapra Institution, Chapra.
Chingieput	The Chingieput T. S.	...	1888	Mr. D. Raghurama Row	Mr. K. K. Krishnier, B.A.	Hd. Master, Native High School, Chingieput.
Chittagong	The Chittagong T. S.	...	1887	Babu Durgadas Das	Babu Kamala Kanta Sen.	Pleader, Judge's Court, Chittagong.
Chittore	The Chittore T. S.	...	1887	Mr. O. Bhachyam Iyengar.	Mr. C. M. Duraswamy Mudaliar, B.A., B.L.	District Court Vakil, Chittore.
Cocanada	The Goutama T. S.	...	1886	Mr. K. Perraza	Mr. V. Venkate Rayudu	First Grade Pleader, Cocanada.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Fyzabad	The Ayodhya T. S.	1883	...	Dr. Manna Lal	Babu Damodar Das, B.A....	Govt. Collegiate School, Fyzabad.
Ghaziपुर	The Ghaziपुर T. S.	1899	1883	Kumar Bharat Singh, C.S.	Pande Ram Saran Lal	Kola Ghat, Ghaziपुर.
Gooty	The Gooty T. S.	...	1883	T. Ramachandra Rao, B.A., A.L.	M. Subba Rao	Pleader, Gooty.
Gudiwada	The Gudiwada T. S.	...	1898	Mr. D. Venkata Ramana Row, B.A.	Mr. T. Gopalakrishna Murty.	Second-grade Pleader, Gudiwada.
Guntur	The Krishna T. S.	...	1882	Vice-Pres., G. Suryanarayan, Pleader.	.....	.....
Guntur	The Sadvichara T. S.	...	1891	Mr. Chegu Kanakathna.	S. Ramaswami Gupta	Merchant, Guntur.
Gujranwallah	The Gujranwalla Centre	...	1894	Mr. Ralla Ram Arora	Mr. Dewan Chandra Varma.	Sub-Overseer, Lane Mall Singh Kapur, Gujranwalla.
Gaya	The Gaya T. S.	...	1882	Babu Hari Harenath Sircar.	Babu Nilkant Sahay	Pleader, Gaya.
Habiganj	The Habiganj T. S.	...	1897	...	Babu Mahim Chandra Dutt M.A., B.L.	Pleader, Habiganj.
Hajipur	Hajipur Centre	...	1899	...	Babu Daramdhan Prasad, B.L.	Hajipur, Bihar.
Hooghly	The Hooghly T. S.	...	1899	Babu Hari Charan Roy, M.A.	Dr. Prasad Das Mullik, M.A.	Druggist's Hall, Hooghly.

Hoshangabad	...	The Narmada T. S.	...	1895	Babu Chondry Prayag Chand.	Babu Jagannath Prasad...	Pleader, Hoshangabad.
Hyderabad	(Dec-	The Hyderabad T. S.	...	1892	Mr. Dorabji Dossabhoj...	Mr. Jehangir Sorabji ...	Chadder Ghat, Hyderabad, Deccan.
Jalandhar	...	The Tatwagnana Pracharani T. S.	...	1893	Babu Sandearam	Babu Sawan Mal	Busteegoozan, Jalandhar, Punjab.
Jalpaiguri	...	The Jalpaiguri T. S.	...	1889	...	Babu Benode Behary Banarji.	Dy. Commissioner's Office, Jalpaiguri.
Jamalpure	...	The Jamalpure T. S.	...	1882	Mr. B. J. Elias	Babu Kali Bhushan Roy.	Loco. Office, Jamalpure.
Jand	...	The Jand Centre	...	1894	Sirdar Sahib Singh	Lala Anantaram	Contractor, N. B. S.Ry. Jand, Pindi.
Jubbulpore	...	The Bhriugu Kabetra T. S.	...	1883	Babu Kalicharan Bose, B.A.	Mr. Govind Prasad	Clerk, Dist. Engr.'s Office, G. I. P. Ry., Jubbulpore.
Kanigiri	...	The Olcott T. S.	...	1890	...	Mr. Venkatachalamaya	2nd-grade Pleader, Kanigiri, Nellore.
Karachi	...	The Karachi T. S.	...	1896	Mr. Daulat Ram Jetmul	Mr. D. P. Kotwal	Camp, Karachi.
Karur	...	The Karur T. S.	...	1885	Mr. J. Padmanabha Iyer	Mr. E. Annaswami Mudaliar.	Medical Officer, Karur.
Kapurthala	...	The Kapurthala T. S.	...	1883	Sirdar Begat Singh	Lala Harichund	Judicial Asst., Kapurthala.
Karwar	...	The North Canara T. S.	...	1883	...	Mr. K. M. Raghavendra Row.	Teacher, High School, Karwar (North Kanara District).
Krishnagiri	...	The Krishnagiri T. S.	...	1897	A. Srinivasengar	Mr. C. Rajjengar	Pleader, Krishnagiri, Salem.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kumbakonum	The Kumbakonum T. S.	...	1883	Dr. A. Vaidiswara Sastri.	Mr. M. C. Krishnaswami Aiyar.	Second-grade Pleader, Kumbakonum.
Kurnool	The Sakalutchepe T. S.	...	1883	Mr. T. Chidambaram Row	Mr. C. Venkatarani	Collector's Office, Kurnool.
Lahore	The Lahore T. S.	...	1887	Lala Nath Mal	Pandit Itabnath Taimini.	Clerk, Government Advocate's Office, Lahore.
Lucknow	The Satya Marga T. S.	...	1892	Rai Naraindas Bahadur.	Babu Mirtunajaya Chatterji, B.A.	Head Clerk, General Department, Office of the Postmaster-General, Lucknow.
Ludhiana	The Ludhiana T. S.	...	1891	Rai B. K. Lahiri	Mr. A. C. Biswas	Clerk, Deputy Commissioner's Office.
Madras	The Madras T. S.	...	1882	Mr. Koralla Subbaraya- du.	Mr. C. R. Krishnamachariar, B.A., B.L.	High Court Vakil, 30, Kappal Poin Chetty Street, Madras.
Madura	The Madura T. S.	...	1883	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangasamiayar, B.A., B.L.	High Court Vakil, Madura.
Madanapalle	The Jignasa T. S.	...	1891	Mr. O. L. Sarma	Mr. M. K. Subba Row	Madanapalle, Cuddapah.
Malegaon	The Malegaon T. S.	...	1897	Rao Bahadur Dadoba Sakharam.	Dr. Krishnagar Anandgir.	Malegaon.
Mannargudi	The Mannargudi T. S.	...	1891	Mr. B. Veerasami Aiyar.	Mr. S. Venkata Ramaiyar	Municipal Councillor, Mannargudi.
Masulipatam	The Masulipatam T. S.	...	1887	Mr. Kota Ananda Row Pantulu.	Mr. V. Venkateseshaia...	Sirkillipetta, Musulipatam.

Meerut	...	The Meerut T. S.	...	...	1882	Lala Rama Prasad, M.A.	.....	Pleader, Meerut.
Midnapore	...	The Midnapore T. S.	...	...	1883	Baba Girish Chander Mitra.	Babu IshanChandraSingh.	Pleader, Judge's Court, Midnapore.
Monghyr	...	The Monghyr T. S.	...	...	1887	Babu Satcorie Mukerji.	...	(<i>Pres. Address.</i>) Manager's Office. R. N. Ry. Estate, Monghyr (Behar.)
Motihari	...	The Motihari T. S.	...	...	1896	Babu Romballabh Misra, M.A.	Babu Nando Lal Bhatta- charjee, M.A., B.L.	Pleader, Motihari.
Muzaffarpur	...	The Muzaffarpur T. S.	...	...	1890	Babu Jnanendra Nath Dev, B.A.	Babu Raghunandana Prasad Sarma.	Zemindar of Mahamedpur Susta, via Silout, T. S. Ry. Muzaffarpur.
Muttra	...	The Muttra T. S.	...	...	1891	Pandit Jai Narain Baran, C. E.	Dr. Ramji Mull	Medical Hall, Muttra City.
Multan	...	The Multan T. S.	...	...	1896	Rai Bahadur Harichand.	.....	Pleader, Multan City.
Mysore	...	The Mysore T. S.	...	...	1896	Mr. A. Narasimha Iyengar.	Mr. A. Mahadeva Sastry, B.A.	Curator, Govt. Oriental Library, Mysore.
Nagpur	...	The Nagpur T. S.	...	...	1895	Mr. C. V. Naidu	Mr. C. Srinivasa Das	Clerk, Revenue Secretariat, Nagpur.
Naini Tal	...	The Kurnachal T. S.	...	...	1898	Babu Lakshmi Narayan Banerji.	Babu Hira Lal	Allahabad Bank, Ltd., Naini Tal.
Namakkal	...	The Namakkal T. S.	...	...	1897	Mr. M. S. Sundara Iyer.	Mr. N. V. Anantaram Aiyar	Pleader, Namakkal.
Nandyal	...	The Nandyal T. S.	...	...	1898	Mr. B. Koneri Row	Mr. C. Andikessavalu Reddy	Post Master, Nandyal.
Narasaravupet	..	The Narasaravupet T. S.	...	...	1891	Mr. T. Anjaneya Sastri	Mr. K. Viyyanna	Pleader, Narasaravupet.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Nasik	The Nasik T. S.	...	1891	.....	Mr. P. B. Bhagat, B.A. ...	Pleader, Nasik.
Negapatam	The Negapatam T. S.	...	1883	Mr. S. Chakrapani Iyer	Mr. P. Kanakasabhapathy Sastrial.	2nd-grade Pleader, Negapatam.
Nellore	The Nellore T. S.	...	1882	.....	Mr. B. Renga Reddy	Collector's Office, Nellore.
Nilphamari	The Nilphamari T. S.	...	1892	Babu Junakinath Biswas	Babu Rajani Kanta Sirkar	Pleader, Nilphamari.
Ongole	The Ongole T. S.	...	1891	Mr. T. Swamy Iyer, B.A.	Mr. B. Lachminarayana Row.	Pleader, Ongole.
Ootacamund	The Dodabetta T. S.	...	1883	Major-Genl. H. R. Morgan.	Mr. L. Sethu Aiyer	Hd. Clerk, Forest Office, Ootacamund.
Pakur	The Pakur T. S.	...	1891	Rejah Satesh Chandra Panday Bahadur.	.....	.....
Palghat	The Malabar T. S.	...	1882	Mr. V. Vengu Iyer	Mr. S. Veeraraghava Iyer.	Sagaripuram, Palghat.
Palni	The Palni T. S.	...	1897	.....	Mr. H. Rameswami Iyer.	Manager, Native Middle School, Palni.
Paramakudi	The Paramakudi T. S.	...	1885	Mr. S. Minakshi Sundaram Iyer.	Mr. A. S. Krishnaswamy Sastrial, B.A.	Paramakudi.
Patukota	The Patukota Lodge T. S.	...	1898	Mr. A. C. Kannan Nambiyaz	Mr. S. Krishnaswami Aiyar.	Pleader, Patukota, Tanjore.

Purassawalkam	...	The Sri Rama Lodge T. S. ...	...	1898	Mr. M. A. Chinnyya Pillai.	Mr. G. Runganatha Mudaliar.	7, Kariappa Mudali Street, Purassawalkam.
Penunkonda	...	The Penunkonda T. S. ...	...	1893	Mr. A. Ramachandria.	Mr. N. Kurattalwar	Head Master, Board Lower Secondary School, Penunkonda.
Periyakulam	...	The Periyakulam T. S. ...	...	1894	Mr. V. Ramabhadra Naidu.	Mr. R. Sundara Rajam.	Sanitary Inspector, Periyakulam.
Poona	...	The Poona T. S. ...	...	1892	Khan Bhabadur Naoroji Dorabji Khandalwala.	Mr. Rajana Linga	Pleader, Malcohun Tank Road, Poona.
Poonamalle	...	The Poonamalle Lodge T. S. ...	...	1898	Mr. T. T. Rangachariar, B.A., B.L.	Mr. S. Doraraghava Pillai.	Examiner, Munsiff's Court, Poonamalle.
Prodattur	...	The Prodattur T. S. ...	...	1893	Mr. Y. Nageyya	Mr. G. Venkataramayya	2nd-grade Pleader, Prodattur.
Rajkot	...	The Rajkot Branch T. S. ...	...	1899	Bao Bahadur Ganpat-rao Narayan Land.	Mr. Raoji Ramji Ponlekar.	Rajkotpura, Kathiawar.
Rajahmundry	...	The Rajahmundry T. S. ...	...	1887	Mr. K. Rama Brahmam.	Vice-Pres.	Rajahmundry.
Rajmahal	...	The Rajmahal T. S. ...	...	1887	Babu Panchanan Ghose.	Babu Phagu Lal Mandul.	Rajmahal, Bengal.
Ramdasapur	...	The Ramdasapur Centre ...	...	1899	.....	Babu Devanadan Prasad.	Village Ramdasapur, Sondhu P. O. via Garaul, T. S. Ry. Muzaffarpur.
Ranchi	...	The Chota Nagpore T. S. ...	...	1887	Babu Nilbaran Chandra Gupta.	Babu Manmatha Nath Chatterji.	Ranchi, Chota Nagpur.
Rangoon	...	The Shavai Daigon T. S. ...	...	1885	N. G. Cholmley, B.A. ...	Mr. M. Subramaniya Iyer.	Sanitary Commissioner's Office, Rangoon.

Indian Section.—(Continued).

Place.	Name of Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rangoon	The Rangoon T.S.	...	1885	.....	Mr. T. M. Ramasawmi Aiyar.	Clerk, Custom House, Rangoon.
Rawalpindi	The Rawalpindi T.S.	...	1881	Babu Shyama Charan Bose.	Babu Dharendra Kumar Banerji.	Rawalpindi.
Rayadrug	The Brahama Vidya Branch T.S.	...	1888	Mr. V. Subbaraya Mudaliar.	Mr. S. V. Srinivasa Charari.	Sub-Registrar, Rayadrug.
Salem	The Salem T.S.	...	1897	Mr. V. Krishnasawmi Aiyar.	Mr. R. Anantaram Aiyar, B.A., B.L.	High Court Vakil, Salem.
Sangrur	The Sangrur T.S.	...	1896	Babu Raghunath Das...	Mr. Shabzad Singh	Translator, Foreign Office, Sangrur, Jind State.
Satur	The Satur T.S.	...	1897	.....	Mr. M. V. Bhagwanta Row	Second-grade Pleader, Satur.
Secunderabad	The Secunderabad T.S.	...	1882	Mr. Bezorji Aderji	Mr. Kavasha Eduljee	Pleader, Tower Street, Secunderabad.
Sholinghur	The Sholinghur T.S.	...	1889	Mr. N. Ragavulu Naidu	Mr. M. Subramani Aiyar, B.A.	Pleader, Sholinghur.
Simla	The Himalayan Esoteric T.S.	1899	1882	Babu Kumud Chandra Mukerji.	Babu Bal Gobind	Librarian, United Service Club, Simla, Chota Simla Bazaar.
Sivaganga	The Sivaganga T.S.	...	1897	Mr. C. Narayanasawmi Aiyar.	Mr. M. S. Shankaraiyar, B.A.	Sheristadar, Lessee's Head Office, Sivaganga.
Siwan	The Siwan T.S.	...	1899	Babu Ram Bhijawan Pandey.	Babu Baldeo Sahay	Siwan.

Srivaikuntham	... The Srivaikuntham T.S. ...	1867	Mr. V. Veeraraghava Iyer.	Mr. S. T. Ponnambalana- the Mudaliar.	Pleader, Srivaikuntham, Tinne- vely.
Srivilliputtur	... The Natchiyar T.S. ...	1893	Mr. E. Krishnaiya	Mr. G. Veeraragavaiyar ...	Second-grade Pleader, Srivil- liputtur.
Surat	... The Sanatan Dharma Sabha T. S. ...	1887	Mr. Nantamram Uttam- ram Trivedi.	Mr. Ghesabhai Lalabhai	Satan Falia, Surat.
Tamluk	... The Tannalipiti T. S. ...	1899	Babu Umanath Ghosal.	Babu Sashi Bhushan Mukherji.	Asst. Surgeon, Tamluk.
Tanjore	... The Tanjore T. S. ...	1893	Mr. M. Natarajaiyer, B.A.	Mr. T. Sedasiva Row, B.A., B.L.	Vakil, Tanjore.
Tinnevely	... The Tinnevely T. S. ...	1881	.....	Mr. S. Ramachandra-Shas- tri.	Clerk, District Court, Tinne- vely.
Tipperah	... The Tatwaguana Sabha T.S. ...	1899	Princee Rajakumar Na- vadwipchandra Dev Varman Bahadur.	Babu Chandra Kumar Guha.	Sheristadar, Collectorate, Comilla, Tipperah.
Tirupati	... The Srinivasa Lodge T. S. ...	1898	Mr. V. Sesha Iyer, B.A.	Mr. Chella Ramakrish- naiya.	Clerk, Dist. Munsiff's Court, Tirupati.
Tirupatur	... The Brahma Vichara Lodge T. S. ...	1897	Mr. O. V. Navjundaiya.	Mr. T. Ramanujam Pillai.	Sub-Engineer, P. W. D., Tira- patur (Salem).
Tirur	... The Tirur T. S. ...	1894	.....	Mr. C.S. Adinarayana Iyer.	Pleader, Tirur, Malabar.
Tiruturaipundi	... The Bilwa Aranya Lodge T. S. ...	1898	Mr. T. K. Amanadha Sastriyal.	Mr. V. Narayana Iyer ...	Hd. Master, B. M. School, Tiruturaipundi.
Tiruvallur	... The Veeraraghava Lodge T. S. ...	1898	Mr. M. Chinnappa Pill- lai.	Mr. P. Narayan Aiyar ...	Pleader, Tiruvallur, Chingle- put.
Tiruvalur	... The Tiruvalur T. S. ...	1891	Mr. N. Vaidyanathier.	Mr. T. K. Rameswamiar.	2nd-grade Pleader, Tiruvalur, Tanjore.
Trichinopoly	... The Trichinopoly T. S. ...	1883	Mr. A. Ramachandra Iyer.	Mr. N. Harithara Iyer, B.A., B.L.	Pleader, Trichinopoly.

Indian Section.—(Continued).

Place.	Name of Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Triplicane	The Parthasarathi Lodge T. S.	...	1898	Mr. B. Shadagopachariar, B.A., B.L.	Mr. K. Subba Row	Clerk, Chief Secretariat, Nalaitamby St., Triplicane, Madras.
Udamalpet	The Udamalpet T. S.	...	1894	Mr. C. K. Venkataraniya.	Mr. P. M. Palaniandi Pillay.	2nd-grade Pleader, Udamalpet.
Umballa	The Umballa T. S.	...	1891	.....	Babu Shyamacharan Mukherji.	Royal Medical Hall, Sudder Bazar, Umballa Cantonment.
Vaniyambadi	The Vani Lodge T. S.	...	1897	.....	Mr. M. Subbaraya Iyer	Municipal Manager, Vaniyambadi.
Vedaranien	The Vedavichara Sabha T. S.	...	1898	Mr. T. C. Ramachandrarow, B.A.	Mr. N. Pichai Pillay	Retired Tahsildar, Vedaranien.
Vellore	The Vellore T. S.	...	1884	Mr. P. Venkata Kaniah	Mr. Krishnaswamy Iyer	Pleader, Vellore.
Vizagapatam	The Vizagapatam T. S.	...	1887	.....	Mr. P. T. Srinivasalingar, M.A.	Principal, Hindu College, Vizagapatam.
Wai	The Wai Centre T. S.	...	1899	.....	Mr. Kashinath Vaman Lall.	Madvratia Press, Satara.
Walajahnagar	The Walajah Rasipet Lodge T. S.	...	1898	Mr. T. P. Narasimha Chariar.	Mr. W. Vijayaraghava Muttaiar.	Pleader, Walajahnagar, North Arcot.
Warangal	The Satyavichara T. S.	...	1891	Mr. C. Luxman	Mr. T. Govindarajulu Naidu.	Care of Station Master, Warangal.

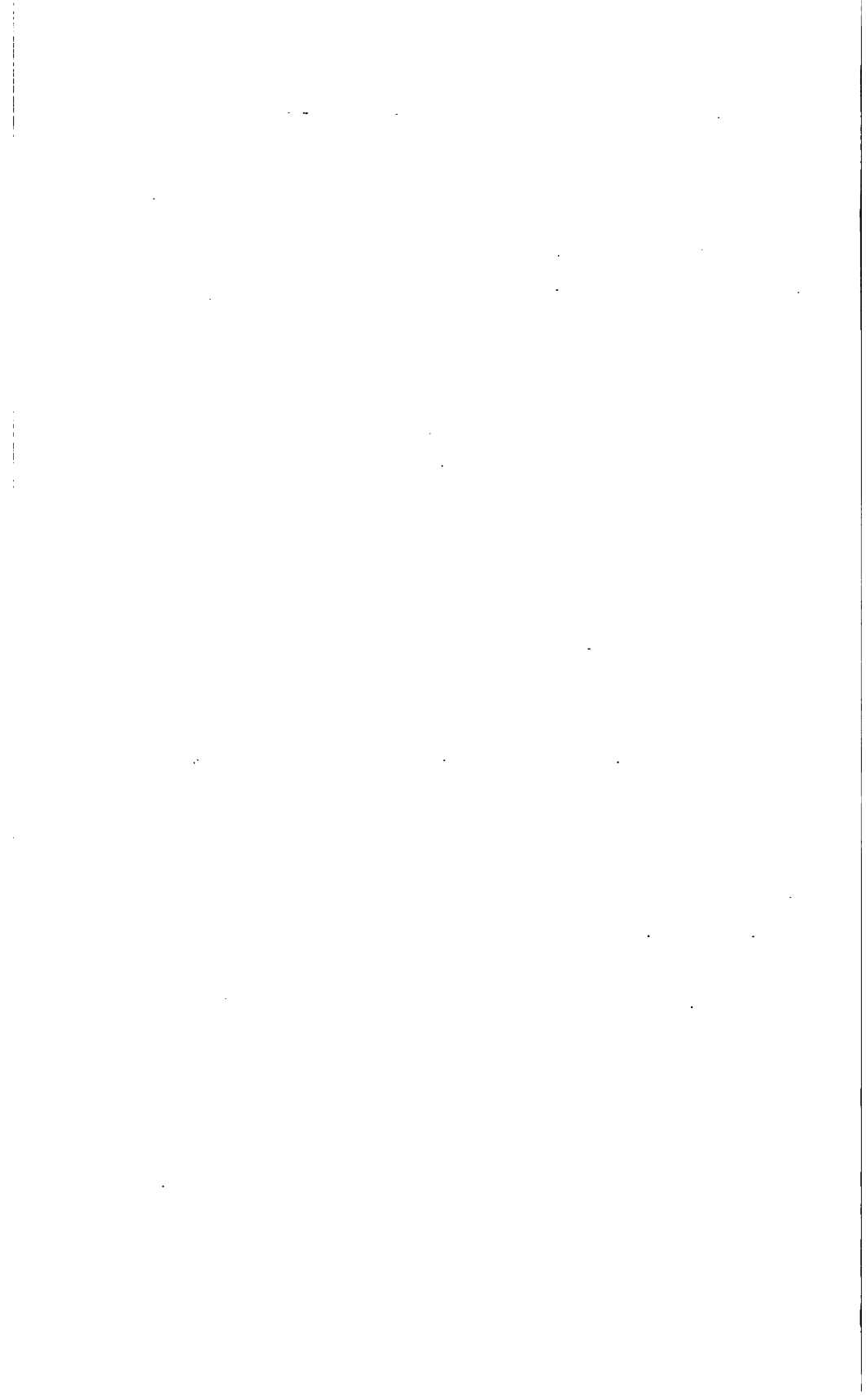
Dormant Branches.—Indian Section.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Agra	Agra T. S.	1883	.....	.....	.....
Arcoot	Arcoot T. S.	1884	.....	.....	.....
Bangalore	The Bangalore City T. S.	1886	.....	.....	.....
Bankura	The Sanjeevan T. S.	1883	.....	.....	.....
Barisal	The Barisal T. S.	1887	.....	.....	.....
Bhawani	The Bhawani T. S.	1883	.....	.....	.....
Bhawaniipur	The Bhowani T. S.	1883	.....	.....	.....
Belaram	The Bolaram T. S.	1882	.....	.....	.....
Breesh	The Breesh T. S.	1893	.....	.....	.....
Bulandshahar	The Baron T. S.	1887	.....	.....	.....
Calcutta	The Ladies' T. S.	1882	.....	.....	.....
Chandighi	The Chakdighi T. S.	1883	.....	.....	.....
Chinsurah	The Chinsurah T. S.	1883	.....	.....	.....
Coimbatore	The Satchidananda Centre.	1885	.....	.....	.....
Cuddalore	The Cuddalore T. S.	1883	.....	.....	.....

Dormant Branches.—Indian Section.—(Continued).

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dacca	The Dacca T. S.	1883	.....	.....	.....
Erode	The Erode T. S.	1891	.....	.....	.....
Gorakhpur	The Sarva Hithari T. S.	1883	.....	.....	.....
Howrah	The Howrah T. S.	1888	.....	.....	.....
Jessore	The Tatwagnan Sabha	1883	.....	.....	.....
Jeypore	The Jeypore T. S.	1882	.....	.....	.....
Krishnagur	The Nuddra T. S.	...	.....	.....	.....
Kuch Behar	The Kuch Behar T. S.	1890	.....	.....	.....
Madura	The Tirupatar T. S.	1880	.....	.....	.....
Mayaveram	The Mayaveram T. S.	1883	.....	.....	.....
Moradabad	The Atma-Bodh T. S.	...	.....	.....	.....
Mudelpoorah	The Mudelpoorah T. S.	1881	.....	.....	.....
Narail	The Narail T. S.	1883	.....	.....	.....
Noakhali	The Noakhali T. S.	1886	.....	.....	.....
Orai	The Orai T. S.	1886	.....	.....	.....

Pahartali	...	The Maha Muni T. S.	...	1887	.....	.....	.....
Pollachi	...	The Pollachi T. S.	...	1885	.....	.....	.....
Rai-Bareilly	...	The Gyanavardhini T. S.	...	1883	.....	.....	.....
Searsole	...	The Searsole T. S.	...	1883	.....	.....	.....
Seoni Chapra	...	The Seoni T. S.	...	1885	.....	.....	.....
Sholapore	..	The Sholapore T. S.	...	1882	.....	.....	.....
Siliguri	...	The Siliguri T. S.	..	1885	.....	.....	.....
Simla	...	The Simla Eclectic T. S.	...	1881	.....	.....	.....
Trevandrum	...	The Trevandrum T. S.	...	1883	.....	.....	.....
Vizianagram	...	The Vasishtha T. S.	...	1884	.....	.....	.....
Rangoon	...	The Irawadi T.S.	...	1885	.....	Dormant	.....



AMERICAN SECTION.

Indian Section.—(Continued).

Place.	Name of Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rangoon	... The Rangoon T.S. ...	...	1885	.....	Mr. T. M. Ranasawmi Aiyar.	Clerk, Custom House, Rangoon.
Rawalpindi	... The Rawalpindi T.S. ...	...	1881	Babu Shyama Charan Bose.	Babu Dharendra Kumar Banerji.	Rawalpindi.
Rayadrug	... The Beahma Vidya Branch T.S. ...	...	1898	Mr. V. Subbaraya Mudaliar.	Mr. S. V. Srinivasa Charar.	Sub-Registrar, Rayadrug.
Salem	... The Salem T.S. ...	...	1897	Mr. V. Krishnasawmi Aiyar.	Mr. R. Anantaram Aiyar, B.A., B.L.	High Court Vakil, Salem.
Saugrur	... The Saugrur T.S. ...	...	1896	Babu Baghunath Das...	Mr. Shehzad Singh ...	Translator, Foreign Office, Saugrur, Jind State.
Satur	... The Satur T.S. ...	...	1897	.....	Mr. N.V. Bhagwanta Row	Second-grade Pleader, Satur.
Secunderabad	... The Secunderabad T.S. ...	...	1882	Mr. Bezonji Aderji ...	Mr. Karasha Eduljee ...	Pleader, Tower Street, Secunderabad.
Sholinghur	... The Sholinghur T.S. ...	...	1899	Mr. N. Ragavalu Naidu	Mr. M. Subramani Aiyar, B.A.	Pleader, Sholinghur.
Simla	... The Himalayan Esoterio T.S. ...	1899	1892	Babu Kumud Chandra Mukerji.	Babu Bal Gobind ...	Librarian, United Service Club, Simla, Chota Simla Bazaar.
Sivaganga	... The Sivaganga T.S. ...	...	1897	Mr. C. Narayanasawmi Aiyar.	Mr. M. S. Shankaraiyar, B.A.	Sheristader, Lessee's Head Office, Siviganga.
Siwan	... The Siwan T.S. ...	...	1899	Babu Ram Bhijawan Pandey.	Babu Baldeo Sahay ...	Siwan.

Srivai kuntham	...	The Srivai kuntham T. S.	...	1897	Mr. V. Veeraghava Iyer.	Mr. S. T. Ponnambalasa- the Mudalliar.	Pleader, Srivai kuntham, Tinne- vely.
Srivilliputtur	...	The Natchiyar T. S.	...	1893	Mr. E. Krishnaia	Mr. G. Veerazhagavaiyer...	Second-grade Pleader, Srivil- liputtur.
Surat	...	The Sanatan Dharma Sabha T. S.	...	1897	Mr. Nantamram Uttam- ram Tivedi.	Mr. Ghelabhai Lalabhai	Satan Falia, Surat.
Tamluk	...	The Tannalipiti T. S.	...	1899	Babu Umanath Ghosal.	Babu Sashi Bhushan Mukherji.	Asst. Surgeon, Tamluk.
Tanjore	...	The Tanjore T. S.	...	1883	Mr. M. Natarajaiyer. B.A.	Mr. T. Sedasiva Row, B.A., B.L.	Vakil, Tanjore.
Tinnevely	...	The Tinnevely T. S.	...	1891	.....	Mr. S. Ramachandra-Shas- tri.	Clerk, District Court, Tinne- vely.
Tipperah	...	The Tatwagnana Sabha T. S.	...	1889	Prince Rajakumar Na- vadvipchandra Dey Varman Bahadur.	Babu Chandra Kumar Guha.	Sheristadar, Collectorate, Comilla, Tipperah.
Tirupati	...	The Srinivasa Lodge T. S.	...	1898	Mr. V. Sessa Iyer, B.A.	Mr. Chella Ramakrish- naiya.	Clerk, Dist. Munsiff's Court, Tirupati.
Tirupatur	...	The Brahma Vichara Lodge T. S.	...	1897	Mr. O. V. Nanjundaiya.	Mr. T. Ramanujam Pillai.	Sub-Engineer, P. W. D., Tiru- patur (Salem).
Tirur	...	The Tirur T. S.	...	1894	.....	Mr. C. S. Adinarayana Iyer.	Pleader, Tirur, Malabar.
Tirukuralpundi	...	The Bilva Aranya Lodge T. S.	...	1898	Mr. T. K. Atmanadha Sastriyal.	Mr. V. Narayana Iyer ...	Hd. Master, B. M. School, Tirukuralpundi.
Tiruvallur	...	The Veeraghava Lodge T. S.	...	1898	Mr. M. Chinnappa Pil- lai.	Mr. P. Narayan Aiyar ...	Pleader, Tiruvallur, Obingle- put.
Tiruvalur	...	The Tiruvalur T. S.	...	1891	Mr. N. Vaidyanathier..	Mr. T. K. Ramaswamier..	2nd-grade Pleader, Tiruvalur, Tanjore.
Trichinopoly	...	The Trichinopoly T. S.	...	1893	Mr. A. Ramachandra Iyer.	Mr. N. Harihara Iyer, B.A., B.L.	Pleader, Trichinopoly.

Indian Section.—(Continued).

Place.	Name of Branch.	Date of Revival.	Date of Charter.	President.	Secretary.	Secretary's Address.
Triplicane	The Parthasarathi Lodge T. S.	...	1898	Mr. B. Shadagopachariar, B.A., B.L.	Mr. K. Subba Row	Clerk, Chief Secretariat, Nal-lamby St., Triplicane, Madras.
Udamalpet	The Udamalpet T. S.	...	1894	Mr. C. K. Ventatarai-maiya.	Mr. P. M. Palaniandi Pillay.	2nd-grade Pleader, Udamalpet.
Umballa	The Umballa T. S.	...	1891	.....	Babu Shyamacharan Mukherji.	Royal Medical Hall, Sudder Bazar, Umballa Cantonment.
Vaniyambadi	The Vani Lodge T. S.	...	1897	.....	Mr. M. Subbaraya Iyer	Municipal Manager, Vaniyambadi.
Vedranien	The Vedavichara Sabha T. S.	...	1898	Mr. T. C. Ramachandra Row, B.A.	Mr. N. Pichai Pillay	Retired Tahsildar, Vedranien.
Vellore	The Vellore T. S.	...	1894	Mr. P. Venkata Kanish	Mr. Krishnaswamy Iyer.	Pleader, Vellore.
Vizagapatam	The Vizagapatam T. S.	...	1887	.....	Mr. P. T. Srinivasalingar, M.A.	Principal, Hindu College, Vizagapatam.
Wai	The Wai Centre T. S.	...	1899	.....	Mr. Kashinath Vaman Iall.	Madras Press, Satara.
Walajahnagar	The Walajah-Bauipet Lodge T. S.	...	1898	Mr. T. P. Narasimha Chariar.	Mr. W. Vijayaraghava Mutialar.	Pleader, Walajahnagar, North Arcot.
Warangal	The Satyavichara T. S.	...	1891	Mr. C. Luxman	Mr. T. Govindarajulu Naidu.	Care of Station Master, Warangal.

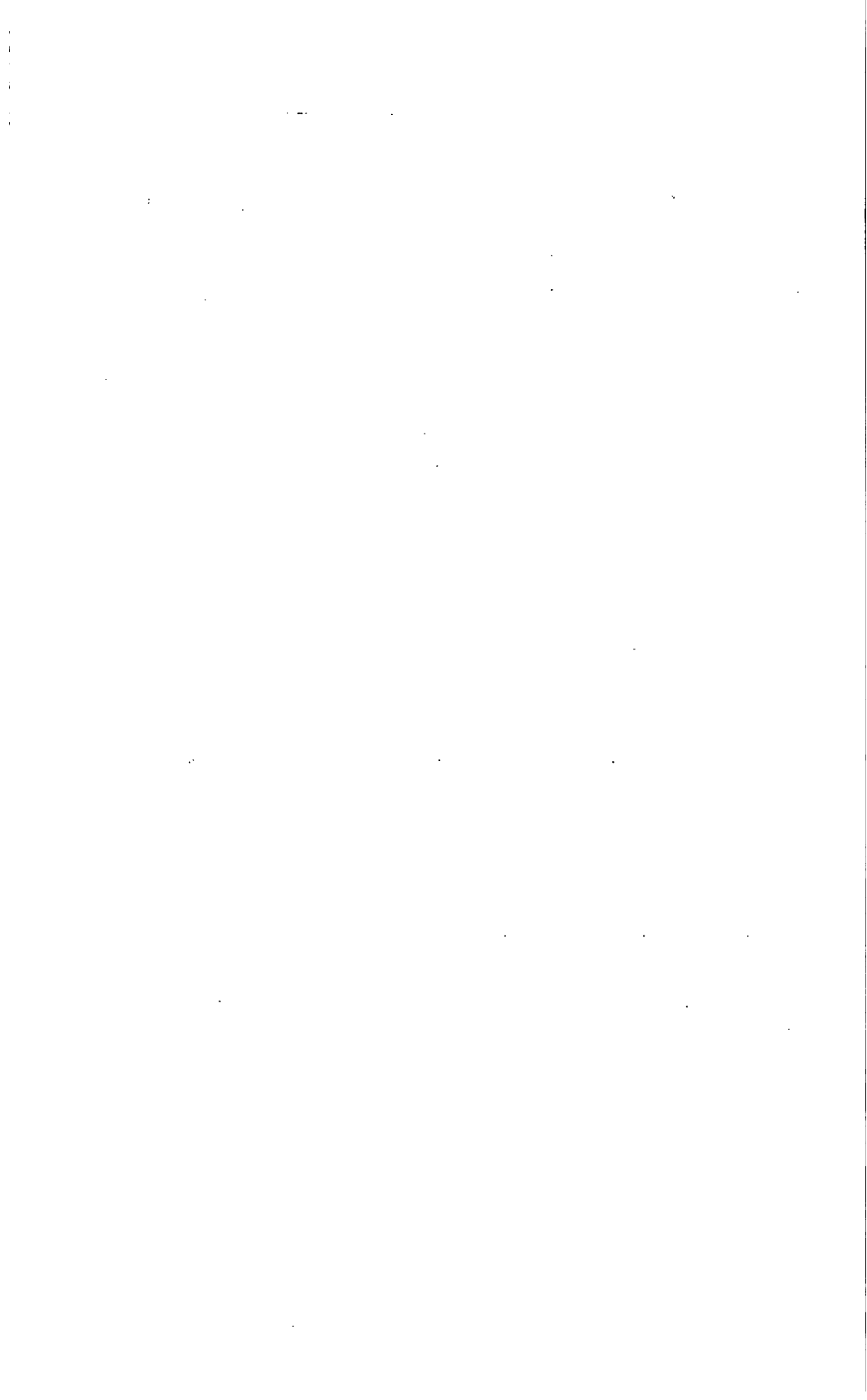
Dormant Branches.—Indian Section.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Agra	Agra T. S.	1883	.....	.....	.....
Arcot	Arcot T. S.	1884	.....	.....	.....
Bangalore	The Bangalore City T. S.	1886	.....	.....	.....
Bankura	The Sanjeevan T. S.	1883	.....	.....	.....
Barisal	The Barisal T. S.	1887	.....	.....	.....
Bhawani	The Bhawani T. S.	1883	.....	.....	.....
Bhowanipur	The Bhowani T. S.	1883	.....	.....	.....
Belaram	The Bolaram T. S.	1883	.....	.....	.....
Breach	The Breach T. S.	1883	.....	.....	.....
Bulandshahar	The Baron T. S.	1887	.....	.....	.....
Calcutta	The Ladies' T. S.	1882	.....	.....	.....
Chakdighi	The Chakdighi T. S.	1883	.....	.....	.....
Chingurah	The Chingurah T. S.	1883	.....	.....	.....
Coimbatore	The Satchidananda Centre.	1885	.....	.....	.....
Cuddalore	The Cuddalore T. S.	1883	.....	.....	.....

Dormant Branches.—Indian Section.—(Continued).

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dacca	The Dacca T. S.	1883	.....	.....	.....
Erode	The Erode T. S.	1891	.....	.....	.....
Gorakhpur	The Sarva Hithari T. S.	1883	.....	.....	.....
Howrah	The Howrah T. S.	1888	.....	.....	.....
Jessore	The Tatwagnan Sabha	1883	.....	.....	.....
Jeypore	The Jeypore T. S.	1882	.....	.....	.....
Krishnagar	The Nuddra T. S.	...	.....	.....	.....
Kuch Behar	The Kuch Behar T. S.	1890	.....	.....	.....
Madura	The Tirupatur T. S.	1880	.....	.....	.....
Mayaveram	The Mayaveram T. S.	1883	.....	.....	.....
Moradabad	The Alma-Bodh T. S.	...	.....	.....	.....
Mudelpoorah	The Mudelpoorah T. S.	1881	.....	.....	.....
Narail	The Narail T. S.	1883	.....	.....	.....
Noakhali	The Noakhali T. S.	1886	.....	.....	.....
Orai	The Orai T. S.	1886	.....	.....	.....

Pahartali	...	The Maha Muni T. S.	...	1887	.....	.....	.....
Pollachi	...	The Pollachi T. S.	...	1885	.....	.....	.....
Rai-Bareilly	...	The Gyanavardhini T. S.	..	1883	.....	.....	.....
Searsole	...	The Searsole T. S.	...	1883	.....	.....	.....
Seoni Chapra	...	The Seoni T. S.	...	1885	.....	.....	.....
Sholapore	..	The Sholapore T. S.	...	1882	.....	.....	.....
Siliguri	...	The Siliguri T. S.	..	1885	.....	.....	.....
Simla	...	The Simla Eclectic T. S.	...	1881	.....	.....	.....
Trevandrum	...	The Trevandrum T. S.	...	1883	.....	.....	.....
Vizianagram	...	The Vasishtha T. S.	...	1884	.....	.....	.....
Rangoon	...	The Irawadi T.S.	..	1885	.....	Dormant	.....



AMERICAN SECTION.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884	R. A. Randall	Mrs. Laura H. Randall	Room 426, 26, Van Buren Street.
Minneapolis, Minn.	Iahwara T. S.	1887	E. G. Hillman	Mrs. Harriett C. Dodge	1713, Stevens Ave.
Portland, Oregon	Willamette T. S.	1890	Alexander R. Read	Wm. H. Galvani	74, Lewis B'd'g.
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims	Mrs. Sarah E. Fitz Simons	157, Peck Street.
Toronto, Canada	Toronto T. S.	1891	A. G. Harwood	Mrs. Mary Darwin	52, Oxford Street.
St. Paul, Minn.	St. Paul T. S.	1891	Mrs. Gertrude Grewe	Mrs. Marie F. Miller	1503, Chestnut Ave., Minneapolis, Minn.
Toledo, Ohio	Toledo T. S.	1892	Mrs. Kate H. Maguire	Mrs. Sarah J. Truax	1821, Huron Street.
Los Angeles, Calif.	Harmony Lodge T. S.	1894	Jasper A. Haskell	Chas. D. Greehall	837, San Pedro Street.
Chicago, Ill.	Shila T. S.	1894	Mrs. Julia A. Darling	Miss Angelina Wann	6237, Kimbark Ave.
Honolulu, H. I.	Aloha T. S.	1894	Dr. A. Marques	William R. Sims	c/o Wilder and Co., Honolulu.
East Las Vegas, N. M.	Annie Besant T. S.	1895	John Knox Martin	Almon F. Benedict	P. O. Box, 337.
San Francisco, Cal.	Golden Gate Lodge T. S.	1895	Wm. J. Walters	Miss Clara A. Brockman	13, Nevada Block.
Pasadena, Cal.	Unity Lodge T. S.	1896	Frank T. Merritt	John H. Swerdfiger	48, E. Colorado Street.
Santa Cruz, Cal.	San Lorenzo T. S.	1896	Mrs. Nellie H. Uhden	Mrs. Rachel Blackmore	Garfield Park.
Seattle, Wash.	Ananda Lodge T. S.	1896	Thos. A. Barnes	Mrs. Loué P. Bush	1500, S. 32nd Ave.

Spokane, Wash. ...	Olympus Lodge T. S. ...	1896	Mrs. Lida M. Ashenfelter.	Francis R. Drake ...	1201, E. Newark Ave. Liberty Park.
Butte, Montana ...	Butte Lodge T. S. ...	1896	Adelphus B. Keith ...	Carl J. Smith ...	115, N. Main Street..
Sheridan, Wyoming ...	Sheridan T. S. ...	1896	Henry A. Coffeen ...	Fernando Herbat ...	.....
Minneapolis, Minn. ...	Yggdrasil T. S. ...	1897	Niels Juel ...	Charles Borglund ...	2106, S. 9th Street.
Streator, Ill. ...	Streator T. S. ...	1897	Fawcett Plumb ...	George Goulding ...	.....
Buffalo, N. Y. ...	Fidelity Lodge T. S. ...	1897	.....	Mrs. Jennie L. Hooker ...	1596, Jefferson Street.
Chicago, Ill. ...	Englewood White Lodge T. S. ...	1897	Mrs. Maude L. Howard ...	Herbert A. Harrell ...	5912, S. State Street.
Brooklyn, N. Y. ...	Mercury T. S. ...	1897	Mrs. Sarah A. McCutcheon.	Mrs. Annie E. Parkhurst.	173, Gates Ave.
Cleveland, Ohio. ...	Cleveland T. S. ...	1897	Dr. Quincy J. Winsor ...	Mrs. Helen B. Olmsted ...	649, Prospect Street.
New York, N. Y. ...	New York T. S. ...	1897	.....	Frank F. Knothe ...	212, W. 14th Street.
Washington, D. C. ...	Washington T. S. ...	1897	Azro J. Cory ...	Mrs. Sarah M. MacDonald.	1719, H. Street N. W.
Philadelphia, Pa. ...	Philadelphia T. S. ...	1897	Washington J. Shore ...	Miss Anna M. Breadin ...	3041, Susquehanna Ave.
Topeka, Kan. ...	Topeka T. S. ...	1897	.....	Mrs. Eliz. M. Wardall ...	307, Van Buren Street.
Chicago, Ill. ...	Eastern Psychology Lodge T. S. ...	1897	Mrs. Kate C. Havens ...	Mrs. Kate Van Allen ...	6237, Kimbark Ave.
Denver, Colo. ...	Isis T. S. ...	1897	Mrs. Julia H. Scott ...	Mrs. Ida D. Blakemore ...	2386, Race Street.
San Diego, Calif. ...	H. P. B. Lodge T. S. ...	1897	Mrs. Sylvia A. Leavitt ...	Edward Meister ...	5th, Ave. House.
Sacramento, Calif. ...	Sacramento T. S. ...	1897	Mrs. Mary J. Gravens ...	Wilber F. Smith ...	1615, G. Street.
Ellensburg, Wash. ...	Ellensburg T. S. ...	1897	.....	Patrick H. W. Ross ...	P. O. Box, 92.

American Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Clinton, Iowa	Indra T. S.	1897	Wm. John Ward	John Healass	215, Pearl Street.
Menomoneie, Wis.	Menomoneie T. S.	1897	John H. Knapp	Dr. Kate Kelsey	...
Kalamazoo, Mich.	Kalamazoo T. S.	1897	Dr. Jas. W. B. La Pierre.	Miss Agnes Bevier	422, Oak Street.
Jackson, Mich.	Jackson T. S.	1897	Mrs. Allie S. Rockwell	John R. Rockwell	Lock Drawer 552.
Lynn, Mass.	Lynn T. S.	1897	Mrs. Helen A. Smith	Nathan A. Bean	28, Verona St.
Galesburg, Ill.	Galesburg, T. S.	1897	Dr. David E. Coulson	Mrs. Eliz. K. Anderson	781, E. Main Street.
Lily Dale, N. Y.	Lily Dale T. S.	1897	...	Mrs. Estelle H. Baillet	...
Detroit, Mich.	Detroit T. S.	1897	Dr. Martin V. Meddaugh.	Mrs. Leota Giddings	670, 4th Ave.
Green Bay, Wis.	Green Bay T. S.	1897	Andrew Reid	Rowland T. Burdon	1005, S. Jackson Street.
Rochester, N. Y.	Blavatsky T. S.	1897	Mrs. Angus T. Probst	George Hebard	153, Carter Street.
Syracuse, N. Y.	Central City T. S.	1897	Dr. T. C. Walsh	Dr. Francis G. Barnes	621, S. Grouse Ave.
Albany, N. Y.	Albany T. S.	1897	Alfred S. Brolley	Geo. H. Mallory	51, State Street.
Boston Mass.	Alpha T. S.	1897	Carl G. B. Knapp	Mrs. Katherine Weller	6, Oxford Terraco.
Kansas, City Mo.	Olcott Lodge T. S.	1897	Mrs. Phoebe J. Eas	Mrs. Minnie Linburg	3232, Roberts Ave.
St. Joseph, Mo.	St. Joseph T. S.	1897	Mrs. Anna S. Forgrave	Mrs. Annie M. Goodale	1404, Sylvania Street.
Newton Highlands, Mass.	Dharma T. S.	1897	Mrs. Minnie C. Holbrook.	Miss Florence A. Taylor	1054, Walnut Street.

Creston, Iowa	...	Creston T. S.	1898	Jonathan M. Joseph	...	Daniel W. Higbee	...	105, E. Montgomery Street.
Findlay, Ohio	...	Findlay T. S.	1898	Dr. Myron J. Ewing	...	Miss Laura Athley	...	230, W. Front Street.
Lima, Ohio	...	Lima T. S.	1898	Louis P. Tolby	...	...	...	...
New Orleans	...	Louisiana T. S.	1898	Miss Caroline Durrie	...	Miss Sidonia A. Bayhi	...	4819, Prytania Street.
Vancouver, B. C.	...	Vancouver, T. S.	1898	Thos. E. Knapp	...	Frederic A. Round	...	Mt. Pleasant, Vancouver.
Indianapolis, Ind.	...	Indiana T. S.	1898	Dr. Henry Van Hummel.	...	Dr. Helen G. Baldwin	...	725, N. Penna. Street.
South Haven, Mich.	...	South Haven T. S.	1898	Hiram T. Cook	...	Wm. H. Payne	...	...
Peoria, Ill.	...	Peoria T. S.	1898	Mrs. Ellen G. Smith	...	Mrs. Pearl A. Spanliding.	...	307, Ellis Ave.
Council Bluffs, Iowa.	...	Council Bluffs T. S.	1898	Mrs. Harriot F. Griswold.	...	Mrs. Juliet A. Merriam	...	Woodlawn Park.
Freeport, Ill.	...	Freeport T. S.	1898	Charles H. Little	...	Wm. Brinsmaid	...	167, Foley Street.
Lansing, Mich.	...	Lansing T. S.	1898	Rev. Myron B. Carpenter.	...	Albert T. Van Dervort	...	203, S. Capitol Ave.
Saginaw, Mich.	...	Saginaw T. S.	1898	Lincoln E. Bradt	...	Mrs. Amie A. Hubbard	...	1207, S. Warren Ave., E. S.
St. Louis, Mo.	...	St. Louis Lodge T. S.	1898	Miss Margaret K. Slater.	...	Miss Eliz. J. Longmore	...	4057, Finney Ave.
Oakland, Calif.	...	Oakland T. S.	1898	Mrs. Sarah L. Merritt	...	Mrs. Eliza J. C. Gilbert	...	University, Berkeley, Calif.
Tacoma, Wash.	...	Narada T. S.	1899	G. Alfred Weber	...	Mrs. Mary B. Brooks	...	934½, C. Street.
Tampa, Fla.	...	Tampa T. S.	1899	Samuel P. Stewart	...	Chas. E. Twitt	...	P. O. Box 83.
Leavenworth, Kan.	...	Leavenworth T. S.	1899	Prof. D. Wallace Mc Gill.	...	Pius H. Bruer	...	502, Shawnee Street.
Holyoke, Mass.	...	Holyoke T. S.	1899	Mrs. Orpha Bell	...	John H. Bell	...	10, Cottage Ave.

American Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Charlotte, Mich. ...	Charlotte T. S.	1899	Peter McNaughton	Mrs. Marguerite Phillips.	...
Pierre, S. D. ..	White Lotus T. S.	1899	Dr. Oscar H. Mann	Mrs. May T. Gunderson...	...
Lincoln, Neb	Luxor Lodge T. S.	1899	Miss Phoebe L. Elliott	Mrs. Emma H. Holmes ...	1144, G. Street.

Address :—Alexander Fullerton, General Secretary, 5, University Place, New York City, U. S. A.

EUROPEAN SECTION.

EUROPEAN SECTION.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Birmingham	Birmingham Lodge*	1890	Great Britain. O. H. Duffel	A. W. Greener	Sec., The Cedars, Grange Road, Erdington, Birmingham.
Bournemouth	Bournemouth Lodge*	1893	H. S. Green	Dr. Nunn	Sec., Gestingthorpe, Boscombe, Bournemouth.
Bradford	Athene Lodge	1893	H. Saville	Miss Annie Gale	Sec., 157, Washington Street, Girlington, Bradford.
Brighton	Brighton Lodge*	1890	Mrs. Tippetts	Dr. Alfred King	Sec., 30, Buckingham Place, Brighton.
Bristol	Bristol Lodge	1893	Miss Hastings	Miss Kate Moffatt	Pres., Regent Studio, Clifton, Bristol.
Edinburgh	Edinburgh Lodge	1893	G. L. Simpson	...	Sec., The Avenue, Greenhill Gardens, Edinburgh.
Harrogate	Harrogate Lodge*	1892	Hodgson Smith	Miss Shaw	Sec., 7, James Street, Harrogate.
Liverpool	City of Liverpool Lodge	1895	...	Mrs. Gillison	Sec., 14, Freehold Street, Fairfield, Liverpool.
London	Adelphi Lodge*	1891	J. M. Watkins	Frank Hills	Sec., 8, Duke Street, Adelphi, W. C.
Do.	Blavatky Lodge*	1887	Mrs. Desant	Mrs. Sharpe	...
Do.	Chiswick Lodge*	1891	A. A. Harris	W. C. Worsdell	Sec., 6, Cumberland Place, Kew.
Do.	Croydon Lodge	1898	P. Torey	Fred. Horne	Sec., 27, Keen's Road, Croydon.
Do.	Hampstead Lodge	1897	Mrs. Alan Ioo	Alan Leo	Sec., 9, Lyncroft Gardens, Finchley Rd., N. W.
Do.	London Lodge	1878	A. P. Sinnott	C. W. Leadbeater	Pres., 27, Leinster Gardens, W.

Do	North London Lodge*	1893	A. M. Glass	...	R. King, Junr.	...	Sec., 69, Barnsbury Street, Liverpool Road, Islington.
Do.	Wandsworth Lodge	1898	Dr. M. Sharples	...	H. Warren	...	Sec., 15, Eccles Rd., Clapham Junction, S. W.
Do.	West London Lodge	1897	Miss Ward	...	G. H. Whyte	...	Sec., 7, Lanhill Road, Elgin Avenue.
Manchester	Manchester City Lodge*	1892	C. Corbett	...	Mrs. Larnanth	...	Sec., 24, Eccles Old Road, Pendleton, near Manchester.
Middlesborough	Middlesborough Lodge*	1893	W. H. Thomas	...	Baker Hudson	...	Sec., 113, Grange Road East, Middlesborough.
Norwich	Norwich Lodge	1894	J. Fitch Thorn	...	Selby Green	...	Sec., The Croft, Limetree Road, Norwich.
Edinburgh	Scottish Lodge*	1884	...	...	Dr. G. Dickson	...	Sec., 9, India Street, Edinburgh.
Sheffield	Sheffield Lodge	1896	Frank Dallaway	...	C. J. Barker	...	Sec., 183, Intake Road, Sheffield.
Antwerp	Antwerp T. S.	1899	Belgium.	...	...	...	...
Brussels	Brussels Lodge	1898	Willem H. M. Kholen	...	J. G. Baumer	...	Sec., 129, Rue de l'Intendant, Molenbeek, St. Jean, Brussels.
Do.	Branche Centrale Belge	1898	Dr. Victor Lafosse	...	Miss Lilly Carter	...	Sec., 21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
Berlin	Berlin Lodge*	1894	Germany.	...	Graf von Brockdorff	...	Sec., Paulstrasse, 23 Berlin, N. W.
Hamburg	Hamburg Lodge	1898	Herr Bernhard Hubo	...	Herr J. Gus. Scharlan	...	Sec., 21a, Reysoldstrasse, Hamburg.
Hanover	Hanover Lodge	1898	Dr. Hübbe Schleiden	...	Herr Günther Wagner	...	Sec., Waldhansen, bei Hanover, Germany.
Charlottenburg	Charlottenburg T. S.	1899	...	...	...	...	...

* Lending Library.

† Revised list of Branch officers not sent.

European Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Corfu	Ionian Lodge	1879	Greece. Prof. Pasquale Minelao	Mons. Otho Alexander	Sec., Corfu, Greece.
Rome	Rome Lodge*	1897	Italy. Sigr. Gualciero Anrelli	Signor Decio Calvari	Sec., 31, Via Lombardia, Rome.
Florence	Florence T.S.	1899	Givachino Canallini	Mrs. A. C. Lloyd	Florence.
Alicante	Alicante Lodge	1894	Spain. Sr. D. Manuel F. Maluendo.	Sr. D. Carbonel Joveri	Sec., Calle Cid 10, Alicante.
Barcelona	Barcelona Lodge	1883	Sr. D. José Plana y Dorca.	Sr. Carmen Mateoz	Pres., Calle de la Cendra 30, and 32, Barcelona.
Madrid	Madrid Lodge*	1893	Sr. D. José Xifré	Sr. Manuel Treviño	Sec., 3 and 5, San Juan, Madrid.
Zurich	Zürich Lodge	1896	Switzerland. Herr. J. Sponheimer	Dr. A. Gysi	Sec., Börsenstrasse 14, Zurich, I.
	Battersea Centre	...	British. ...	P. Tovey	28, Trothly Rd., Southwark Park Rd., Bermondsey.
	Derby Centre*	...	...	Miss Emma Ousman	Fritchley, near Derby.
	Eastbourne	...	...	Jas. H. MacDougall	68, Willingden Road, Eastbourne.
	Essex Correspondence Centre	...	...	George Coates	"Bunavie," King's Place, Buckhurst Hill.
	Exeter Centre*	...	...	Miss L. Wheaton	Sherwood, Newton St. Cyres, near Exeter.
	Falmouth Centre*	...	...	Miss S. E. Gay	"Roarcan," Falmouth.

Glasgow Centre	...	...	James Wilson	161, Sandyfaulds Street, Glasgow.
Herne Bay Centre	...	...	H. A. Vaseo	25, William Street, Herne Bay.
Hull Centre *	...	...	H. E. Nichol	56, Albany Street, Hull.
Leeds, Alpha Centre	...	...	W. H. Bean	9, Winstanley Terrace, Headingley, Leeds.
Llandudno Centre	...	...	W. Kingland	Roslin Cottage, Old Road, Llandudno.
Margate Centre	...	...	Mrs. Holmes	39, High Street, Margate.
Merthyr Centre*	...	...	G. M. Thomas	18, Park Place Merthyr Tydfil, Glamorganshire.
Plymouth Centre	...	...	Alfred Weekes	1, Thorn Park Avenue, Marnham, Plymouth.
Ramsgate Centre	...	...	Miss H. Hunter	6, Clarendon Gardens, Ramsgate.
Stoke-on-Trent: Centre*	...	...	Thomas Ousman	36, South Street, Mount Pleasant, Stoke-on-Trent.
Tavistock Centre*	...	...	Rev. John Barron	5, Broadpark Terrace, Whitchurch, Tavistock.
York Centre	...	...	E. J. Dunn	Kelfield Lodge, near York.
Foreign.				
Coruña Centre	...	...	Sr. D. Florencio Pol	Ordeneš, Galicia.
Genoa Centre	...	...	Stanley C. Bright	35, Via SS. Giacomo e Filippo, Genoa.
Munich Centre	...	...	Herr O. Hachke	Lerchenfeldstrasse, 5, Munich.
Leipzig Centre	...	...	Herr R. Bresch	Körnerstrasse, 31, Leipzig.

* Lending Library.

Address:—Hon. Otway Cuffe, 28, Albermarle St. W., London. Revised Branch list for December 1899 not received.

NETHERLANDS SECTION.

NETHERLANDS SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam	Amsterdam Lodge	1891	To Herr W. B. Fricke	To Herr H. W. van Coehoorn.	Pres., Amsteldijk, 76, Nieuw Amstel, Amsterdam.
Gelderland	Vahana Lodge	1891	To Herr K.P.C. de Bazel.	Miss Gruntke	Pres., Bourmalsen, Gelderland.
Haarlem	Haarlem Lodge	1891	To Herr van Manen	To Herr J. Hallo	...
Helder	The Helder Lodge	1891	To Herr T. van Zuilen	To Herr S. Gazan	Pres., Molenstraat, 64, Helder, Holland.
Rotterdam	Rotterdam Lodge	1897	To Herr Hagenberg	To Herr I. A. Ferwi	...
Hague	The Hague Lodge	1897	Dr. Binenweg	Miss C. DePrez	...
Vlaardingen	Vlaardingen Lodge	1897	To Herr DeLange	...	...

Address:—To Herr W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.

SCANDINAVIAN SECTION!

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Original Swedish Lodge; Charter	1889	Sweden.	...	...
Stockholm	Stockholm Lodge*	1893	Herr A. Knös	Fru Alme Edström	Malmshillnadsгат 41, Stockholm
Do	Orion Lodge*	1893	Herr J. F. Högander	Fru Ada Rosander	Lill Jans Plan 4, do
Do	Ajax Lodge*	1895	Dr. Emil Zander	Herr Oscar Zander	Riddargat 78, do
Göteborg	Göteborg Lodge*	1903	Herr Gust Sjöstedt	Fru Helen Sjöstedt	Victoriagat 15, Göteborg.
Lund	Lund's Lodge*	1893	Herr H. Sjöström	Herr A. J. Wetterström	Trädgårdsgat 15, Lund.
Örebro	Örebro Lodge K. V.*	1893	Fru Annie Wallström	Herr P. E. Larsson	Kungshälväsbärgsгat 2, Stockholm
Smedjebacken	Smedjebacken Lodge	1894	Herr G. Weibull	Herr G. Weibull	Starbo, Gränsberg.
Jönköping	Jönköping Lodge*	1894	Herr C. M. Ericsson	...	Ostra Storgat 96, Jönköping.
Sollefteå	Sollefteå Lodge*	1895	Fröken Alma Kjellon	Herr Axel Westberg	Sollefteå.
Uppsala	Uppsala Lodge	1895	Herr G. A. Ahlstrand	Herr Hjalmar Lindborg	Börjögat 15, Uppsala.
Luleå	Bafrastr Lodge*	1897	Herr S. I. Sören Nilsson	Herr Hans Lindman	Luleå.
Sundsvall	Sundsvall Lodge*	1898	Herr Aug. Berglund	Dr. Anders Lindwall	Alvik, Lundsfall.
Christiania	The Norwegian T. S.*	1893	Herr E. Erikson	Herr O. Worne Dahl	Underhøugaveier 9B, Christiania.
Copenhagen	Copenhagen Lodge*	1893	Herr H. Thomsen	Herr Anker Larsen	Osterbrogade 27, Copenhagen.
Do	Elvne	1899	...	...	...

Address:—P. Eric Liljestränd, General Secretary, Scandinavian Section, Jortensengatan 12, Stockholm, Sweden. No revised Branch list for this year has been received.

* All Branches marked with an Asterisk have Theosophical Lending Libraries.

AUSTRALASIAN SECTION.

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney	Sydney T. S.	1891	Mr. G. Peell	Mr. C. D. Carver	42, Margaret Street, Sydney.
Do.	Egyptian T. S.	1898	Mrs. Steel	Mr. G. Doherty	205, Oxford Street, do.
Melbourne	Melbourne T. S.	1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins Street.
Do. S. Yarra	Ibis T. S.	1894	Mr. A. E. Fuller	Mr. H. Tilburn	8, Garden Street.
Adelaide	Adelaide T. S.	1891	Mr. N. A. Knox	Miss K. Castle	T. S., Victoria Square, East.
Brisbane	Queensland T. S.	1891	Mr. E. Wishart	Mr. W. G. John	T. S. Room, Elizabeth Street.
Bundaberg	Bundaberg T. S.	1894	Mr. G. Watson	Mr. F. Bramwell	Quay Street.
Rockhampton	Capricornian T. S.	1893	Mr. W. Irwin	...	Rockhampton, Queensland.
Maryborough	Maryborough T. S.	1896	Mr. F. J. Charlton	...	Maryborough, do.
Cairns	Cairns T. S.	1896	...	Mr. C. Handley	Cairns, Queensland.
Hobart	Hobart T. S.	1890	Mr. L. Linsman	Mr. G. Bea	...
Perth	Perth T. S.	1897	...	Mr. E. Gregory	The Mint; Perth, W. A.

Address:—Dr. A. Marques, General Secretary, 43, Margaret Street, Sydney, N. S. W.
 Miss Lilian Edger, M.A., has been elected General Lecturer to the Section. Address as above.

NEW ZEALAND SECTION.

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	1891	Mr. L. Stuart.	Mr. W. Will	West Street, Newton, Auckland.
Do	Waitemata T. S.	1893	Mrs. Draffin	...	...
Wellington	Wellington T. S.	{ 1894 } { 1894 }	Mrs. E. J. Richardson	Mrs. Girdlestone	94, Constable St., Wellington.
Dunedin	Dunedin T. S.	1893	Mr. G. Richardson	Mr. A. W. Maurais	Ravensbourne, Dunedin.
Christchurch	Christchurch T. S.	1894	Mr. J. Bigg-Wither	Mr. J. Rhodes	187, High St., Christchurch.
Woodville	Woodville T. S.	1895	Mr. Thomas Gilbert	Mrs. Gilbert	"Woodlands," Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	1895	Mrs. Moore	Miss Moore	"Roseleigh," Pahiatua.
Wanganui	Wanganui T. S.	1896	...	...	...

Address:—Mr. C. W. Sanders, General Secretary, Mutual Life Buildings, Lower Queen Street, Auckland, N. Z.

FRENCH SECTION.

FRENCH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Toulon Sur-mer	Toulon Lodge	1895	Dr. Th. Pascal	Jane G. Ruger	...
Nice	Nice Lodge	1897	Mrs. Terrell	Ch. Pahon	...
Paris	LeSantier Branch	1899	Mme. la Générale Villiers Thomassin.	Mlle. Therese Thomassin	...
Grenoble	Grenoble do	1899	André Perrier	Paul Mounier	...
Lyons	Lyons do	1899	Marie Charoussat	Jean-ott Sevey	...
Marseilles	Marseilles do	1899	A. Fabre	C. Lasne	...
Paris	Union do	1899	Not yet reported *	...	...
Do.	Disciple do	1899	Do do *	...	...
Cherbourg	Cherbourg Centre	...	...	Mons. Syffert	23, Rue de Bas sin, Oherbourg.

* For further information apply to Dr. Th. Pascal, General Secretary, 110, Rue St., Dominique, Paris.

NON-SECTIONALIZED.

NON-SECTIONALIZED.

CEYLON.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo	Colombo T. S.	1880	Mr. R. A. Mirando	Henry Dias	Buddhist Hd.-Qrs.
Galle	Galle T. S.	1880	Mr. T. D. S. Amarasinga	Mr. O. A. Jayasekera	Mahinda College, Galle.
Kandy	Dharmaraja Lodge	1889	...	...	...
The Branches Chartered at the following places are <i>dormant</i> : Anuradhapura, 1889; Badulla, 1887; Batticaloa (2) 1889, 1891; Bentota, 1880; Dikwella, 1889; Jaffna, 1890; Kandy, 1880; Kataluma, 1889; Kurunegala, 1889; Matsie, 1889; Matara, 1880; Mawanella, 1889; Panadura, 1880; Ratnapura, 1887; Singapore, 1880; Trincomalee (2) 1889; Weligama, 1889.					
ARGENTINE REPUBLIC.					
Buenos Aires	Luz T. S.	1893	Senor Alejandro Soriano	...	Buenos Aires.
Do	Ananda T. S.	1899	Senor F. W. Fernandes...	...	Buenos Aires.
Bosario de Santa Fe	Bosario T. S.	1899	Norberto Miranda	...	Bosario de Santa Fe.
MISCELLANEOUS.					
Japan	Yamato T. S.	1899	...	Mr. M. Matsuyama	Nishi Hongmanji, Kioto, Japan.
Manilla	Manilla T. S.	1893	...	Mr. B. C. Bridger	Escotta 14, Manilla.
So. Africa	So. African T. S.	1899	Mr. Lewis W. Ritch	Mr. Herbert Kitchen	Johannesburg, So. Africa.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1899.

FINANCIAL STATEMENT.

The following receipts from 28th August to 27th September 1899 are acknowledged with thanks:—

HEADQUARTERS FUND.		RS.	A.	P.
Mr. P. E. Liljestrand, General Secretary, Scandinavian Section				
T. S. 25% £22-6-10	...	335	2	0
Mr. C. Sambiah Chetty Garu, Mylapore	...	1	8	0
Mr. Anantaram Ghosh, Calcutta	...	10	0	0
LIBRARY FUND.				
An F. T. S. of Burma, for August 1899	...	50	0	0
Mr. C. Sambiah Chetty Garu, Mylapore	...	1	8	0
Mr. A. Venkatakaniah, Namakal	...	2	0	0
WHITE LOTUS FUND.				
Students' Centrum, Amsterdam, £7, Check, through Mercantile Bank of Madras...	...	104	9	5
PANCHAMA EDUCATION FUND.				
Babu Anantaram Ghosh, through the Assistant Secretary, Indian Section T. S.	...	39	8	0
Row Bahadur B. Sooria Row, Donation	...	10	0	0
Mr. Alexander Fullerton, New York, £1	...	14	13	0
Mr. J. L. Page, Sukkur, Donation	...	10	0	0
ADYAR, MADRAS, } 27th September 1899. }		T. VIJARAGHAVA CHARLU, Treasurer, T. S.		

NOTICE TO GENERAL SECRETARIES.

The General Secretaries of all the Sections of the Theosophical Society are respectfully requested to send in their Annual Reports to the President-Founder, in season to be received at our Adyar Headquarters by the middle of December. Reports from Sections outside of India should, therefore, be posted not later than the fifteenth of November.

W. A. ENGLISH,
Recording Secretary.

NEW BRANCHES.

To the President-Founder:—

I beg to inform you that a charter has been issued this third day of August, to Julius Gugel, Gustavo Rüdiger, Frau Johanna Rüdiger, Frau Helene Lemke, Fraulein Augusta Giercke, Fraulein Emmeline Koppermann and Fraulein Clara Foerstemann, to form a Branch of the Theosophical Society in Charlottenburg, Germany, to be known as the "Charlottenburg" Branch.

OTWAY CUFFE,
General Secretary.

On August 17th, a charter was issued to the White Lotus T. S., Pierre, South Dakota, with 7 charter members. The President is Dr. Oscar H. Mann, the Secretary is Mrs. May T. Gunderson. There are now 69 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

In India three new Branches have been formed, in Bettiah, Hugli, and Nandaber, and "The Simla Himalayan Esoteric T. S.," which had been dormant, is now revived.

SCANDINAVIAN SECTION.

The General Secretary of the Scandinavian Section of the Theosophical Society reports that the Convention of his Section of the T. S., for this year was held at Gothenburg on the 29th and 30th of May, and that the Executive Committee of the Section elected at the Convention consists of

Mr. P. E. Liljestrand, General Secretary and Chairman,
Dr. Emil Zander, Vice-Chairman,
Mr. Oskar Zander, Treasurer,
Mrs. Fanny Ingeström,
Mr. Fredrik Lund,
Mr. Nils Appelbom and the Presidents of the Lodges.

HINDU GIRLS' SCHOOL.

In our August issue we called attention to the urgent needs of the Hindu Girls' School at Trichinopoly. There had been a serious falling off of subscriptions, so that the very life of the school was endangered. Such a state of things is truly lamentable. There are comparatively few schools in India where suitable facilities are offered for the proper education of Hindu girls, and the few that are established merit the faithful support of all educated Hindus. This school is conducted under the auspices of the Hindu Religious Union. Though its financial support has slightly improved since we last called attention to this matter, there is still a serious deficiency to be supplied. Theosophists, especially, ought to be mindful of the educational needs of their Hindu sisters. Humanity can never make satisfactory progress so long as half its members (the feminine portion) are allowed to pass their lives in ignorance, any more than a bird with one wing clipped can fly heavenward. The full development of both wings are necessary. Humanity has too long been trying to fly with one of its wings only half developed. Mentality has its feminine as well as its masculine side, and until the elements of the former are also brought to bear upon the needs of society, the hideous blunders which have so often characterised the exclusively masculine efforts at administration will continue. Education does not make woman less amiable, affectionate or useful, but, instead, enlarges her capacities in these directions. Does any one suppose that Madame Blavatsky, Mrs. Besant, Miss Edger, or others whom we might mention, would have been more useful members of society, had they been allowed to grow up uneducated? The possession of any faculty of body or mind is sufficient warrant for its culture and training. But arguments hardly seem necessary in so plain a case. Let those who are truly interested in the future welfare of India bestir themselves, and give evidence of their sympathy by some substantial aid in support of institutions in their vicinity established to give educational facilities to those who are to become the mothers of India's children.

There is a class of membership called "Fellows of the Hindu Religious Union," the minimum life subscription to which is Rs. 10, and these proceeds go to the Girls' School Fund. Monthly subscriptions can be easily given also. Are there not fifty Hindus, who will give one or two rupees per month for the upkeep of this school?

Remittances may be sent to Panchapagesa Sastrigal, B.A., Secretary to the Hindu Religious Union, and Manager of the Hindu Girls' School, Trichinopoly.

W. A. E.

CHHANDOGYA UPANISHAD.

We have received the third volume of the Upanishad series—Chhandogya, Part I.—published by V. C. Seshacharri, B.A., B.L., and printed by G. A. Natesan & Co., Madras. We hope to notice this work in our Review columns next month.

THE CENTRAL HINDU COLLEGE.

While collections are being made for the Central Hindu College buildings there is still quite a deficit in the monthly expenses. If each member of the T. S. in India who really sympathises with this educational movement would make a small contribution each month, for running expenses, the work would go on much easier. Secretaries of Branches could forward to Benares the sums collected, monthly.

ANOTHER FREE SCHOOL FOR PANCHAMAS.

The "Damodar Free School" for Panchamas was opened on the 27th ultimo, at Teynampet, Madras, by Miss S. E. Palmer, B. Sc., P. Krishnaswamy Pillay, and others, Colonel Olcott and Dr. English regretted their inability to attend—both being absent from Madras. Further particulars will be given in the November number.

SOCIETY FOR THE PROTECTION OF THE LIVES OF ANIMALS.*

We Hindus have been called very often and by many races a deeply religious and pious nation. We have been accustomed to look on all things from a God-fearing point of view and this has naturally made us kind and sympathetic brethren to all created objects.

One special branch of sympathy for which we have been famous in all times is our kindness to animals. Aryans have always had a certain amount of gratitude to those voiceless creatures who helped them with skins to wear, with milk to drink. It was probably out of this gratitude that our first ancestors began to worship that typical benefactor "the Cow." We can easily understand the enthusiasm and earnestness with which our Sastras proclaim the holiness of that animal and our devotion to it. It was with a view to show to the world the extreme sympathy we had with all creatures in general, and with the cow in particular, that our Sri Krishna assumed the titles of Gopala and Govinda—which mean the Protector of the cow. Such being then our obligation to the cow that we milk, to the horse that we ride, to the cattle that are our main-spring in matters of agriculture, and indeed to all the animal creation which serves man in one way or another, it is our bounden duty to be grateful to them, to show our sympathy to them, to relieve them from the sufferings of disease within and cruelty without. Far from our ever having been wanting in this sympathy, we have been doing our best individually to mitigate their miseries as much as possible. It may perhaps be familiarly known that the Gujaratis have been working with success in other parts of India, an Institution called Pānjarpole whose exact object is the Protection of the lives of Animals. Our desire now is to introduce the same system and the same Institution into this part of our country.

The exact purpose for which this Institution will be started and maintained is the taking in of infirm, diseased animals, giving them shelter and curing them of their sufferings and in short taking care of them whenever they require care.

But it may perhaps be said that all these objects, or almost all of them, are now being fulfilled by that Institution which is known to us under the familiar name of the Society for the Prevention of Cruelty to Animals. But we have to answer that in the first place our present proposals are wider in their scope and more comprehensive in their purpose. Our

*[The object of which this circular treats is a most worthy one and we wish it abundant success.—Ed. Note.]

Society is to *Protect* the Lives of Animals, and the S. P. C. A. is to *Prevent* cruelty to animals; ours is to afford general Protection and theirs a particular form of it, *viz.*, Protection from cruelty. In short, their ideal forms only a part of our scheme. The S. P. C. A. here confines itself to giving some medical aid to suffering animals when they are unfit to be worked. But our proposals would go further, take hold of all old infirm animals horses or cows or other cattle, to support which their owners might not have the wherewithal, graze them and maintain them at the cost of the Society till the animals become fit to work again, and would take care of such of the old, worn out animals unfit to be used, to the end of their lives. The S. P. C. A. again does an act of what it calls charity but of what we would prefer to call mistaken sympathy—we mean their shooting down of animals suffering from, or supposed to be suffering from, incurable or interminable diseases. Our first objection to this is that what we call hopeless cases of disease might possibly end in recovery; secondly, that there is no guarantee at all that what is called incurable is really such, and thirdly, apart from these considerations there is no sanction either in the moral or religious Code of Laws for the shooting down of these animals.

Thus it will be seen that while the objects of the Pānjrapole are so noble, so many fold and so wide, those of the S. P. C. A. are much more restricted and in one respect at any rate misconceived.

It is then to achieve all the objects of that Pānjrapole that our present efforts should be directed. Our Presidency is that part of India which is most in need of it. Our object therefore is to establish a Pānjrapole or Jantu Samrakshana Sala, or what we might call in English a Society for the Protection of the Lives of Animals, on a sound and permanent basis in Madras. Our enlightened brethren whose sympathy towards animals is so deeply rooted in their hearts should come forward with liberal hands to help a movement, the necessity for which we have established just now and the importance of which is so admitted by us all. Is it not then a duty which our countrymen owe the animal creation. to protect them, to feed them, to relieve them? Should they not do their best towards making the movement a success by helping it with generous and liberal donations? It is earnestly hoped that our countrymen will join together for this noble cause and strive their utmost to carry out the idea by making it an accomplished fact.

L. GOVINDAS,

Founder & Honorary Secretary.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1899.

FINANCIAL STATEMENT.

The following receipts from 28th September to 27th October 1899, are acknowledged with thanks:—

HEADQUARTERS FUND.	RS.	A.	P.
Sr. Alejandro Sorondo, Buenos Aires, Branch dues of Members of Rosario de Santa Fé.	52	8	0
.. A. Schwarz, Colombo, Donation	310	0	0
Mahinda College contribution for 2nd Ceylon tour of P.T.S. ...	60	0	0
Colombo T. S. for the same	36	8	0
A Friend at Colombo for the same	15	0	0

LIBRARY FUND.	RS.	A.	P.
An F.T.S. of Burma, Subscription	50	0	0

ANNIVERSARY FUND.

Mr. N. Pichai Pillai, Vadaraman, Subscription promised at last Convention	10	0	0
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ADYAR, MADRAS, }
27th October, 1899. }

T. VIJJIARAGHAVA CHARLU,
Treasurer, T. S.

THE PRESIDENT IN CEYLON.

Colonel Olcott reached home from his second and final visit of the year to Ceylon, on the 15th ultimo, in excellent health and spirits. His work was mainly for the benefit of Mahinda (Buddhist) College, Galle, for which he got subscribed nearly Rs. 9,000 towards the erection of a building, on a desirable site which has been in the possession of the Trustees as a school-house site for a number of years. In the course of his work, the President visited many villages in the Southern and Western Provinces, delivering twenty-five lectures on Educational and Moral subjects, especially urging the Buddhists to observe the fifth Sila, the one which forbids the taking of intoxicating spirits and stupefying drugs. It is encouraging to know that his exhortations produced good results. At Galle and Colombo the President was entertained most hospitably and kindly by Messrs. T. D. S. Amarasuriya, A. Schwarz and Hugo Boltze, members of the Society. The first-named gentleman had him at his house nearly two months, and at the same time Mr. Wilton Hack, who contracted malarial fever of a dangerous type in the Kurunegala District, while canvassing for funds for Dharmaraja College. Mr. Hack, after being under the treatment of a Native *Vedakula*, or doctor,

for some six weeks, was effectually relieved of the fever, but left extremely weak. Throughout this whole time Mr. and Mrs. Amarasuriya did everything for him that was possible, tending him with a most affectionate solicitude. Their kindness Mr. Hack and the Colonel can never forget.

ADYAR LIBRARY.

Mr. R. Ananthakrishna Sastry has been so fortunate as to secure for the Library, with the kind help of Messrs. V. Narayanaswamy Iyer, District Munsiff, and Sakitarama Nayudu, Tahsildar of Dindigul, a large number of ancient palm leaf MSS., some of great rarity. In all, the Sastry has sent in over 600 volumes during the tour he is now making, amounting to about 650 in all that he has collected this year.

THE CONVENTION OF 1899.

Ample notice is now given to Branches and Members who are likely to need special accommodations at the December meeting, to send in their requests to the Treasurer T. S. without delay. An unusually large attendance is anticipated, and the very greatest inconvenience will be inexcusably caused us if intending visitors put off their notifications until the last minute. Mrs. Besant's morning lectures will be given as usual and a number of other European and American delegates are to be present. Mrs. Besant's subject will be "Avatars."

H. S. O.

NADI GRANTHAMS.

The anonymous correspondent who puts a question about the Nadis, must send us his name, as no notice can otherwise be taken of his communication.

DEATH OF TWO NOBLE MEN.

Two distinguished contemporary savants and thinkers have just passed away from earth; one, Monsieur Joachim Menant, Member of the Institut de France, and of many other learned bodies, the holder of many decorations, and the most erudite scholar of the day, in the branches of Assyrian and Zoroastrian literature, who departed this life on the 30th August last, in his 79th year; the other, Baron Carl du Prel, formerly a Fellow of our Society, and the author of several important works on Philosophy and Mysticism, who died on the 5th August at Heilig Kreuz, in the Tyrol, in the prime of life. France and Germany have thus lost sons who reflected honor upon them and whose places will be hard to fill. Having been honored with the friendly personal regard of both, I feel the regret which is natural when one loses colleagues of such rare distinction. Du Prel's great heart was made sore in his closing years by the neglect and want of sympathy which was shown him after all he had done to help his generation to find the path to wisdom and happiness. But to his evolving Ego this will give no pang, since it knows that truth will conquer at last, when the race has grown fit to assimilate it. To his bereaved widow, the respectful sympathies of the writer are offered. So, too, are they to the stricken family of the great scholar, M. Menant, de l'Institut.

INTERNATIONAL THEOSOPHICAL CONGRESS OF 1900.

The French Theosophists have taken the initiative of holding an International Theosophical Congress in Paris on the occasion of the Universal Exhibition of 1900. The Theosophical world will thus be presented to the nations there met together for the grand intellectual assizes at the dawn of the twentieth century. This Theosophical Congress will take place in the *Palais des Congrès* of the Exhibition of 1900. All members of the T. S., whatever their nationality, will have the right to be participating members, without expense to themselves, i.e., will have the right to speak. The President-Founder will preside, and Mrs. Besant and other leading Western Theosophists will be present and speak.

The Organizing Committee will give additional information on the subject later on. Those wishing further details without delay may communicate with Commandant Courmes, Editor, *Revue Theosophique Française*, 21, Rue Tronchet, Paris.

NEW BRANCH.

On September 11th, a charter was issued to the Luxor Lodge T. S., Lincoln, Nebraska, with 17 charter members. The President is Miss Phebe L. Elliot; the Secretary is Mrs. Emma H. Holmes, 1144 J. St. There are now 70 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

THE EUROPEAN HEADQUARTERS.

The Theosophical Society has given up its house in Avenue Road to move into larger premises. It has taken the house now occupied by the Kennel Club, 27, Old Burlington Street, in the very centre of the homes of the learned Societies. It cannot take possession of its new premises until Christmas, so has rented temporary premises next its Publishing Office, 4, Langham Place, opposite the Langham Hotel. The members are jubilant over the new openings before them—despite their natural regret at leaving a home endeared by many memories—and the Hon. Otway Cuffe, The General Secretary, has been overwhelmed with congratulations. The Blavatsky Lodge which had its meeting-ground in the Society's Library has rented the hall of the Zoological Society, 3, Hanover Square, for its October meetings, while it looks for a permanent abode near Oxford Street. Mrs. Besant delayed her departure for India two days, in order to see to the necessary business arrangements. She will be back next summer, as usual, to carry on her English work.

THE NEW FREE SCHOOL FOR PANCHAMAS.

We are happy to announce that the "Damodar Free School" our third, which was opened at Teynampet, Madras, on the 27th September, has already 79 pupils enrolled, with good prospects for a steady increase. Friends of the movement are invited to contribute to the "Panchama School Fund," as more schools can be started whenever the finances warrant an extension of the work. Let no Theosophist be unmindful of the imperative educational needs of the Panchamas. As full particulars had not reached us when last month's notice of the school opening was written, we omitted to mention that Pandit Iyodhi Doss lectured, on that occasion, to a large gathering of people who paid very close attention to his interesting remarks on "Panchama Education and Progress."

W. A. E.

HINDU GIRLS' SCHOOL: ERRATUM.

In our mention of this worthy Institution, in last month's Supplement, a careless oversight in proof reading occurred. In line fourteenth, please read,—is necessary, instead of "are necessary." We again beg to call attention to the needs of this school. Aid may be sent to Pachapagea Sastrigal, B.A., Secretary to the Hindu Religious Union and Manager of the Hindu Girls' School, Trichinopoly.

A NEW PEACEMAKER.

The latest attempt to coax us into a journalistic peace-pact, in the interest of Spiritualism, is a bi-monthly, illustrated publication called

L'Echo de l'Au-Dela et d'Ici-bas (the *Echo of the Beyond and the Here*), the first Number of which has just reached us. The Editor is certainly ambitious to cover as much ground as possible, for he promises his future readers exhaustive articles on thirteen branches of Spiritual Science, beginning with Hermetics and ending with Idealistic Art: between the two, Theosophy having its place after Spiritism and before Vegetarianism. Surely the Editor is right in saying, "This programme is full enough to satisfy everybody." If it does not, what would? Of the two illustrations in this issue, the large one is a photogravure of the Convention Group of our Delegates at the last July meeting of our European Section; the smaller one, a portrait of the American lad, A. L. Brett, of South Braintree, Mass., who has a clairvoyant vision which penetrates the human body like the X-Ray, detects fractures and other internal derangements and is bound to delight the doctors if the word *clairvoyance* is strictly tabooed.

VERNACULAR TRANSLATIONS.

We have received several copies of the Marathi translation of Mrs. Besant's lecture on "Eastern Castes and Western Classes," also a circular in regard to devising "some system of propaganda for spreading a knowledge of the Theosophical literature through the vernacular languages of India. One of the plans that suggests itself to us is to present all the Public Libraries, Newspapers and Magazines of a Presidency with a copy of each Theosophical work which may be brought out in a vernacular language of that Presidency."

The price of this translation has been fixed at one anna per copy, and we are happy to state that it is proposed to bring out the seven Manuals and other of our standard works. This work which has been so well commenced by our brothers of the T. S. centre at Wai, is to be highly commended, and now that so good an example has been set, it is to be hoped that T. S. members who are qualified to bring out our standard, elementary T. S. pamphlets and manuals in the vernacular of their locality.

As suggested by the circular, the Indian Section of the T. S. might try to arrange some plan for the purchase and distribution of a limited number of copies of each translation, as issued, in the region where that special vernacular is spoken, provided the work is approved by some member of the Vernacular Committee appointed by the Indian Section T. S., and it is further suggested that "Theosophical Branches in each Presidency may be called upon to organize and co-operate in a general plan for the vernacular of that Presidency."

Those who are interested in this matter may address, Rai Bahadur Janardan Sakharan Gadgil, WAI, District Satara, Bombay Presidency.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1899.

SECTIONAL EXTENSIONS: OFFICIAL RULING.

The President-Founder has addressed the following reply to a letter respecting the constitutional right of the American Section to effect a junction between it and our South American Branches.

THEOSOPHICAL SOCIETY,
ADYAR, 16th November 1899.

MY DEAR SIR AND BROTHER,

The action of Mr. Wright at the late Convention regarding the affiliation of our South American Branches with the American Section was evidently taken under a misapprehension of its constitutional aspect. If it had been a wise step to extend your jurisdiction over another Continent, peopled by a Latin race and speaking a different language, I should have so officially reported long ago. As it is, I can see no possible advantage in such a step, but the contrary. Young Spanish Branches ought to be helped by old Spanish Branches, hence I recommended our Argentina colleagues to look to Madrid for aid, and asked the latter to give it. They already have three young Branches and I expect they will increase to seven in time and organise a Section. Meanwhile I have offered to visit the country in 1900, if they will pay for my tickets there and back to England, and am awaiting their response. So please make known my above decision and rescind the proposals made to the South American Branches. Cuba being now American territory, your jurisdiction could *legally* be extended over our possessions in the West Indies, but it is a question of expediency for the reasons above given as touching the difference of race and language. But if our language should hereafter become so well known there that the members could profit by our T. S. literature in its original tongue, and at least the Branch officers be able to communicate with you fully, the objections above framed might lessen. The reason urged by the Scandinavians, Dutch, French (and now the Germans), why I should grant them separate sectional charters is that of diversity of language and the burden on them of having to give much money to support the General European Section superadded to that of having to translate and publish T. S. works in their vernaculars for their benefit. It was a strong point and the same argument holds in the case under discussion. I extended the jurisdiction of the Netherlands Section over the Dutch East Indies because they were of the same political, ethnic and linguistic group.

Faternally yours,

H. S. OLCOTT, P. T. S.

The General Secretary, American Section T. S.

THE CONVENTION.

All preliminary work at headquarters is well forward and we can promise Delegates that they will find the place looking more beautiful than ever. The generous rains of the past season have made the vegetation grow luxuriantly and every flower burst into bloom. By the removal of the obstructive columns in the Convention Hall a third more floor-space becomes

available for sleeping accommodation at night as well as for the audiences by day. The sculptor, Govinda Pillay, has added some last touches to the statue of Mme. Blavatsky and made it more lifelike than ever, besides throwing into the face an undefinable spirituality of expression that is charming to the old friends who love her memory. He has also re-composed the unreal statues of Zoroaster, the Buddha and the Christ and made them severally works of real art. The Buddha is not, the inane, expressionless image that is almost universally made to represent one of the sweetest, noblest, most godlike of human beings, a monstrous libel on his ideal, but a living, breathing man of pure Aryan type, sitting in profound meditation upon the deep truths of his Dharma. After seeing, perhaps hundreds of Buddha images in different countries, fashioned in gold, silver, bronze, copper, rock crystal, wood, marble, sandstone, granite and other mediums, I say that this humble modeller at the Madras School of Arts, this re-born genius, has produced the finest representation of Gautama Siddhartha that I ever saw.

The usual arrangements for supplying food to Delegates have been made and the orders for thatched cadjan huts sent in attended to. Among other non-Hindus expected are Dr. A. Marques, of Hawaii, the well-known theosophical writer, now General Secretary, Australasian Section; Miss Netta Weeks, late of the Chicago headquarters; Miss Pieters, of Amsterdam; the two Misses Davies, of Australia; Mr. D. Gostling, Pres., Bombay Branch T. S.; Mr. B. Keightley; Mr. A. Schwarz, of Switzerland; and, of course, Mrs. Besant, Miss Palmer, Doctor and Miss English, Babu Govinda Das and Mr. Keightley will represent the Indian Section Headquarters, and it is hoped that Messrs. C. P. Goonewardene, R. A., Mirando, H. S. Perera, F. D. S. Amarasuriya and other much-loved Sinhalese colleagues may also be in attendance from Ceylon.

It is again brought to the attention of our friends that if, by neglecting the simple precaution of notifying the Treasurer or Recording Secretary in advance of their coming, they suffer inconvenience about getting food or quarters, or secured places at Mrs. Besant's lectures, they will have nobody save themselves to blame and no sympathy will be wasted on them. We are ready to do our very best to make our colleagues welcome and comfortable, but do not feel in the least bound to upset everything at a moment's notice, at the eleventh hour, to please those who have not had the bare politeness of writing that they may be expected at a given time and asking that they may be provided for.

For the central railed-off space reserved for Delegates and others in the Hall, printed tickets will be issued *to the extent of the accommodation and no further*; and as there are usually several times more applications for tickets than tickets, the imperative necessity for intending Delegates writing to the Treasurer in advance will be evident. New carpets have been woven for the two wings in the Main Hall, where six or seven hundred persons may sit. The Kashmir carpet will be spread before the platform, as it was last year, for sitters. Besides Mrs. Besant's morning lectures other addresses will be given in the afternoons and evenings of the 27th, 29th and 30th December. The Anniversary Celebration will be at the Victoria Town Hall on the 28th, and the group photograph be taken on the same morning before Mrs. Besant's lecture. On the whole the prospects for a large and successful Convention are unusually bright. The importance of the meeting is enhanced by the fact that, under the new biennial plan, the Annual Convention of the Indian Section will be held at Adyar this year.

FINANCIAL STATEMENT.

The following receipts from 28th October to 26th November 1899 are acknowledged with thanks:—

HEADQUARTER'S FUND.		RS.	A.	P.
Mr. R. T. Tebbitt, Peking, China, Annual dues for 1899	...	17	4	0
„ Anantrai Nathji Mehta, Bhavnagar, Annual Donation	...	84	0	0
Babu Upendranath Basu, Joint General Secretary, Indian Section T. S., for 25%, dues of 1899, part payment	...	1,108	9	6

Hon. Otway Cuffe, General Secretary, European Section T. S.,
for 25% due from 1st May to 31st October 1899 ... £68 4 6

LIBRARY FUND.

An F. T. S. of Burma, monthly subscription for October 1899. Rs. 50/0/0

ADYAR, MADRAS, }
26th November 1899.

T. VIJIARAGHAVA CHARLU,
Treasurer T. S.

THE HARISINHJI MEMORIAL.

The superb granite *goparam*, or gateway, which was transported from a ruined temple in the Arcot District to Adyar, and which is intended for a monument to that beloved sister and F. T. S., the late Princess Harisinhji, her daughter Kusumavati and son, Ranjitsinhji, is finally erected and is a grand adornment to the headquarters' grounds. It is a relic of the ancient Dravidian architecture, the monolithic side pillars carved with rearing lions, mythological monsters and Hindu deities, and the lintel, or heavy stone cross-beam, with lotus leaves, and it spans the avenue near the house. The names of the three persons above mentioned are cut in the lintel.

THE PANCHAMA SCHOOLS.

The three Schools already founded—at Adyar, Kōdambakam and Tey-nampett—already contain about eighty children each. The first was founded by Colonel Olcott, the second by the English friend who sent £150, the third by the other friend who sent Rs. 2,000. Miss S. E. Palmer, B.A., B.Sc., the General Superintendent is now far advanced in Tamil, and has won the love and obedience of all the pupils. She has organized sewing classes in which the girls are taught various kinds of plain sewing and how to cut out and make little jackets for themselves and their brothers; the boys bring their own things to the class and are shown *how to mend them themselves*. Miss Palmer will be thankful for any gifts of old cloths, or money to buy materials with. We request our Indian Delegates to bring with them to the Convention any torn or old pieces of cloth that they feel they can spare.

THE NEW MSS. IN THE ADYAR LIBRARY.

On going through the several collections of ancient palm leaf books which Mr. Anantakrishna Sastri has added to the Library as the results of his recent tours, some very rare and precious works have been found. Among them are about an hundred which are not entered in Professor Aufrecht's "Catalogus Catalogorum"; in other words, which are, therefore, not available in any other known collection of Oriental Writings. This at once gives dignity to our Adyar Library, and the Descriptive Catalogue, of which the compilation is begun, will be valued by the great Orientalists of Europe and America when issued. Some of our MSS. are so old as to require the most careful handling. The services of a learned Pandit have been secured to assist the Sastri in the preparation of the Catalogue in question.

THE THEOSOPHICAL VIEW OF WAR.

Commenting upon a leading article in the *Madras Mail* on the Transvaal War, Col. Olcott defines the view taken of wars in general by the believers in the law of Karma. As the exposition is timely and it has a bearing upon the whole question, it is copied here at the request of some of our local colleagues:

SIR,—Your cheering words in yesterday's (Friday's) leading article, brought to my mind the incident of the opening chapter of the history of our American War of the Rebellion. When the news of the disastrous battle, of Bull Run was flashed throughout the country, and it was seen that the Capital lay open to the Southern troops, a feeling of panic spread around. The whole war had been so sprung upon us, and the invincibility of our army

to any force the rebels could bring to bear against it was so generally believed, that we were not prepared for such disaster, and pessimists thought the end had come. But reaction soon set in. On the following Sunday morning I was one of a crowded audience who listened to a sermon by the Rev. Dr. H. W. Bellows, one of our greatest orators, and his hopeful words sent a thrill of courage through us. From that day on, the broader view of the majestic strength of our nation and the illimitableness of its resources sank into our minds, and, by arousing our energies, carried us through the whole four years of internecine struggle. You have put the case of the Transvaal situation clearly before your readers, and undoubtedly the psychological process hinted at will go on, until Great Britain, like her emblematic lion, gathers her strength for the deadly spring on her quarry. Being outside your politics, and all politics for that matter, since 1865, I am not concerned with the political aspects of the Transvaal question. To me, all this grabbing of territory by the Boers from the aborigines in the first place, and by your people from them, is but as the passing show of puppets who unconsciously work out the inflexible and unerring law of Karma, that moral power which follows after human actions and presides over human destiny. The Boers, in my private opinion, had no more moral right to steal the land of the Blacks than my people had to steal that of the Reds; if either had been honest they might have imitated the noble example of William Penn, who bought and paid for the territory that he wanted to form his new State of Pennsylvania. But in this time of immoral greed and competition our race is plunging deeper and deeper into the abyss of irreligion, and it is a battle of bulldogs and mastiffs which we are looking at from the seat of the philosopher.

ADYAR, 4th Nov.

H. S. OLCOTT.

THE MENDACITY OF HYPNOTIC SUBJECTS.

Among the best modern books on Hypnotism is that of Dr. Fouveau de Courmelles, Laureate of the Academie de Medicine, entitled "L' Hypnotisme." It covers a wide range of subjects and treats all with impartiality and clearness. There are many illustrations which add value to the book. One is surprised, however, to see that the Author misses the chance of immensely strengthening his case by citing the awful record of human ignorance and religious cruelty given in the case of witchcraft and sorcery epidemics and the attempts at their suppression, of which a complete expose may be found in Garinet's "Histoire de la Magie en France" (1818) and a dozen other books of the same class. For the lack of our present day knowledge of the pathology and psychology of Hypnotism and allied psychic disturbances, tens of thousands of innocent victims were burnt alive, hanged, garroted, and tortured to death by inconceivably cruel methods, for the imaginary crime of conspiracy with the imaginary Devil to upset the "Church of God." In his Chapter X, on Les Degeneres (Degenerates) Dr. de Courmelles affirms, on the strength of his own experience and that of other authorities, that the moral sense is subverted in a certain class of hypnotic sensitives to such a degree that they lie in the most extraordinary way. Rather than not make themselves the subjects of pity and wonder, they will accuse themselves of horrible crimes which have no foundation save in their diseased imaginations. Worse than this, they accuse others who are perfectly innocent. Worst is (p. 145) that this state of mental aberration "cannot be distinguished externally from the normal condition." It is common to both sexes. An exaggerated love for normals (*betrolatrie*) is an eccentricity which proves a disturbance of mental balance. Great geniuses are usually sufferers from some form of this degeneracy. "Hysteriacs," says our Author, "and neuropaths, subjects more or less sensitive to magnetism and hypnotism, crowd our cities, making them in a way great hospitals. Everybody knows their propensity to lie, to attract attention to themselves by every possible means. Their loves and hates are carried to extreme lengths, all without motive. Their organs, their affections, their

intelligence, their tastes, are all disturbed. They would send an innocent person to the scaffold." The hysterical woman—says Prof. Dienlafoy—is exaggerated in every thing; she willingly makes a spectacle of herself, and to make herself appear interesting, she invents all sorts of *Simulations*, is capable of the most repugnant actions. Hysteriacs are often malicious, perverse, dissimulative, liars; some lie with a tenacity and effrontery beyond belief; they simulate solely to compel persons to busy themselves with them; they will pretend suicide or arouse the despair of their families by threatening it, when such a real intention is farthest from their thoughts. . . . Dr. J. Gerard says: "The nervous woman is without will, but some faculty or other she has as a substitute. She invents, with unheard-of ingenuity, the most wicked falsehoods; she lies through the whole gamut of possible falsification; give her one little grain of fact and she will embroider around it at her will; she comes at last to the point of believing, herself, all that she has imagined, whether it is likely to profit her or make her suffer. Every hysteriac must have her pedestal."

These solemn facts of mental alienation ought to be known by every Theosophist and other student of practical psychology, for thus will they be able to check themselves from giving unmerited pain and shame to innocent colleagues who have been traduced by poor hysteriacs for the sole object of getting themselves notoriety. In the course of our Society's history, how many of the leaders have suffered from this species of baseless malignant calumny. How many half-insane hysteriacs have pretended to be in close relations with our Teachers, to be their revelators and mouthpieces; how many mushroom petty conciliables and sectlets, "Temples" and secret schools, have sprung up, flourished for the moment and died out. One sees painful instances of this unhealthy mentality in what has happened and is happening among the Secessionists, who left the Society with Mr. Judge and have tried their best in every way to break it up—without success. H.P.B., a neuropath, accused herself of improper actions (*vide* Sinnett's "Incidents," etc.) and was accused of many more of which she was equally blameless. I, myself, have lost some of my best friends in foreign lands by the circulation of slanders by hysteriacs. Mrs. Besant has been slandered nearly all her life, and so have others of us: I could name them if it were necessary. There is no Society in the world whose members have greater reason than ours to study Hypnotism, Mesmerism and Spiritualism, practically if possible, or, if not, then thoroughly well theoretically, for their phenomena largely depend on neurotic disorders. The literature of the subject is now rich and full in several of the chief European languages, while an undipped ocean of truth about it exists in Oriental writings. Let the strongest swimmers dive for the pearls of truth.

A HINDU CRITIQUE ON BERKELEY.*

We welcome this fresh attempt to interpret Berkeley from the pen of an Indian scholar. Professor Ikbāl Kishen in his pamphlet begins by pointing out in a brief introduction how this much studied philosopher has over and over again been misunderstood and misinterpreted by the opponents as well as the friends of the system. It is a strange study by itself to study how the meaning of Berkeley has again and again eluded the proof of such master minds, as Hant, Huxley, Reid, and Hamilton. After pointing out the misinterpretations to which the Theory of Perceptions has been subjected, the author makes a bold attempt to grapple with it, where so many others had failed. This notice is no attempt at a critical appreciation of the Essay which is small enough to be read through in a couple of hours by any one who feels interested in such studies, but is simply meant to point out the method which the author has pursued. After an interpretation of Berkeley's view on the Nature of the sensible world Professor Ikbāl Kishen proceeds to point out the real defects in his theory and remarks that "Berkeley paid too much attention to the points of resemblance between our subjective and ob-

* A Critical Essay on Berkeley's Theory of Perception. By Ikbāl Kishen Sharga (Pandit), Professor of Philosophy, Bareilly College, Bareilly, N. W. P.

jective consciousness, and too little to the points of difference which are of equal, perhaps greater importance." He also shows how Berkeley was farther hampered in his rather free philosophising "by certain cut-and-dried religious connections" which had a limiting effect on the logical development of the philosophy. In Pt. II, on "The Cause of the Idea," Berkeley's statements are compared with Hume's and they are shown to agree to a very great extent.

Finally our author sums up in a general way the merits of Berkeley's metaphysics and the demerits of his Psychology in a concluding chapter and winds up with a well observed tribute to the *man* as apart from the *philosopher*, remarking that if philosophy is to be judged by its fruits, as it ought always to be, then Berkeley stands the test as few other philosophers can. There was a marked absence of the literary vanity and the recrimination from which authors mostly suffer, in his case. It is a truly Hindu ideal that a man must live up to his teachings, which the Western philosophers have mostly failed to do, and, it must be confessed, not always beneficially.

A HINDU STUDENT.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th November 1899 to 26th January 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

	Rs.	A.	P.
Mr. C. Sambiah, Mylapore	4	8	0
Mr. W. B. Fricke, General Secretary, Dutch Section T. S., £9-7-11	139	4	10
'E.' A friend and worker in the T. S.	10	0	0
Babu Upendranath Basu, General Secretary, Indian Section, through the <i>Theosophist</i> Office: last balance of 25 per cent...	300	0	0
Mr. R. Nagasa Row, Bezwada	2	0	0

LIBRARY FUND.

An F. T. S. of Burma, for November and December 1899	100	0	0
Mr. C. Sambiah, Mylapore	4	8	0
Mr. P. Kesava Pillai, Gooty	20	0	0
Babu Narendranath Mitter, Calcutta	200	0	0

ANNIVERSARY FUND.

Mr. M. Subramania Iyer, (1898 subscription)	2	0	M.R.Ry. S. K. Subbaraya Chettyar of Salem...	5	0
The Chittoor Branch T. S. do	10	0	" A. Sabapati Mudaliar	5	0
The Tiruvellore Branch T.S.			" Kotayya Chetty Garu	5	0
Do do for 1899	7	0	" C. Ramayya Garu	2	0
Mr. P. Kesava Pillai, Gooty, (1898 subscription)...	8	0	" Ranga Reddi Garu...	5	0
Mr. J. P. Bhaskararaju do	5	0	" Vedachella Mudaliar of Chingleput	5	0
Mr. A. Nanjundappa do	3	0	" Jagannatha Razu Garu	3	0
Palghat Branch T. S. do	10	0	" Venkatasier	2	0
Madanupalle do	5	0	" U. Venkata Row of...		
Mr. Pagra Row Naidu do	8	0	Salem	5	0
Mr. T. Seshachela Row do	5	0	The Bezwada Bala Samaj	5	0
The Chittoor Branch	4	0	" Periyakulam Branch	4	0
Dr. Edal Behram	20	0	A member	1	8
M.R.Ry. A. S. Vaidyanath Iyer of Cuddapah	25	0	M.R.Ry. Panchapragasa Sastri	1	0
The Namakal Branch	10	0	A member	1	0
" Hope Lodge, Colombo	30	0	M.R.Ry. V. C. Seshachariar of Mylapur	15	0
" Sivaganga Branch	10	0	" Balachandriar	2	0
Mr. N. M. Desai	15	0	" A. Nanjundappa	10	0
The Salem Branch	10	0	" V. Padmanabhiash of Cuddapah...	3	0
" Bezwada Branch	5	0	" K. S. Subrahmanya Iyer...	2	0
" Karur Branch	5	0	" V. Balaramiah Garu	2	0
" Palghat Branch	9	0	" A. Nilakanta Shastrial	10	0
" Narasaraupet Branch	5	0	" D. Purushottom Garu	2	0
" Gooty do	15	0	The Rayadrugj Branch	5	0
" Vedaraniyam do	5	0			
The Parsi Visitors	50	0			
" Cocanada Bala Samaj	5	0			

A friend	...	1	0	M.R.Ry. Sanjivayya	...	2	0
M.R.Ry. Perrazu Garu	...	20	0	Conjeevaram friend	...	1	0
" B. G. Bodenkarr	...	2	0	A. K. S.	...	2	0
" Ramachendriah. Bel-	...			Sunderaraja Rao	...	0	12
lary	...	1	0	A friend in Madras	...	1	0
" M. V. K.	...	3	0	The Aloha Branch—(£2)	...	30	0
" A. Hanumantacharlur	...	2	0	Countess C. Wachtmeister...	...	100	0
" Ramakrishna Iyengar	...	1	0	Mr. D. Gostling of Bombay...	...	100	0
" Ragavacharlur	...	1	0	Hon'ble Sir S. Subra-	...		
" R. Giri Rao	...	3	0	manior	...	100	0
" S. V.	...	1	0	Adyar Lodge, T. S.	...	20	0
The "Awakener of India," a							
friend and sympathiser...		2	0				

THE PRESIDENT'S PROPAGANDA TOUR.

Amount previously acknowledged	...	...	Rs. 775	0
Countess C. Wachtmeister	...	£20 =	300	0
Dr. A. Marques	...	£ 7 =	105	0
Mr. A. E. Royle of Australia	...	£ 2 =	30	0
Rao Bahadur R. Sooria Row, Vizagapatam	...	...	75	0
Babu Neel Kamal Mukerji, Calcutta	...	...	20	0
Mr. J. M. Boys, Mangalore	...	...	20	0
Khan Bahadur N. D. Khandalvala, Poona	...	...	30	0
Mr. Dorabji Dosabhoj, Hyderabad, Dec.	...	...	50	0
" P. Narayana Iyer, Madura	...	...	10	0
" J. L. Page, Lucknow	...	...	10	0
" A. Ramaswami Sastri, Cuddalore	...	...	5	0

T. VIJAIARACHAVA CHARLU,

Treasurer, T. S.

ADYAR, 27th January 1900.

THE PRESIDENT'S FOREIGN TOUR.

On the 17th instant, the President-Founder will sail for Naples from Colombo by the Norddeutscher Lloyds' SS. "Sachsen," and should land at his port of destination on or about March 5th. Letters thenceforth should be addressed to him at 28, Albemarle St., London, W. the European Headquarters of the Society. His literary contributions to the *Theosophist* will not be interrupted by his absence from home. Dr. English will have charge of the Adyar headquarters until his return.

LIGHTING THE BLAVATSKY STATUE.

Thanks to the generosity of Mr. V. C. Seshachari, who presented the T. S. Headquarters with a Sunlight Burner, the Blavatsky statue now can be lighted up at night so as to produce a powerful effect. The lights and shadows are so sharp and clear as to leave nothing to be desired. We all feel very grateful to the generous donor.

THE PRESIDENT-FOUNDER'S TRAVELLING FUND.

The colleagues of Colonel Olcott gratefully acknowledge the ready and affectionate responses to the private notes of the undersigned, asking for voluntary subscriptions to the Fund for covering the travelling expenses of the President, whose programmes for this year and the next will take him over nearly the whole globe. No such requests would have been needed if the mortgagors of estates on which a large portion of Headquarters capital is loaned, had not been in arrears of interest and thus kept us out of current income.

W. A. ENGLISH.

BUDDHIST NOTES.

It is with deep regret that I have to report that failing health compelled Mr. Wilton Hack, who had succeeded Mr. Banbery in Kandy, to leave for Australia. Mr. Hack, like Mr. Banbery, had made extended tours through malarial districts of Kegalla, where he contracted malarial fever which took a serious turn at Galle where he was the guest of Mr. and Mrs. Thomas Silva Amarasuriya, who did everything for the patient. We hope Mr. Hack will completely regain his health and be back again next January, as it was his wish.—*The Buddhist*.

VALUABLE GIFT TO THE LIBRARY.

His Highness, Kerala Varma, has placed us under great obligations by sending us some 340 pages of the *Satubandha*, a grand work on Mantra Sastra, which will be a valuable addition to our Sanskrit collection. Let us hope that His Highness' life will be long spared to foster the revival of that copious Aryan literature of which he is so great a lover and patron.

H. S. O.

PRESS NOTES ON THE T. S. ANNIVERSARY AND CONVENTION.

The Hindu says:—

"The anniversary of the Theosophical Society has been a pleasant and instructive festival * * * * attracting a large number of our educated countrymen, official and non-official, from the City and the Mofussil. There were Judges and Munsiffs, Deputy Collectors and Tahsildars, Vakils and Doctors, Professors and Teachers. People of all grades and conditions joined hands, forgetting their differences and laying aside their notions of superiority and inferiority, and appeared to realize for the moment the truth of the brotherhood of man, and the fatherhood of God. The hall was packed to its utmost capacity and the expectant gathering burst into enthusiastic cheering at the appearance of Col. Olcott and Mrs. Besant. The commanding and venerable figure of the old Colonel, with his flourishing and flowing beard, forming a beautiful pendant to his massive head and high forehead, and covering his broad chest, briefly spoke in his strident voice of the progress of the society, and of its hopeful future. In apt language he introduced speaker after speaker of foreign lands and of different tongues; and the audience received them with cordial applause. Each speaker, from the respectable-looking Dr. Marques of Honolulu to the sturdy Swiss gentleman Mr. Schwartz; from the gentle Dutch lady to "the foremost lady orator," dwelt more or less on one theme, and that is how Hindu ideals and thoughts are influencing the West; and they all hoped that the modern Hindus by learning self-sacrifice and acquiring spirituality would show themselves worthy of their forefathers. Straight dealing, honesty and truthfulness, said Dr. Richardson of the Benares College, were the essentials that make the character which they are trying to mould in the Hindu boys. We sadly lack these qualities. It is to be hoped that Judges and Magistrates, as well as others who were in the hall will remember this, and each in his own sphere, retain the ennobling ideas suggested by the example of these men and women of distant lands and try to render a good account of life to themselves and their fellow-beings."

Another Indian correspondent of the same paper thus mirrors his impressions of the opening day of the Convention:

"On going to the Theosophical Society Hall I found my old friend Col. Olcott greeting me with his patriarchal smile. I expected to look at an old, haggard, wrinkled, worn out face, but was surprised to see before me a happy face blooming with the vigour of manhood. The thought ran to me that there is no greater tonic than cheerfulness to tone up the human system nor a greater force to sustain it than unselfish work. What a venerable face before me! If I put a shawl on his head and a *dhoralhi* round his body I am sure I can pass him on for the holiest Brahman of India.

The best place I found was the library room. There I sat with a book in hand wondering at the variety of the intellectual products of the by gone laborers on this planet. Tumultuous thoughts crowding over my mind beated my brain and wandering my eye over the glittering expanse of the

sea before me I felt the cool delicious breeze blowing over my face through the doors of the room looking on the sea. The thought, however, oppressed me—when and how the Theosophical Society can fulfil its mission in such a world that I see? I may as well attempt to sweeten the waters of the Bay of Bengal by putting there one pound of sugar.

I left off my seat smiling at the saying that there is a great deal of human nature in man, and thinking of Mrs. Annie Besant's expression "to know man is to know God."

I went to my seat reserved for me but two men sat there. I could see from their faces that they had no tickets for the places, and when asked why they sat there so as to disappoint those that had right to them, they said they were under the special care of a person in charge of the arrangement. I squeezed myself between them and sat uncomfortable, the working room of my lungs being narrowed.

The lecturer was announced by loud clapping of hands, and she sat on the *daïs* in her simple attire but looking somewhat unwell. A young boy with a pair of spectacles firmly set on his flat nose suddenly thrust himself on my front which had already been closely packed up. I hate the sight of young lads with spectacles, as I believe that most of them can get on without them. A wave of anger passed over my mind at his want of the elements of commonsense. I asked him what business had he to crack the ribs of the sitters. Seeing, however, the purpose of the boy, and learning that he was a student, I adjusted my legs and made him sit down on condition that he should make mental notes of what the lady on the platform would say and endeavour to act up to it.

The President got up and said that Mrs. Annie Besant had just got up from her bed of illness. My spirit sank within me and I thought that the lady came there to offer her excuse. It was, however, gratifying to hear the President say that she would deliver her lecture, and that the audience must make no noise and not necessitate her straining her voice.

The lecturer got up and words flowed in her wonted ease. But the coughs near me and also here and there in the Hall were simply galling. They seemed to proceed from the phlegmatic beings peopling the borders of the Cocoon. Subsiding, however, the angry feelings, I lost myself in the subject which the lecturer was handling most admirably, and presenting in the most lucid form possible.

What a grand subject—the Avatars—the descent of spirit into matter; the need for it; and the purpose of it. It is a highly intellectual subject, and unless your consciousness lift itself up to the intellectual plane you cannot grasp it, and it is only when the lecturer descends to the concrete that portion of the subject is understandable to most.

I thought that the description, in the *Paradise Lost*, of Angels descending to earth in their own light to instruct the mortals below was only due to the glow of Milton's imagination. But when on one night, some years ago, in the Town Hall of Rajahmundry I saw Annie Besant standing in her own light and breathing out words that thrilled through my whole frame and burned into my very soul and transported me to a region which I have no words to express I learn that Milton's imagination and Milton's language were utterly inadequate to describe the scene in his view.

Weak as she was, the lecturer rose to the grandeur of the subject, and in the luminosity of her expression my eyes floated in the waters of the orbits and I thought I was running through the audience crying out—I see, I see—as Euclid (a thousandth of whose intelligence I do not possess) when he found the solution of a problem which he was long thinking about ran into the street crying—Eureka—Eureka. (Which means, I found, I found).

I have been reading the Hindu Theology for twenty years and studying the Hindu Philosophy for ten years. I belong to a District named after the river which is holiest next to the Ganges. The District has Sastris well versed in theology and philosophy. On the banks of the river there are very many Pundits versed in Logic, Mimamsa, Vedanta, etc. I have come into contact with the best Pundits with whom it was always a delight to converse and several of whom spent their best part of life in the study of Sanskrit literature in Benares. Never have I found such a light thrown on the subject and problems handled by Annie Besant, and never have I enjoyed such intellectual treat. I shall not attempt to give here a précis

of the lectures, lest my poor language may distort or belittle them. Your readers may await their publication in due course.

Leaving the lecture Hall with the crowd, my thought that the study of man's nature is the higher education of man got possessed of me. What a chattering and grimace! Not a serious face among the crowd! (Perhaps some are unseen.) What effect should such lecture produce on a thoughtful mind. What problems are greater, what problems are more vital than those concerning ourselves and our future? If one man came to understand the substance of her lecture, to think about it and to be profited by it a hundred came to see the *tanush* drawn by the magic of her name and eloquence."

TWO ANNUAL VISITATIONS.

The *Hindu* also contained the following:—

The Congress and the Theosophical Society have never spared our nerves. This year, happily for us, the action of the former was purely sympathetic. The contemplation of that august assembly which met at Lucknow sent a momentary thrill and there was an end of it. But Mrs. Besant amply made up for want of the Congress-gusto. The elite from all parts of the Presidency flocked to Madras to hear her. Four mornings we stood dazed, entranced by the bewitching oratory of Mrs. Besant. As she unravelled for us the mysteries of our ancient fables we opened our eyes in amazement; as she grew impassioned over them we lustily cheered; as she deplored the degeneration of modern India we heaved a long-drawn sigh; and as she held forth future hopes for us we brightened and smiled like little babes. Four mornings we were such helpless reeds in the hands of that Western witch, blown aside by every passing whiff of her emotion.

GOVERNMENT HONOURS TO A GREAT F. T. S.

General satisfaction will be felt throughout Southern India at the Knighthood of the Indian Empire conferred on the Hon'ble Mr. Justice Subramania Iyer, C.I.E., and the Knight Bachelorhood conferred on the Hon'ble Mr. V. Bhashyam Iyengar, Acting Advocate-General. These two gentlemen are types of all that is best amongst educated and distinguished Indians in this Presidency, which is saying a great deal, for the Madrassi more than holds his own in qualities of head and heart and in excellences of good citizenship with his compatriots of other provinces. Honours bestowed on men like Mr. Justice Subramany Iyer and Mr. Bhashyam Iyengar reflect as much credit on the Government as on the recipients themselves.

THEOSOPHY IN BURMA.

A letter from an F. T. S. in Rangoon brings us the welcome news that interest in Theosophy seems to be gaining ground among the well-to-do and highly educated Burmans. Efforts are being made to revive the Irrawady T. S.

BUDDHIST BAZAAR.

The Buddhist Fancy Bazaar in aid of the Buddhist Schools of Ceylon which are under the Theosophical Society will be held on the 12th, 13th, 14th, 15th and 16th May 1900.

All friends of and sympathisers with the cause of education and the moral elevation of the boys and girls of Ceylon are requested to help the movement.

Contributions in money will be thankfully received, and acknowledged in "*The Buddhist*."

H. DIAS,

Secretary, T. S.,

61, Maliban St., Fort, Colombo.

THE PANCHAMA SCHOOL FUND.

We have great pleasure in acknowledging the receipt of a second donation from our anonymous but generous "*European Theosophist*," of Rs. 1,500 for the Panchama School Fund. There is still room for others to do like-

wise, and the result of the recent examination of the pupils at the Olcott Free School, which showed 95% of passes, indicates that the donations are not misapplied.

ASTROLOGY ON RACIAL INTERMARRIAGE.

Referring to a contemplated marriage between a respectable Hindu girl and an English Barrister, a correspondent of the *Indian Mirror* sends the following astrological forecast:—

“In this year of the conjunction of the seven planets, there will be many calamities, and every thing happening in this year will have a baneful effect hereafter. Thus the proposed marriage bodes no good to the Hindu Society. A second marriage of this kind will take place in Calcutta, in January, 1901; a third in August following; and a fourth in the beginning of the year 1905—creating a great sensation in the orthodox Hindu community of Bengal. Thenceforth such marriages will be common among the educated Hindu girls. Direct railway communication between Calcutta and London will be established in 1912, and such occurrences will then be very frequent, when they will cease to awaken public interest or create any sensation.”

SUPPLEMENT TO THE THEOSOPHIST.

MARCH, 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th January to 24th February 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

			RS.	A.	P.
Mr. C. Sambiah, Mylapore	...	...	1	8	0
Mr. C. W. Sanders, General Secretary, N.Z. Section	...	...	
25% Dues £2-14-4	...	...	40	2	0

LIBRARY FUND.

Mr. C. Sambiah, Mylapore	...	...	1	8	0
An F. T. S. of Burma	...	...	50	0	0

ANNIVERSARY FUND.

Mr. M. Singaravelu Moodeliar, Vellore, Subscription for 1899, Convention Food Expenses...	...	...	5	0	0
Mr. A. Ramaswami Sastriar, Cuddalore	Do	...	7	0	0
Mr. V. K. Desikachariar, Periakulam	Do	...	5	0	0
Mr. C. K. Chinnaaswami Iyer, do	Do	...	1	8	0

THE PRESIDENT'S PROPAGANDA TOUR.

Mr. V. C. Sessa Chariar, Mylapore	...	...	50	0	0
Mr. Jehangir Sorabji and Brothers, Hyderabad, Deccan	...	...	28	0	0
Maharaja Bahadur Sir Jotindra Mohan Tagore, Calcutta	...	...	100	0	0
Mr. K. Peraraju Coconada	...	...	10	0	0
Dr. J. Edal Behram, Surat	...	...	100	0	0
Mr. T. M. Sundram Pillai, Erode	...	...	10	0	0
Hon. Sir S. Subramanier, Mylapore	...	...	100	0	0
Mr. V. Coopposwami Iyer, Tiruturapundi	...	...	17	0	0
Mr. A. Ramachandra Iyer, Bangalore	...	...	100	0	0
Mr. A. Nilakanta Sastri, Srivaikuntam	...	...	10	0	0
Babu Rasbihari Mukerji, Uttarapura	...	...	100	0	0
Mr. V. Vengu Iyer, Palghat	...	...	15	0	0
Rao Bahadur Janardan Sakhamam Gadgil, Wai	...	...	25	0	0

ADYAR, MADRAS,
24th February, 1900.

T. VIJIARAGHAVA CHARLU
Treasurer, T. S.

OBITUARY.

Mrs. Sarah S. Gostling, wife of our esteemed brother, David Gostling, of Bombay (President of the Bombay Branch, T. S.), passed from this life on the 13th February last, after a brief illness from pneumonia. She was an active sympathiser with and worker in the Anti-vivisection movement, and labored earnestly to disseminate facts concerning the outrages practised upon innocent animals by the materialistic scientists of the present age. She will be missed by a large circle of friends. Our sincere sympathies are

extended to the bereaved relatives. We copy the following tribute to the memory of the late Mrs. Gostling, from the *Indian Spectator* :—

"In Mrs. Gostling Bombay loses one of the most energetic of our lady-workers. Hers was a wonderfully active life, an example to the more fashionable of her sex in this country. Though a good speaker, well informed and impressive, Mrs. Gostling preferred working quietly. Amidst her many domestic duties, she always found time for public duties, to help the poor among her fellow creatures and to vindicate the claims of the animal world. All may be not agreed as to the nature of her mission or the success of her efforts but the intentions of the worker cannot but be gratefully remembered. Mrs. Gostling moreover had the courage of her convictions to which she clung against all odds. And this trait of character perhaps never showed itself in bolder relief than at a meeting held at the Town Hall under the auspices of a former Governor of Bombay for the purpose of establishing a Pasteur Institute. Mrs. Gostling was almost the only lady dissident and stood alone in spite of very strong opposition, on the side of truth and mercy. This reminds us of her long and valuable services in the cause of humanity. Early in life she was convinced of the terrible cruelties to which animals were subjected at the altar of spurious science and regarded Vivisection as the darkest blot on modern civilization. Mrs. Gostling's zeal in connection with the local Anti-vivisection Society of which she was Honorary Secretary for a number of years cannot be too highly praised. It is sad to have to miss her motherly presence at those quiet gatherings where she made herself felt in the interest of the helpless by an irrepressible outspokenness which made some of her native colleagues very uncomfortable for the moment."

EDUCATION OF THE PANCHAMAS.

The *Hindu*, of February 22nd, has the following :—"A small gathering assembled at the Olcott Free School on Tuesday last to witness the presentation of a beautiful turban cloth to the Head-master, P. Krishnaswamy Pillay, as a gift from Col. H. S. Olcott, the Founder of the school, who is now on his way to Europe. The Manager of the school, Dr. English, in presenting the cloth, complimented the Head-master on the thorough manner in which he had discharged his educational work, as shown by the recent examination which gave 95 per cent, of passes to these poor Panchama pupils—about 25 per cent. above the average in either European or caste schools."

It should be borne in mind that some share of the credit of the exceptionally good results mentioned above are due to the faithful labors of Miss S. E. Palmer, B. Sc., the Educational Superintendent of these Panchama Schools.

MISSING NUMBERS OF THEOSOPIST.

If any of our subscribers have either or all of the three following numbers of the *Theosophist*, viz., September, vol. 3; October, vol. 8, and April, vol. 14, we shall be very glad to purchase them, if they can be spared. Please address Manager, *Theosophist* Office, Adyar, Madras.

NEW BRANCHES.

January 11, 1900.

A charter has been issued to the Mount Hood Lodge T. S., Portland, Oregon, with 7 charter members, Mrs. Belle J. Merne (Gen. P. O.), being Secretary; also to North Star Lodge T. S., West Superior, Wis., with 9 charter members; Secretary being Mrs. Frances P. Murdock, 116 Agen Block. But as the former takes the place of the Willamette T. S., and as the Lily Dale T. S., Lily Dale N. Y., has expired, the number of Branches in the American Section remains as before—71.

ALEXANDER FULLERTON.
General Secretary.

BOOKS FOR ADYAR LIBRARY.

We have received from Khan Bahadur Khandalvala, Judge, Small Cause Court, Poona, a large box of books which were donated by the late Mr. A. D. Ezekiel, to the Adyar Library. We are always grateful for such

donations, and hope our friends who have books to spare, will remember our Library and send us the books, which can thus be made serviceable to the public.

BUDDHIST BAZAAR.

The Buddhist Fancy Bazaar in aid of the Buddhist Schools of Ceylon which are under the Theosophical Society, will be held on the 12th, 13th, 14th, 15th and 16th of May, 1900.

All friends of and sympathisers with the cause of education and the moral elevation of the boys and girls of Ceylon are requested to help the movement.

Contributions in money will be thankfully received and acknowledged in *The Buddhist*.

PUBLIC OPINION CONCERNING MRS. BESANT.

As showing the trend of public thought in India, we quote the following from the Bombay correspondent of the *Hindu*, who writes, briefly, in relation to Mrs. Besant's visit to that city. After referring to the great calamities which afflict India, he continues:—

It is now that we are in a mood to listen to godly men and women who have developed their spiritual nature and minister to our spiritual wants. Looked at from this standpoint, Mrs. Annie Besant laid the Bombayites under a great obligation in bringing to them at this critical hour the consolation of her Divine Mission. Although we are neither Theosophists nor admirers of their esotericism, we freely recognise the spiritual height to which that lady has reached. The exemplary life she has always led is alone enough to win any honest man's respect and regard. Her earnestness, honesty of purpose and devotion to truth are unquestionable, and it is no wonder that the young and old of Bombay, irrespective of caste or creed, crowded into the Gaiety Theatre to hear her lecture on devotion. Her exposition was masterly as usual. She defined what devotion was, distinguishing it from fanaticism, pity for inferiors and love for equals. She defined it as a feeling of affection for a superior, having its foundation in our emotions rather than intellect. She alluded to the various kinds of devotion, referring to devotion to country and to a high ideal. In describing the latter, she seemed to be reminded of her old friend Mr. Bradlaugh, who, we all know, has no equal as a Devotee of an Ideal. She then told her hearers the three ways of acquiring it—reading devotional books, secondly, concentration and meditation, and thirdly, contact with or service under a Guru. Lastly, she dwelt on the utility of devotion. She pointed out how it burnt up the coarser side of our nature and by strengthening the spirit of self-sacrifice purified the Divine Element in it.

OUR FRENCH BRANCHES.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Union	1899	M. P. Tourniel	M. G. Renard	19, rue Raffet, Anteuil.
Do	Le Disciple	1899	M. P. Gillard	Mme. Savalle	46, rue Sainte-Anne.
Do	Le Sautier	1899	General Villier Thomassin	Mlle. Thomassin	90, Boulevard Flandrin.
Do	Le Lotus	1899	M. le commandant D. A. Courmes.	M. H. Courmes	21, rue Tronchet.
Do	L'Esor	1900	Mlle. A. Blech	M. G. de Fontenay	10, rue Clément Marot.
Toulon	Le Lotus Bleu	1895	M. V. Guglielmi	Mme. J. Guglielmi	46, rue Victor-Clapier.
Nice	Nice Lodge	1897	Mme. J. Terrell	M. Péretier	23, Avenue Pauliani.
Grenoble	Grenoble Lodge	1899	M. Perrier	M. Mounier	4, rue Vicat.
Lyons	Lyons do	1899	Mme. Clarousset	Mme. J. Sevez	Pres., 10, rue de Marseille.
Marseilles	Marseilles do	1899	Mme. A. Fabre	Mlle. Lasnes	6, Traverse du canal, près l'Observatoire.

SUPPLEMENT TO THE THEOSOPHIST.

APRIL, 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 25th February to 26th March 1900 are acknowledged with thanks :—

HEADQUARTERS FUND.

	RS.	A.	P.
Babu Upendranath Basu, General Secretary, Indian Section, Theosophical Society, Benares, for 25 % Dues from 1st October to 31st December 1899	215	1	6
Mr. Alexander Fullerton, General Secretary, American Section, Theosophical Society, New York, for 25 % Dues from 1st May 1899 to 31st January 1900, a cheque for £36-10-2 @ Rs. 15 per £, cashed	547	10	0
Mr. C. Sambiah Chettiar Garu, Monthly Subscription	1	8	0

ANNIVERSARY FUND.

Mr. V. Sundaram Iyer, Sathiaveda, for last convention Food expense	1	0	0
Mobudji Rustonji K. Mode for his wife's Annual dues	10	0	0
Mr. V. Cooppooswami Iyer, for the Tirutalapundy Theosophical Society for last Convention Food Expenses	5	0	0

LIBRARY FUND.

An F. T. S. of Burma, Monthly Subscription	50	0	0
Mr. C. Sambiah Chettiar Garu, Monthly Subscription	1	8	0
ADYAR, MADRAS, } 27th March 1900. }	T. VIJIARAGHAVA CHARLU, Treasurer, T. S.		

THE PRESIDENT IN EUROPE.

The President-Founder writing from Suez on his outward voyage to Europe, says the passage was so smooth, bright and pleasant as to seem like a pleasure jaunt in a private yacht on the Mediterranean. He writes in warmest praise of the management of the North German Lloyd's Company, whose servants make the passengers of the Second Saloon as comfortable as those of the First Saloon find themselves, in the boats of other companies. He strongly advises his friends, especially Indians, to travel by these boats. His ship, the "Sachsen" was delayed by an accident to her machinery, before reaching Colombo, so that instead of Col. Olcott landing at Naples on the 5th March, as he had anticipated, he arrived there only on the morning of the 7th. Here is still another of those strange illustrations of the persistency with which he is followed throughout his work by this fateful number. May it prove this time, as always hitherto, a herald of complete success for his present important tour.

He found the Rome Branch in a flourishing condition, numbering sixty members. At latest advices he had given one lecture there, and two more were in prospect, after which he leaves for Florence, Milan and Southern France.

CHANGE OF ADDRESS

Correspondents are desired to note that the address of the General Secretary of the American Section, Mr. Alexander Fullerton, has been changed to 46, 5th Ave., New York.

OBITUARY.

It is with sincere sorrow that we learn of the death of Mrs. P. D. Khan of Bombay, who passed from earth-life on March 13th, her disease being plague. The members of the family of the deceased will please accept our heartfelt sympathy.

NEW BRANCHES.

On January 18th, a charter was issued to the Lewiston T. S., Lewiston, Maine, with 7 charter members. The President is Mr. Lindley L. Hamilton and the Secretary is Miss Clara L. Hamilton, 16 Arch Ave. On February 1st, a charter was issued to the Cedar Rapids T. S., Cedar Rapids, Iowa, with 8 charter-members. There are now 72 Branches in the American Section, but several will soon disappear.

ALEXANDER FULLERTON.

General Secretary.

ERRORS IN SIGNATURE.

We are informed that the signatures appended to the article on Bhakti and Jnanam, in February and March *Theosophists*, were erroneous, and that Mr. T. Sada Siva Ayer's name should have appeared instead.

BUDDHIST BAZAAR.

The Buddhist Bazaar which was noticed in a previous issue of the *Theosophist* has been postponed till 27th July, 1900. Those who sympathise with the cause of Buddhist education in Ceylon, can send contributions in money to H. Dias, Secretary, Buddhist T. S., 61, Maliban St., Pettah, Colombo. All donations for the Bazaar will be acknowledged in *The Buddhist*.

SUPPLEMENT TO THE THEOSOPHIST.

MAY, 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th March to 26th April 1900 are acknowledged with thanks:—

HEAD-QUARTERS FUND.				RS.	A.	P.
Mr. E. Annasawmy Mudaliar, Tiruvellore	...	...	...	1	0	0
„ C. Sambiah Garu, Mylapore, subscription	...	...	...	1	8	0
Mrs. Ida B. Patch, through Mr. A. Fullerton, donation	...	...	...	15	4	0
Mr. T. W. Williams, entrance fee, Rs. 5	...	...	...	3	12	0
Babu Upendranath Basu, General Secretary, Indian Section, T. S., Benares, for the quarter from January to March 1900	...	...	...	552	1	6

LIBRARY FUND.				RS.	A.	P.
An F. T. S. of Burma, for March 1900, subscription	...	...	...	50	0	0
Mr. C. Sambiah Garu, Mylapore, subscription	...	...	...	1	8	0

ANNIVERSARY FUND.				RS.	A.	P.
Bangalore Cantonment Theosophical Society amount sub- scribed for last convention food expenses	...	...	...	20	0	0
Coimbatore Branch do do	...	...	...	10	0	0
Mr. K. N. Dvivedi, Mombasa, annual dues	...	...	...	5	0	0
„ T. W. Williams, annual dues for 1900	...	...	...	15	0	0

PANCHAMA EDUCATION FUND.				RS.	A.	P.
Elena Adolfovna, Milano, through Col. Olcott, P. T. S., £50	...	750	0	0		

PRESIDENT'S TRAVELLING FUND.				RS.	A.	P.
Elena Adolfovna, Milano, for Col. Olcott's Travelling Fund, £50.	750	0	0			

ADYAR, MADRAS. } 26th April 1900. }	T. VIJIARAGHAVA CHARULU, <i>Treasurer, T. S.</i>
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THE PRESIDENT'S TOUR.

On the 14th March the President moved on to the, next station of his European tour, the classical and beautiful city of Florence; followed, as Mrs. Cooper-Oakley and other Roman friends wrote him, by the loving regrets of all the members of the Rome Branch T. S. The President wishes us to record his warm appreciation of Mrs. Oakley's excellent management of his Roman visit; every working hour was filled, every local member given the opportunity of conversing with him and submitting questions, and the requests of influential outsiders for interviews at their own houses complied with.

The exceptional cold of the season was much felt by the President. coming, as it did so suddenly after his leaving the Tropics. The Italian houses are not built for warmth and the appliances for artificial heating are poor; but such inconveniences are not serious enough to one of his robust constitution to impede his work. Our Branch at Florence is but just formed yet contains several persons of ability and high rank, and under the lead of Mrs. Bertha Sythes, F. T. S., of Boston, promises to have a prosperous future. It has a handsomely furnished large room in a central position, and already possesses quite a library of theosophical books. Col. Olcott, for lack of a

competent interpreter, was obliged to attempt a feat which was somewhat trying for the first time: he had to lecture in two languages, speaking a phrase in English and then giving it in French. He says that he found it much less troublesome than to use an interpreter, for he had the thread of his discourse in his mind and could better translate it than could a third party to whom the ideas were expressed for the first time. A *conversazione* was held by him on the 16th March and on the 18th a second lecture was to be given at our Lodge rooms. The President's time was fully occupied, aside from lectures, in attending various social functions, receptions, dinners, breakfasts and in holding drawing-room gatherings and *conversazioni*, at all of which theosophy was a topic for earnest discussion. The most influential persons in social position and in the world of letters have greatly assisted him in his work by opening their homes for meetings and by inviting persons to hear him. A week was spent in Florence and, as a correspondent writes, it was "full of helpful instruction and inspiration to all who came in contact with our beloved President-Founder and he carries from the lodge in Florence the love and gratitude of every member." Colonel Olcott had the great pleasure of meeting, after ten years' separation, his brother's charming wife and daughter, at Florence, where they were passing the winter. They both have a strong desire to visit him at Adyar and possibly may do so. Mrs. Emmet Olcott has been his loyal friend and defender throughout all the attacks on him in America.

The successes reported from Rome and Florence seem to have been repeated at Milan. Mrs. Williams, F. T. S., Colonel Olcott's kind hostess, writes that during his stay of a week he had given two public lectures to audiences which comprised many influential people of the city, such as University Professors, Professional men, Publicists and the promoters of various reform movements, besides which there were many persons of the highest social position. His discourses were delivered in French, the first being upon the "Theosophical Society and Theosophy in general," the second, by request, on "Reincarnation and Karma." Both were liberally applauded at the close. An interest was evidently created in the general subject and orders were given for books. Dr. Barbieri who will be remembered by our old readers as formerly physician to the king of Burma, and who is now living at Milan, the Princess Troubetzkoy and several other ladies and gentlemen met the President on the 26th March and formed themselves into a branch of the Society with Dr. Barbieri as President, Miss Gatey as Secretary and Mlle. Lischka as Treasurer. Our local colleagues express themselves as glad to have become personally acquainted with the President-Founder and to have thus been able to realize the constitutional and international character of the Society. There is reason to hope that with the combined efforts of the intelligent and educated persons composing the new branch, the ancient capital of Lombardy may become one of those evolutionary centres by whose unselfish activity this great movement of ours is rapidly spreading over the earth. A correspondent writes that at the second lecture his audience comprised college professors, physicians, lawyers and persons of the highest aristocracy—Princesses, Duchesses, Baronesses and Counts—and all listened with attention and interest to an expression of the satisfying truths of the Wisdom Religion. The Colonel never forgets his beloved India, no matter where his physical body may be, and so we are not surprised to find that a friend in Milan has given him £50 for the Panchama education work.

From Milan, Colonel Olcott moved on to Nice, from which place also we have reports of his successful work. Here our President lectured, on two days, in English in the afternoon and in French in the evening, the subject for both lectures being the same. At a *conversazione* held at Mrs. Burnett's home, where the branch usually meets, the Colonel had the pleasure of meeting Major Fassitt, of New York, who heard his inaugural address at the founding of the T. S. in 1875. The conversation was chiefly concerning H. P. B. and it added much to the interest of those present to have Major and Mrs. Fassitt, who were called upon by the Colonel, tell what they knew of her. From the reports received, one learns that the President is interesting the more thoughtful and intellectual persons he meets, in our philosophy, and this certainly augurs well for the future of the Society. At last advices the President had just reached Toulon.

J. C. CHATTERJI.

One of the most important events (in view of its possible consequences) in our history is the course of lectures given by Pandit J. C. Chatterji, F. T. S., at the Holy City of Christendom. We have noticed elsewhere the fact of his having drawn crowds to hear him at the University, and now quote from a Roman Journal the following announcement:—

"We are glad to be able to announce that Mr. J. C. Chatterji, whose lectures in English at the University of Rome have attracted large crowds, has kindly consented to give two lectures at the Hotel Marini on the 17th and 24th of this month at 3 P.M.

The proceeds of the sale of the tickets, which cost 3 lire for each lecture, are to be handed over to the British Consul in Rome in aid of the Mansion House Fund and of the Imperial Yeomanry Hospital.

We append the details of the lectures and a list of places where they may be found on sale.

Lecture 1 (*Saturday, March 17th*).—What the Hindns say about the social, political and religious condition of India 5,000 years ago, illustrated by stories from the Mahābhārata. India's place in the history of Man. Invisible causes of the War. The contending parties. Apparent causes of the War. Mediation of the Deity Incarnate. Fight inevitable.

Lecture 2 (*Saturday, March 24th*).—On Kurukshetra, the famous field of battle. Review of the Armies drawn and their generals. Grief of Prince Arjuna, the Commander-in-Chief of the righteous party. Is war always an evil? Vision of Arjuna. The Eight Gates of India opened to the outside Nations. Consequences of the war down to the present day. How the Hindus relate the Ancient War to the British Rule and their vision of the Future.

N.B.—Original Sanskrit verses will be also recited in illustration."

NEW AMERICAN BRANCHES.

A charter has been issued to the Omaha T. S., Omaha, Neb., with 12 charter members. The Willamette T. S. has dissolved.

On March 13th a charter was issued to the Eltka T. S., Corry, Pa., with 7 charter members. The President is Mrs. Helen S. Johnson, the Secretary is Mrs. Josephine R. Wilson, 85 W. Washington St. There are now 74 Branches in the American Section.

ALEXANDER FULLERTON.

General Secretary.

The following new Branches are reported from India: Amraoti, the President is N. M. Desai, Esq., the Secretary, V. K. Kale, Esq., Tenali, the President is V. Bhavana Chari, Esq., the Secretary, D. Purusottama Garu, Esq., Bansbaria, the President is Raja Kshitendra Deb Roy, the Secretary, Babu Pashupati Nath Chatterjee.

UPENDRANATH BASU,

General Secretary.

M. PIERRE LOTI A THEOSOPHIST.

The Indian Mirror says: "M. Pierre Loti, is the latest European literary celebrity to join the Theosophical Society. He was duly initiated a member of the Society at Benares. M. Pierre Loti is an acquisition to the Theosophical Society. One by one, the highest thinkers and foremost writers are marshalling themselves under the peaceful banner—with the legend of Universal Brotherhood—of the immortal Brothers of the East."

OBITUARY.

A correspondent of *The Hindu* reports the death of the venerable Rajput, Puncham Singh Bahadur, at the age of 119 years. Those who have attended our annual conventions of the T. S., at the Adyar Headquarters, will remember his frequent presence there, and his vigorous bearing as he was conducted to the platform by the President. His eyesight is said to have been "perfect to the last, and his memory unimpaired." He had never suffered any physical disability save slight rheumatic pains. His

diet was of the simplest kind—one meal per day, and a little milk at night being sufficient for his needs. In view of his military services in the past, he was a conspicuous figure at the Government House Garden parties, Receptions and Levees. As the writer of the notice says:

In vain he had more than once appealed to the successive Governors for the recognition of his eminent services to the British Raj at a time when its prestige was at stake. He aspired not to titular distinctions, but for some practical recognition in the shape of a small allowance towards his livelihood, in his last days. However, by the grace of God, the centenarian lived above want, his diet having been but simple, while the comfort and maintenance of his dependants concerned him most, and on which account he had to seek the succour of Government and his respectable friends. Ever thoughtful of God, fearful of sin, the centenarian passed his days, practising virtue and piety, and passed off from this frail world * * * without the least pain or pang, leaving behind him a large family consisting of daughters, grand-daughters, great-grand-daughters, and great-grandsons, besides a large circle of friends to bemoan his loss.

MUSÆUS SCHOOL AND ORPHANAGE, COLOMBO, CEYLON.

The many friends of this Institution and of Mrs. Higgins, its Principal, will be pleased to learn of the satisfactory results obtained by the three girls sent in for the Cambridge Local Examination—Miss Elsie de Silva for the Senior and Misses Aldea de Alwis and Leela de Soya for the Junior, the former being the first Sinhalese pupil from a Buddhist Girls' School who ever went in for the Senior Examination. These girls have deservedly brought credit upon the School, its Principal and her associates.

BRANCH HINDU COLLEGE.

We learn with pleasure that a Branch Hindu College after the model of the Central one in Benares is proposed to be opened in Midnapore. The members of the Local Theosophical Society are the chief promoters of the proposed institution.

THE DURBANGA SCHOOL.

The Raj School of Durbanga is in future to be conducted on the lines of Mrs. Besant's Hindu College at Benares. The study of Urdu will be done away with, students being compelled to take Sanskrit.

WHITE LOTUS DAY.

Suitable exercises in commemoration of Madame Blavatsky's life and death will be held in the large hall of the Theosophical Society at Adyar on May 8th at 4 P.M. All friends of Theosophy will be welcome.

NEW T. S. HALL IN MADURA.

A correspondent of the *Hindu* gives an extended account of the opening of the new Hall of the branch Theosophical Society in Madura on 16th April last, with appropriate religious ceremonies connected with its consecration. Speeches were made by Brahmāsri Sivarama Sastri, by Mr. P. Narayana Aiyar, the President of the branch, the gentleman who has stood by the Society and been staunch to it through sunshine and storm, and to whose unvarying exertions, great enthusiasm and noble self-sacrifice the branch owes its handsome building, and by Mr. V. Swaminatha Aiyar, B.A. A highly sympathetic congratulatory telegram was received from the Rajah of Ramnad. The proceedings terminated with the distribution of garlands and *pani-supari* among the audience and the sprinkling of rose water.

We have also received a pamphlet embodying a Report of the working of the Madura Theosophical Society from 1883 to 1900.

SUPPLEMENT TO THE THEOSOPHIST.

JUNE, 1900.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

LONDON, May, 1900.

The consent of the General Council having been obtained, the undersigned gives notice that Rules 27 and 30 have been modified so as to read as follows :

Rule 27. Unattached members not belonging to any Section or Branch shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

Rule 30. The Annual General Meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.

H. S. OLCOTT, P. T. S.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th April to 26th May 1900 are acknowledged with thanks :—

HEADQUARTERS FUND.		Rs.	A.	P.
Mons. Ch. Blech, Treasurer of the French Section, Theosophical Society, Paris, for 25% Dues	...	170	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription.	...	1	8	0

LIBRARY FUND.

An F. T. S. of Burma, Subscription for April	...	50	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription.	...	1	8	0

ANNIVERSARY FUND.

Mr. V. Vasudeva Iyer, Cuddapah, for food expense of last Convention.	...	5	0	0
Messrs. A. Saptarish and B. Siva Rao	do	3	0	0
Mr. T. Chidambara Rao, Kurnool.	do	5	0	0

WHITE LOTUS DAY FUND.

Mr. T. P. Srivenkateswarulu, Cocanada.	...	2	0	0
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ADYAR, MADRAS, }
26th May, 1900. }

T. VIJIRAGHAVA CHARLU.

Treasurer, T. S.

THE PRESIDENT IN EUROPE.

We have few details of Colonel Olcott's tour since our last issue. He has lectured and held conversazioni in Toulon, Grenoble, Marseilles, Lyons and spent one day in Paris, in all of which places he met our members and interested thoughtful enquirers. From Paris, the Colonel crossed over to London, stopping two days; then went on to Edinburgh, and visited both Manchester and Birmingham on his way back to London. He found enthusiastic and devoted members in each city. In Brussels, the next stopping place, the President found an active Lodge and received a hearty welcome. From Brussels he goes to Scandinavia, spending most of May there.

Our latest advices from the President-Founder are from Brussels, on the 7th of May, where he had just returned from a visit to the Branch at Antwerp, bringing with him his niece and adopted daughter, Miss Mitchell, of New York, who reached Antwerp on the 6th. The President-Founder reports himself as well satisfied with the spiritual condition of our two Belgian Branches. Among the members are a number of ladies and gentle-

men of fine education and intelligence and of entire devotion to our cause. The Society is greatly indebted to Mr. F. Brooks, of the Brussels Branch, for his admirable translation of the lectures and books of Mrs. Besant, Mr. Leadbeater, and J. C. Chatterji in which works he has been assisted by Mr. W. H. M. Kohlan. In Belgium as in each of the other countries thus far visited the President-Founder has been welcomed with the greatest possible kindness and affection, and the general consensus of opinion seems to be that his visits have done much good.

WHITE LOTUS DAY AT ADYAR. *

The Central Hall of the Theosophical Society's Headquarters at Adyar presented a very interesting spectacle on the evening of May 8th at 5 o'clock. The occasion was one of great interest as the day was the anniversary of the late Madame Blavatsky's death, and a goodly number of ardent Theosophists and sympathisers were assembled there to do reverence to the memory of that great woman. The leading Theosophists of Madras were present, including among others Dr. and Miss English, Miss Weeks and Miss Allison, and Messrs. W. Gopalachariar (Sub-Judge), V. C. Seshachariar, B. Panchabikesa Sastri, S. V. Rangasawmi Aiyangar, and N. E. Laveson. The fine statue of H.P.B., made by Govinda Pillai, was gaily decked out with wreaths of white lotus and in nearly every nook and corner of the *dais* upon which the statue stood were found numerous petals of the same sacred flower. The proceedings of the evening began, in the absence of Colonel Olcott, with an introductory speech from Dr. English. He made ample reference to the noble work done by Madame Blavatsky in the cause of truth, and in accordance with her wishes as made known in her Will, called on the brothers present to read passages from the Bhagavad Gîtâ and Sir Edwin Arnold's "Light of Asia." Pandit Anantha Krishna Sastri read solemnly and with clear intonation the XIIth Discourse of the Gîtâ and impressed the hearers with the sublimity of the teachings contained in that Book of Books. Mr. V. C. Seshachariar, High Court Vakil, read out with much enthusiasm the last portion of the Light of Asia, in which Sir Edwin has set forth the Philosophy of Buddhism in glorious magnificence. The effect of the reading was great. Hindus and Buddhists alike were struck with the grand lessons taught and were reminded of the noble life of Lord Buddha.

Dr. English then spoke in great praise of H. P. B. and observed that when the whole of India and the other parts of the world did much on that day to do reverence to her memory, the members present at Adyar had the good fortune of having her statue before them, witnessing the proceedings. He would not undertake to say she herself stood invisible in their midst, but she had left priceless teachings which were there to guide them in their lives. He remarked that rather too much attention was now being paid to the study of highly metaphysical questions, particularly those relating to Parabrahm, Paramâtma, Paranirvâna, and the like, and insisted that men should be more practical in their lives. In support of his exhortation, the Doctor read out passages from chapter XII. of Madame Blavatsky's "Key to Theosophy," which laid considerable stress on Duty. He repeated with much emphasis Carlyle's sage dictum that the end of man is *action not thought*, cried down cant, and wished that those who spoke of Universal Brotherhood acted it more than they spoke. He concluded his speech with a few words on the gospel of "practice."

Mr. O. Sambiah Garu, retired engineer, then spoke with much fervour of his long connection with the Society and the infinite good that his association with it had done him. He set great store by his personal acquaintance with H. P. B. and the direct teachings he had received from her. He gave pleasing testimony to the noble work of the Society and referred in suitable terms to the unselfish work of such eminent persons as Mrs. Besant and Miss Edger.

Mr. T. Vijayaraghava Charlu, Manager of *The Theosophist* office, then spoke in very grateful terms of his deep indebtedness to H. P. B., and referred very feelingly to the unjust attacks that had in past times been wilfully made on the fair name and character of Madame Blavatsky. He spoke also of the vast deal of work done by her in the regions of intellectuality and

* From a correspondent of *The Hindu*.

spirituality and observed that much of her work, in common with that of great men and women all over the world, was done in secret, unknown to the millions and unnoticed by them.

Mr. V. Rangaswamy Aiyangar, B.A., thought the name of Blavatsky was to him, personally, a symbol of all the loftiest spiritual teachings inculcated by the Society in the very same manner in which that of Her Most Gracious Majesty the Empress Victoria represented the vast political organization of the Empire over which the sun never sets. The Society, he thought, deserved recognition and respect if only because it had helped to disseminate to the whole world the broad and universal truths of Karma, spiritual agencies, etc.

Mr. T. A. Swaminadha Aiyar, Editor of the *Satwa Sadhani*, observed that the best way of perpetuating the memory of H. P. B. was to act up to the lofty ideals of life depicted by her, and lived and placed by her before the whole world.

Mr. V. C. Seshachariar, B.A., B.L., made a long and interesting speech, in the course of which he said that though Madame Blavatsky's physical vesture had been destroyed, she was still living and influencing the T. S. and strengthening the hands of the surviving co-founder. He compared the origin and growth of the Society to that of the Asvatha tree, the infinite potentiality of whose seed tended to the growth of the huge tree with its gigantic branches, offering protection and shelter to the ordinary wayfarer. The outsiders were then exhorted to take a kindlier interest in Theosophy, to co-operate with the theosophists, and to practically make the principle of Universal Brotherhood the world's creed.

Mr. S. V. Rangaswami Iyengar, B.A., Head Master of the San Thomé Collego, briefly reviewed the life and work of H. P. B. and remarked that generations must pass before the value of her solid service to the world could be largely recognised and appreciated. He spoke of the wonderful influence that Madame Blavatsky had exercised over the minds of some of the greatest men and women of the world and was content to observe that whether "Isis Unveiled" and "the Secret Doctrine" were her own productions or not, she was chosen as the fit vessel through whom the invisible workers communicated the grand teachings contained in those books: she was, in any view of the matter, a towering figure who had done yeoman's service to the degenerating world.

Mr. W. Gopalachariar, Sub-Judge, made a short speech in which he said that the great work achieved by the Society was to stem the tide of sceptical thought. Hindu youths were saved from the spiritual degradation into which they were fast falling and other religionists were also led by the work of Madame Blavatsky to cling fast to their own religion and to note the broad fundamental principles underlying all religions.

Miss Weeks, the Private Secretary of Col. H. S. Olcott, observed with gratification that in all the White Lotus Day celebrations the whole world over, the same influence was present. In America she felt a like influence. The same order was adopted in the conduct of the day's proceedings. She was in London last year at the White Lotus Day meeting. Mrs. Besant had arrived in England the previous evening from India. She thought the remarks made by Mrs. Besant then could be repeated at all times and would be very helpful and appropriate and so mentioned them again in her own graphic way. Speaking of the works of Madame Blavatsky, Mrs. Besant had said that it was true that to the young student the different parts of her books seemed irreconcilable, but it was her own personal experience that the more she studied, the less inconsistency there appeared in H. P. B.'s teachings. She observed that it was rather the limited intellect of the student which prevented him from rightly understanding the teachings, and spoke of the strong possibility of H. P. B.'s soon coming back to work on earth, though with a different body. It was therefore necessary, she thought, that students should meanwhile study and think and so be ready to receive the higher teachings that H. P. B. could give.

Dr. English then congratulated the assembly on the season of spiritual refreshment they had had during the evening, and concluded the proceedings with an expression of good wishes to all mankind.

PHILOSOPHY OF LORD BUDDHA.

On Thursday evening (April 12th,) at the Pachaiyappa's Hall, Countess Canavarro delivered a lecture on the above subject, under the auspices of the Madras Maha Bodhi Society, with the Hon. Rai Bahadur P. Ananda Charlu, C.I.E., in the chair. The Chairman* * * thought that they could not be too grateful to the lady-lecturer for having given up the greatness of the world for the greater greatness of being a spiritual teacher. (Cheers). Some people might imagine that in a country which was spoken of as one strongly inclined to Brahminism, Buddhism could have nothing to teach and it would be of no great use. If Brahminism was as great as it was claimed to be, if it was a complete truth, the truth cannot suffer by its being brought in contact with a lesser truth. If, on the other hand, Brahminism was the lesser truth, it was all the more desirable that the greater light should be brought in contact with the smaller light. The days when religion had to be defended at the point of the sword, and the days of persecution were gone forever. They were all living in days of perfect religious toleration, when independent enquiry and thought were permissible. With these few remarks he called upon the learned lecturer to address the audience.

Countess Canavarro addressed the meeting for half an hour, in the course of which she observed that Buddhism was a religion that could be fitted to every condition of life and was above all others a practical religion, and that its doctrine was the doctrine of righteousness. Buddha dealt not with theories but with facts and men as they were. In the region of philosophy, the West had nothing, comparatively speaking, to show to the East, for all the highest philosophies belonged to the East. The lecturer observed that what was wanted in India was only unity; Buddhism was a progressive religion, founded on facts, and tended to the immediate salvation of mankind. There were no elements of contention in it; it always recognised that in unity lay strength. The Eastern religions and philosophies inculcated high principles and ideals, but she regretted to see that the nations did not live up to them. On the other hand, though there were many denominations in the West, still they were one as Christians. The West never carried its distinctions and differences to an extreme degree. In India they raised a wall between one sect and another which tended to divide them more keenly. The Buddhist doctrines taught that they should live for humanity, live in acts and deeds. After dwelling at some length on the Karmic theory, she remarked that the greatest Buddhist teaching was that the suffering of humanity should be removed. She incidentally dwelt upon the subject of female education and regretted that in this country the people should allow the half, rather the better half of the country, to remain in ignorance. She expressed a hope that in future at least steps would be taken to give them education and thereby dispel darkness from their minds. In conclusion, she dwelt on the practical truths of Buddhist philosophy and observed that both Buddhism and Hinduism might exist and work side by side with each other for the welfare and good of the whole community.

The Chairman in bringing the meeting to a close commended the earnestness and sincerity of the learned lecturer and observed that the lecturer was quite right in placing great stress on female education. He was of opinion that the education to be given to the females should be such as to provide them with amusement and recreation during their unoccupied hours at home. Not long ago, he was given an opportunity before the present Lieutenant-Governor of Bengal to say a few things about female education and the argument that he then advanced, he could with advantage repeat here also. He said that he considered the education of males as the lever and the education of females as the fulcrum. The Hindus had as presiding deity of learning, a female—Saraswathi. Having a female to preside over the learning, how were they, he asked, consistent in allowing their women to remain uneducated. (Cheers). Mere personal charms, he thought, without corresponding mental accomplishments were nothing.

The meeting was brought to a close with a vote of thanks to the lecturer.—*The Hindu*.

SUPPLEMENT TO THE THEOSOPHIST.

JULY, 1900.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PARIS, 28th June 1900.

Vacancies in the Board of Trustees of the Theosophical Society having been caused by the death of Mr. Tookaram Tatyā and the defection and subsequent death of Mr. W. Q. Judge and the withdrawal from the Society of Mr. S. V. Edge, the undersigned has, with the consent of the Executive Council, appointed the following gentlemen to replace them on the Board, *viz.*, Mr. Alexander Fullerton, of New York City, Dr. William Austin English, of Adyar, Madras, and Dr. J. Edal Behram, of Surat, Bombay Presidency.

The above facts are published for the information of the members of the Society.

H. S. OLCOTT, P. T. S.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th May to 26th June 1900 are acknowledged with thanks :—

HEADQUARTERS FUND.

	RS.	A.	P.
Dr. A. Marques, General Secretary, Australasian Section			
T. S., 25% Dues for £18-6-0	197	10	3
Mr. E. Bonicel, Secretary, Ananda T. S., Buenos Aires,			
Fees and Dues £2-5-0	33	2	9
Hon. Otway Cuffe, General Secretary, European Section			
T. S., Balance due on 25% Dues	6	9	0
Mr. C. Sambiah, Mylapore	1	8	0

LIBRARY FUND.

An F. T. S., of Burma. Subscription for May	50	0	0
Mr. C. Sambiah, Mylapore	1	8	0

ANNIVERSARY FUND.

Mr. V. Venkataseshiah, Secretary, Maanlipatam Branch,			
T. S. Subscription for last Convention food expenses...	10	0	0

ADYAR, MADRAS,
27th June, 1900.

T. VIJAYARAGHAVA CHARLU,
Treasurer, T. S.

BUDDHIST BAZAAR.

We are again requested to notice that the Buddhist Bazaar, previously announced, will be held on July 29th, 1900. Those who sympathise with the cause of Buddhist education in Ceylon can send contributions in money to H. Dias, Secretary, Buddhist T. S., 61, Maliban St., Pettah, Colombo, and such donations will be acknowledged in *The Buddhist*.

NEW BRANCHES.

A Charter was issued on 30th March, 1900, to Dr. L. Barbieri de Introini, Miss E. Gatey, Mlle. M. C. Lischka, Mme. Adele Bigatti, Princess Ada Troubetzkoy, Miss C. M. Holworthy, Mme. Barbieri de Introini, Signor Carlo Gazzera and Miss Jane Bird, to form a Branch at Milan, Italy, to be known as the Milan Branch of the Theosophical Society.

A Charter was also granted on June 7th, to Mrs. Cooper-Oakley and others, for the formation of the Naples Branch of the T. S., at Naples, Italy.

OTWAY CUFFE,

General Secretary.

A Branch has been formed at Markapur, India, under the name of Kesava Samajam. Mr. C. Rajagopala Ram, B.A., is President, and Mr. T. Ramakrishna Aiyar, Secretary. It was started by our Southern Provincial Secretary, K. Narayanaswami Aiyar.

On May 18th a Charter was issued to the Newtown (Sydney) T. S., with eight Charter members. The President is Mrs. E. Stephenson, and the other members, Miss O. Williams, Miss G. Williams, Mrs. H. Williams and Messrs. John Brown, James Brown, James Brown, Junior, and G. Tagg.

AID FOR THE CENTRAL HINDU COLLEGE.

We learn that His Holiness Ambalavana Desigar, Pandara Sannadhi of Thiruvaduthurai Mutt, has kindly subscribed Rs. 4,000 for the Central Hindu College, Benares, and many smaller contributions have been recently acknowledged. From the monthly report of the College we gather that from 1st July a limited number of pupils will be admitted tentatively, to the College Boarding House, on payment of "an admission fee of Rs. 4 and a minimum monthly fee of Rs. 10."

THE PRESIDENT'S TOUR.

On the 9th May, Col. Olcott left Brussels for Copenhagen, at which place he was the guest of an F. T. S. who holds a high position at court. Lectures and conversations filled his time and he found the members earnest and ardent in study and work. The 12th found the President in Göteborg, Sweden. A correspondent writes: "During his stay here Col. Olcott was the guest of Mr. and Mrs. Sjöstedt, at whose house some of the members of the Göteborg Branch met him on the evening of his arrival and had the rare opportunity and pleasure of hearing the Colonel relate some of the various remarkable incidents of his life."

On Sunday at 5 p.m. the Branch held a meeting at its rooms, where the majority of the members had assembled to greet their distinguished guest, who delivered an interesting discourse on "The Masters of Wisdom." Before leaving the rooms Colonel Olcott answered questions put to him by the members.

At 8 o'clock in the evening a social gathering was arranged at the Grand Hotel, to which not only members of the lodge, but even other people, interested in Theosophy, came, including representatives of the local papers, from one of whom I take the liberty to quote from an article, published in *Göteborgs Aftonblad*:

"Last night I was seated at table together with the most remarkable Theosophist of the world, Colonel H. S. Olcott. The main topic of our conversation was the ever inexhaustible theme: 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' But our conversation touched upon many other things too, from Buddha, Swedenborg, St. Martin and Mme. Blavatsky, to Cecil Rhodes and Mark Twain. How venerable, distinguished and majestic is the appearance of the old Colonel! His characteristic head might have suited the Scandinavian God, Wodin, himself. Later in the evening the Colonel gave a short discourse, unfolding the principal truths of Theosophy." On the 14th, the President delivered a lecture on "The Progress of the Theosophical Society." Our correspondent adds: "We hope Colonel Olcott's visit to Göteborg has not been in vain, and that the example of endurance and devotion he has set us all, will be of help and encouragement to us in our work for the spread of Theosophy in this country." On the 15th the President left Christiania, in Norway. We have no reports of his work there, but as usual, lectures and conversazione doubtless filled every moment.

On the 20th the President was again in Sweden, at Stockholm, presiding at the Convention of the Scandinavian Section T. S. The General Secretary of the Section, Herr Liljestrand, greeted the Colonel in the following words:

"Colonel Olcott,

An American writer begins one of his essays with the following words: 'There is a difference between one and another hour of life, in their authority and subsequent effect.'

I think that no one can criticise this sentence, because it is very simple.

Our annual meetings have always been of the greatest use to us, and we are of the opinion, judging from past experience, that a closer acquaintance between the members is an effective way of realizing practically, what we theoretically know as one of the most important objects in human development.

This is a moment, however, of great importance to us, as we have the great honour and good fortune to see among us at this Congress the President-Founder of the Theosophical Society.

Colonel Olcott, even if I had the liberty of speaking to you in my native tongue I should find it very difficult to bring to your knowledge our feelings, but now that I am obliged to speak to you in a foreign language, in which I have but little practice, I consequently find the difficulties still greater.

No wonder that we have great confidence in the Founder and Leader of the Theosophical Society, as we see in this Society a channel through which a stream of the water of life, from a hidden divine source, pours down into our hearts.

This world is full of uneasiness and discontent, of ignorance and want, and it is impossible to help the people without teaching them why disasters come to them and how to bear them; without making them understand that the soul is the real man, is the eternal being, which exists forever and

ever as a ray from the Light of God, as one with God and the universe, and that all bodies are only manifestations, only instruments through which the soul, during a multitude of incarnations, has to fulfil its work, a great work indeed, because it is said: "Be perfect, as your Father in heaven is perfect."

This teaching is what Theosophy has given us, and besides this we have been taught in Theosophy how to understand the faith of our childhood and how to see the real truth at the bottom of our religion, whether we are Christians, Jews, Buddhists or Hindus. Much of what is commonly called misfortune has had light thrown upon it by the teachings of Theosophy, and thus Theosophy has changed ignorance to knowledge, and despair to hope.

That is why we want Theosophy spread over the whole earth; that is why we join the Theosophical Society and desire blessings to follow our revered President and his work.

Our Society does not claim any great place in the world as the world regards greatness, and I think it is well that it is so. A wise old proverb says: 'God comes to see us without a bell,' and one of our great Masters has told us, that 'the kingdom of God exists within ourselves.'

In the name of the Scandinavian Section of the T. S., I bring you, Col. Olcott, our best greetings, and I hope that you will excuse the poor form in which they have been conveyed to you."

The President then went to Lulea, but a few miles from the Arctic Circle, to strengthen the tie of brotherhood existing among our members, to give an added impulse to the work in that town, and to organize a new Branch to be located at Boden. Boden is the most Northern Branch of the T. S., in fact, it is scarcely likely that one can be organized farther to the North. So the bond of fellowship of the T. S. stretches from the Southernmost inhabited land to the Northernmost. Then to Lund, where the usual programme was followed and on the 29th our President left Lund, passing through Copenhagen, to Hamburg, and thence to Amsterdam, from which place, and Haarlem, we have the latest advices. The Colonel writes of a very clever young Dutchman, an F. T. S., who reports an English speech directly into Dutch.

MSS. FOR THE ADYAR LIBRARY.

During the past month, our Librarian, Mr. R. Ananthakrishna Sastri, has been fortunate in securing a large number of valuable MSS. for the Adyar Library, some of which are said to be quite rare. Among those who have kindly assisted him in his labors may be mentioned Mr. T. Sadasiva Iyer, Mr. S. N. Ramaswamy Iyer and Mr. R. Subramania Iyer of Coimbatore. These gentlemen will please accept our sincere thanks.

on

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST, 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 27th June to 26th July 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

	Rs.	A.	P.
Mr. P. Nanjunda Naidu, Hassan, Donation	3	0	0
„ D. Nowroji, Bombay, do	3	0	0
„ C. Sambiah, Mylapore, Subscription... ..	1	8	0
Babu Upendranath Basu, General Secretary, Indian Section, Theosophical Society, for 25% Dues for quarter ending 30th June 1900	572	4	0
Mr. E. Annamalai Moodeliar, Trivellore, Donation	1	0	0

LIBRARY FUND.

Mr. C. Murugesu Nadar, Tranquebar, Donation	100	0	0
„ C. Sambiah, Mylapore, Subscription	1	8	0
An F. T. S. of Burma, Subscription	50	0	0

WHITE LOTUS DAY FUND.

Mr. W. B. Fricke, General Secretary, Dutch Section, Theo- sophical Society, Donation £7-1-8	106	4	0
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ADYAR, MADRAS, }
27th July 1900. }

T. VIJJIARAGHAVA CHARLU,
Treasurer, T. S.

THE PRESIDENT'S TOUR.

The General Secretary of the Dutch Section writes us most encouraging reports about the President-Founder's visit to that country: He says that it has had a most salutary effect and produced a lasting influence for good. His cheerful temperament and his unclouded hope for the future of our movement impart a feeling of buoyancy and courage to all who have come in contact with him and he has converted the members of all the Branches into loyal supporters and personal friends. The crowning advantage of the President's tour is that it makes distant Sections and scattered Branches realize that there is a living and active centre of this world-wide movement. He has held conversaziones and given lectures at Amsterdam, Haarlem, the Hague and Rotterdam, which have given general satisfaction. Mr. Fricke was re-elected General Secretary at the late Convention and all the other Sectional officers were by unanimous vote continued in their respective offices. The Vâhana Lodge, of Amsterdam, has presented to the President, for the

Headquarters, a splendid work of art in the form of an engraved and artistically modelled bowl of brass, which will figure on the dining table at future Conventions at Adyar.

On the 19th June, Colonel Olcott left Amsterdam for Paris. At latest advices, he was in Paris, closing up the International Congress and preparing to cross over to London, to enter into the last field of his foreign work of 1900. The Congress proposed and initiated by Commandant Courmes was a gratifying success throughout; the mutual intercourse between the French and Foreign delegates being calculated to create new, and cement old, acquaintanceship. Fraternal addresses or actual delegates represented nearly all the Sections of the Society. The President opened the proceedings with a fervent address in French which made a strong impression, in the case of one person so strong that a large sum of money—overt twenty thousand rupees—was given into his hands for the Adyar Library and Pariah Education Funds, on conditions which will be hereafter made known. The name of the generous donor is under no circumstances to be revealed. Thus are charities often made in Western countries, and this is the fourth case of the kind (three previously to the Pariah Education Fund) within the past twelve months. The President set apart certain hours daily for the reception of enquirers and the chance was largely availed of. He presided at Mrs. Besant's first public lecture (in French) and reports that he was delighted with both its substance and the admirable fluency of the speaker in the use of the foreign tongue. Mrs. Besant shows signs of the severe illness through which she has passed but is mending, and it is most consoling to learn that her life is to be prolonged for some years yet for the doing of her splendid work. It was the President's intention to define very clearly in his Address before the London Convention, in July, the duties of membership and the only terms on which it can be held by those who are in, and acquired by those who have forfeited it by their act of secession. This has become imperatively necessary by reason of the several schemes afoot among certain sentimental and unpractical colleagues to let in seceders who want to return within the pale, without taking upon themselves the responsibilities borne cheerfully by all of us loyalists. The General Secretary of the European Section is arranging a West-of-England tour for the President-Founder to wind up his most successful visitation of our European Branches. He will sail for Colombo by the Nord-deutscher Lloyd boat of August 13th, from Southampton. His adopted daughter, Miss Mitchell, was to sail for New York July 25th, after making hosts of friends in all the countries she has visited with Col. Olcott.

NEW BRANCH.

On June 18th a charter was issued to the Santa Rosa T. S., Santa Rosa, California, with 10 charter members. The President is Mr. Charles W. Otis, the Secretary is Mr. Peter van der Linden, 526, College Ave. There are now 72 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1900.

MONTHLY FINANCIAL STATEMENT.

The following receipts from the 27th July to 26th August 1900 are acknowledged with thanks:—

HEADQUARTERS FUND.

	RS.	A.	P.
Mr. R. T. Tebbit, Levata, Hongkong, Annual dues for 1899 ...	15	9	0
Mr. C. Sambiah Garu, Mylapore ...	1	8	0

LIBRARY FUND.

Mr. C. Sambiah Garu, Mylapore ...	1	8	0
An F. T. S. of Burma, Subscription for July ...	50	0	0
Rai Bahadur R. Soma Row, Vizagapatam, Donation ...	20	0	0

ADYAR, MADRAS, }

T. VIJIARAGHAVA CHARLU,

27th August 1900.

Treasurer, T. S.

NEW BRANCHES.

On July 3rd, charters were issued to two new Branches in this section—the Grand Rapids T.S., Grand Rapids, Michigan, and the Valley City T.S., also of Grand Rapids, Michigan. The former has eleven charter-members, the latter nine. There are now 74 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

TO GENERAL SECRETARIES.

General Secretaries of Sections will please post their Annual Reports to us on or about November 15th.

W. A. ENGLISH,
Recording Secretary, T.S.

THE CLOSING UP OF THE PRESIDENT'S TOUR.

Starting at Exeter on the 26th July—after seeing his adopted daughter embark at Southampton for New York on the 25th—the President-Founder began the final round of branch inspections which completed his European tour of 1900. The life and soul of our movement at Exeter—this ancient Cathedral town, he writes, is Miss Louise Wheaton, F. T. S., one of the most sincere and energetic persons he has ever met within the Society. Thanks to her active preliminary preparations, the President's visit was most satisfactory—as the following paragraph in the *Devon and Exeter Gazette* of July 28th, will prove:

“The Exeter branch of the Theosophical Society held meetings yesterday, and was favoured with the presence of Colonel Olcott, President of the Theosophical Society. This gentleman belongs to Madras, but is paying a visit to all the branches of the Society. Conversational meetings were held afternoon and evening at 19, Bedford Circus. In the afternoon the President gave an address dealing with the formation and progress of the Society. In the evening, Mr. Massingham presiding, the subject dealt with was that of reincarnation. He pointed out that the teachings

of Theosophy were not in any way antagonistic to the orthodox systems of religion. They were rather helpful than otherwise to religion. The Society did not enforce any belief upon its members, but strove to inculcate the realisation of universal brotherhood irrespective of sex or sect. A number of written questions were handed in, and these were answered by Colonel Olcott in a most able and exhaustive manner. There was full attendance at both meetings."

From Exeter the President moved on to Tavistock to visit his old friend and colleague, the Rev. John Barron, F. T. S., a Unitarian clergyman and ardent Theosophist. A local meeting for conversation was held at the picturesque villa of Mrs. Roe, F. T. S. Mr. Barron expresses himself very gratefully for the good done by the brief visit. On the same evening Col. Olcott went to Plymouth where he was the guest of Mr. Cock, Secretary of the South West of England T. S. Alliance, and where he gave a public lecture to a mixed audience of Theosophists and Spiritualists on "Man a Living Soul." On the evening of July 30th, he held a conversazione in the same hall to answer questions suggested by the points in the lecture and the meeting was both instructive and interesting to those present. Mr. Cock having closed out his business interests, is now free to devote his energy and enthusiasm exclusively to the work of his new office of Secretary to the West of England Alliance of the T.S. On the morning of the 30th, the President went to Bristol, where he held a meeting attended by persons of high intelligence and education, including a Professor of the Bristol University-College, where our good Dr. Richardson was Chemical Professor for years and where he is most affectionately remembered by his colleagues and other friends. The same evening, at Bath, there was another meeting and lecture, the last of the long series given this year, in ten European countries, in French and English. The President's next move was a return to Paris to enjoy the society of loving friends and take the rest he had previously been deprived of by his incessant travels and constant public engagements during his tour of nearly five months. At latest advices he was waiting for the day of his embarkation at Southampton with joyful anticipation of his return home to his beloved Adyar. On the 2nd August he completed his sixty-eighth year in perfect health and unabated vigour of constitution.

SITE FOR NEW PANCHAMA SCHOOL.

Six grounds in a suitable location for a Panchama School, in a populous suburb of Madras, have lately been purchased, at a very moderate price, and a building suitable for accommodating 100 pupils will be erected thereon as soon as the necessary arrangements can be made. The oldest of these free Schools already established—the Olcott Free School—has now 110 pupils, and the youngest has about 90. More schools for these poor people are needed, and any person who is interested in this work can help by making donations, large or small.

W. A. ENGLISH.

ADYAR LIBRARY.

We beg to acknowledge receipt of the following books:—

Paramatabhanga, one of the best works of Vedanta Desik, from Pandit J. A. Ramanuja Charya; *Hindu Law*, in Telugu, and *Marma Sastra*, in Kanarese and in Tamil, from Mr. R. Venkatasubba Row; *History of Sri Vidyaranya*, in Telugu, from Mr. V. V. S. Avadhani, and *Sarva Mata Sangrahasatīsa*, composed by Pandit Brahmasri Rāmasubbā Sastryar of Tiruvecca Nullur fame, in Sanskrit, from Brahmasri Neela Megha Sastryar.

R. A. SASTRY.

REGISTERED" M. 91.

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THE

THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

CONDUCTED BY H. S. OLCOTT.

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PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEADQUARTERS, ADYAR.

MDCCCXCIX.

NOTICE.

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THE JOURNAL OF THE MAHA BODHI SOCIETY.

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Great care is taken in mailing and copies lost in transit will not be replaced.

The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following :—

First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor his interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Headquarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

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Many Branches of the society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1898, 542 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections, as follows :

In Europe, apply to Hon. Otway Cuffe, 19, Avenue Road, Regent's Park, N. W., London. In Scandinavian countries to P. Erik Liljestrand : Jorstensousgatan, 12, Stockholm, Sweden. In Holland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In India, to Bertram Keightley, Benares, N. W. P., India. In America, to Alexander Fullerton, 5, University Place, New York City. In Australia, T. H. Martyn, 42, Margaret St., Sydney, N. S. W. In New Zealand, to C. W. Saunders, Mutual Life Buildings, Lower Queen Street, Auckland. In Ceylon, Wilton Hack, Principal, Dharmaraja College, Kandy; Mrs. M. M. Higgins, Museum School and Orphanage for Buddhist Girls, 8, Rosmead Place, Cinnamon Gardens, Colombo; or to Mr. H. S. Perera, 61, Maliban St., Colombo.

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To save needless trouble, always observe the following rules:

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2. Letters to myself should be addressed to me at Adyar: confidential ones to be marked "Private."

3. All letters about Indian Branch work and Fellows, applications for membership in *India*, and for blank forms, and all fees, dues and donations for the support of the work in India only, address to THE GENERAL SECRETARY, INDIAN SECTION T. S., Benares, N. W. P., India. Telegraphic and cable Address: BESANT, BENARES.

4. All business relating to the *Theosophist* and orders for books and publications of all kinds, address only to *The Business Manager, Theosophist Office, ADYAR*.

5. All matters for publication in the *Theosophist* and books for review, address only to *The Editor of the Theosophist, ADYAR*.

ADYAR, January, 1895.

H. S. OLCOTT, P. T. S.

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THE THEOSOPHIST

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CONDUCTED BY H. S. OLCOTT.

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MDCCCXCIX.

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CONDUCTED BY H. S. OLCOTT.

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